LINGUISTIC SURVEY OF INDIA.

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (Retd.).

VOL. IV.

MUṆDĀ AND DRAVIDIAN LANGUAGES.

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VOL. IV.

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ए *ē*, ऐ *ai*, ओ *o*, ओ *ō*, औ *au*.

क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *ṅa*	च *cha*	छ *chha*	ज *ja*	झ *jha*	ञ *ña*
ट *ṭa*	ठ *ṭha*	ड *ḍa*	ढ *ḍha*	ण *ṇa*	त *ta*	थ *tha*	द *da*	ध *dha*	न *na*
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*	य *ya*	र *ra*	ल *la*	व *va* or *wa*	
श *śa*	ष *sha*	स *sa*	ह *ha*	ड़ *ṛa*	ढ़ *ṛha*	ळ *ḷa*	ळ्ह *ḷha*.		

Visarga (:) is represented by *ḥ*, thus क्रमशः *kramaśaḥ*. *Anuswāra* (ं) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus বংশ *bangśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ˜ over the letter nasalized, thus मेँ *mẽ*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا	*a*, etc.	ج	*j*	د	*d*	ر	*r*	س	*s*	ع	ʿ
ب	*b*	چ	*ch*	ڈ	*ḍ*	ڑ	*ṛ*	ش	*sh*	غ	*gh*
پ	*p*	ح	*ḥ*	ذ	*z*	ز	*z*	ص	*ṣ*	ف	*f*
ت	*t*	خ	*kh*			ژ	*zh*	ض	*ẓ*	ق	*q*
ٹ	*ṭ*							ط	*ṭ*	ک	*k*
ث	*s*							ظ	*z*	گ	*g*
										ل	*l*
										م	*m*
										ن	*n*
										ں	when representing *anunāsika* in Dēva-nāgarī, by ˜ over nasalized vowel.
										و	*w* or *v*
										ه	*h*
										ی	*y*, etc.

Tanwīn is represented by *n*, thus فوراً *fauran*. *Alif-i maqṣūra* is represented by *ā*;— thus, دعوی *daʿwā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بنده *banda*. When pronounced, it is written,—thus, گناه *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkhᵃtā*, pronounced *dēkhtā*; (Kāśmīrī) चह्ॅन्ह *tsᵃh*; करु کرُ *kạrᵘ*, pronounced *kor*; (Bihārī) देखथि *dēkhathʿ*.

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C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(*a*) The *ts* sound found in Marāṭhī (च), Puṣḥtō (څ), Kāśmīrī (چ, च्), Tibetan (ཙ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsh*.

(*b*) The *dz* sound found in Marāṭhī (ज), Puṣḥtō (ځ), and Tibetan (ཛ) is represented by *dz*, and its aspirate by *dzh*.

(*c*) Kāśmīrī ں (ञ्) is represented by *ñ*.

(*d*) Sindhī ڃ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڃ, and Puṣḥtō ړ or ڼ are represented by *ṇ*.

(*e*) The following are letters peculiar to Puṣḥtō :—

ټ *ṭ* ; څ *ts* or *dz*, according to pronunciation ; ډ *ḍ* ; ړ *ṛ* ; ږ *ẓh* or *g*, according to pronunciation ; ښ *ṣh* or *kh*, according to pronunciation ; ړ or ڼ *ṇ*.

(*f*) The following are letters peculiar to Sindhī :—

ٻ *bb* ; ڀ *bh* ; ٽ *th* ; ٺ *ṭ* ; ٹ *ṭh* ; ڦ *ph* ; ڇ *jj* ; ڄ *jh* ; ڇ *chh* ; ڃ *ñ* ; ڈ *dh* ; ڊ *ḍ* ; ڈ *ḍḍ* ; ڍ *ḍh* ; ڪ *k* ; ک *kh* ; ڳ *gg* ; ڳ *gh* ; ڱ *ṅ* ; ڻ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

á, represents the sound of the *a* in *all*.
ă, „ „ „ *a* in *hat*.
ĕ, „ „ „ *e* in *met*.
ŏ, „ „ „ *o* in *hot*.
e, „ „ „ *é* in the French *était*.
o, „ „ „ *o* in the first *o* in *promote*.
ö, „ „ „ *ö* in the German *schön*.
ü, „ „ „ *ü* in the „ *mühe*.
th, „ „ „ *th* in *think*.
dh, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

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INTRODUCTORY NOTE.

I am indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. The proofs of the Dravidian section have been kindly examined by Mr. V. Venkayya, Government Epigraphist, Madras. As Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIERSON.

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INTRODUCTION.

About one-fifth of the total population of India speak languages belonging to the Muṇḍā and Dravidian families. These forms of speech have been called by anthropologists the languages of the Draviḍa race.

Draviḍa race.

If we exclude the north-eastern districts from consideration, the population of the Indian peninsula can be said to represent two distinct anthropological types—the Aryan and the Dravidian. The latter has been described as follows by Mr. Risley :—

> 'In the Draviḍian type the form of the head usually inclines to be dolichocephalic, but all other characters present a marked contrast to the Aryan. The nose is thick and broad, and the formula expressing its proportionate dimensions is higher than in any known race, except the Negro. The facial angle is comparatively low ; the lips are thick ; the face wide and fleshy ; the features coarse and irregular. The average stature ranges in a long series of tribes from 156·2 to 162·1 centimetres ; the figure is squat, and the limbs sturdy. The colour of the skin varies from very dark brown to a shade closely approaching black . . . The typical Dravidian . . . has a nose as broad in proportion to its length as the Negro.'

The hair is curly, and in this respect the Dravidians differ from the Australians, with whom they agree in several other characteristics.

Distribution of the race.

The Dravidian race is not found outside India. It has already been remarked that the Australians share many of the characteristics of the Dravidians. Anthropologists, nevertheless, consider them to be a distinct race. The various Mōn-Khmēr tribes and the Sakeis of Malacca agree with the Dravidians in having a dolichocephalic head, a dark colour of the skin, and curly hair. They are not, however, considered to be identical with them.

Archæologists are of opinion that the various stone implements which are found from Chota Nagpur on the west to the Malayan peninsula on the east are often so similar in kind that they appear to be the work of one and the same race. Attention has also been drawn to analogous customs found all over the same area, and to other coincidences. It will be mentioned later on that philological reasons can likewise be adduced to support the supposition of a common substratum in the population of parts of Nearer India, Farther India, and elsewhere. We cannot decide whether the Dravidian race is directly descended from that old substratum. At all events, the race is commonly considered to be that of the aborigines of India, or, at least, of Southern India.

The various groups into which anthropology divides men are nowhere pure and unmixed. There are also within the Dravidian race great fluctuations in the shape of the skull, the form of the nose, the darkness of the skin, and so forth. It seems therefore necessary to conclude that, in the course of time, numerous racial crossings have taken place.

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Language.

The probability of such a conclusion is enhanced by a consideration of the languages spoken by the Dravidian race. According to the eminent German philologist and ethnologist Friedrich Müller, they are the Muṇḍā dialects, Singhalese, and the Dravidian languages proper. Müller's classification of the languages of the world is based on principles which differ widely from those adopted by former writers on the subject, and it will be necessary to give a short explanation of his methods in order to ascertain how much importance he himself would attach to the fact that several languages of different origin are, in his system, classed together within one and the same group.

According to Müller, man can only have developed a real language after having split up into races, and the various languages in actual use must therefore be derived from different racial bases. Nay, it seems even necessary to assume that the individual race had often split up into further sub-divisions before developing a language of its own. All the languages of one race are not, therefore, necessarily derived from the same original.

Among the languages of the Draviḍa race Singhalese occupies a position of its own and does not appear to have anything to do with the rest. It is an Aryan dialect and has been brought to Ceylon from India at a very early period. There seem to be traces of a non-Aryan substratum, under the Aryan superstructure, but we are not as yet in a position to judge with certainty as to the nature of this substratum.

Muṇḍā and Dravidian.

With regard to the remaining languages of the race, opinion has been divided, some scholars thinking it possible to derive the Muṇḍā and Dravidian forms of speech from the same original, and others holding that they have nothing to do with each other. The latter opinion seems to be commonly held by scholars in Europe.

The Rev. F. Hahn, on the other hand, in his *Kurukh Grammar*, Calcutta, 1900, pp. 98 and ff., maintains that there is a strong Dravidian element in Muṇḍārī grammar. Muṇḍārī is a typical Muṇḍā language, and the view advocated by Mr. Hahn accordingly leads up to the suggestion of a connexion between the Muṇḍā and Dravidian forms of speech, *i.e.*, among all the principal languages of the Dravidian race. This theory is *a priori* very probable. An examination of Mr. Hahn's arguments will, however, show that it cannot be upheld.[1]

He commences by giving a list of words which are common to the Muṇḍā Muṇḍārī and to the Dravidian Kurukh. He does not attach much importance to such cases of coincidence in vocabulary, and rightly so. In the first place, Kurukh has largely borrowed from Muṇḍārī, and in the second place, it is only to be expected that many words should be common to the two families. Even if we assume that the Dravidian race of the present day consists of two originally different elements, the Muṇḍās and the Draviḍas, it must have been formed or rather must have developed in such a way that the two original races were mixed together. The result of such a mixture must inevitably be that the languages of both races influenced each other in vocabulary. Moreover, the list published

[1] My non-acceptance of Mr. Hahn's conclusions must not be taken as suggesting that I have anything but the greatest respect for the modesty and learning displayed in his *Kurukh Grammar*. Indeed, it is the fact that these conclusions are supported by his authority that has compelled me to enter into details in giving my reasons for differing from him. Otherwise the question could have been dismissed in a few words.

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by Mr. Hahn contains several Aryan loan-words and also some words where the analogy is only apparent. Compare Muṇḍārī *eṅgā*, mother, but Kurukh *iṅg-yō*, *my*-mother, in which the word *iṅg* means 'my.'[1]

I therefore pass by the asserted correspondence in vocabulary. It seems to me that a thorough comparison of Muṇḍā and Dravidian vocabulary will show that the common element is unimportant.

Mr. Hahn further mentions some points where he finds a correspondence between Muṇḍā and Dravidian grammar. It will be necessary to extend the investigation to other features also, in order to show the true relationship existing between the two families. Mr. Hahn's arguments can then be referred to in their proper place.

Phonology.—The most striking feature of Muṇḍā phonology is the existence of the so-called semi-consonants. There is nothing corresponding to these in Dravidian languages. On the other hand, the interchange between soft and hard consonants in Dravidian is not a feature of the Muṇḍā forms of speech.

Formation of words.—The Muṇḍā languages like the Dravidian ones make use of suffixes. The same is, however, the case in all Indian, and in many other, languages, and it is, moreover, possible or even probable that the use of suffixes in Muṇḍā is largely due to the influence of Dravidian or Aryan forms of speech. The Dravidian languages have nothing corresponding to the Muṇḍā infixes.

Nouns.—Dravidian nouns are of two kinds, *viz.*, those that denote rational beings, and those that denote irrational beings, respectively. The two classes differ in the formation of the plural, and also in other respects. The state of affairs in Muṇḍā is quite different. Here we find the difference to be between animate and inanimate nouns, quite another principle of classification, pervading the whole grammatical system. Both classes, moreover, denote their plural in the same way. Further, Dravidian languages often have different forms for the masculine and feminine singular of nouns denoting rational beings, while the Muṇḍās make no difference whatever.

Dravidian languages have two numbers, the singular and the plural. The Muṇḍā dialects have three.

The formation of cases is quite different in the two families. The Dravidian languages have a regular dative and an accusative, while the cases of the direct and indirect object are incorporated in the verb in Muṇḍā. The suffix *kē*, which is used to denote the direct and the indirect object in some mixed dialects of Muṇḍārī, is a foreign element. In the face of such facts the comparison of the Kurukh ablative suffix *tī* with Muṇḍārī *tē*, which is not a real ablative suffix, is of no avail, even if the Kurukh *tī*, *ntī*, should prove to be different in its origin from Tamil *iṉṟu*, Kanarese *inda*, Tulu *edd*.

In this connexion it should also be noted that the Muṇḍā languages do not possess anything corresponding to the Dravidian oblique base.

Adjectives.—Adjectives are of the same kind in both families. The same is, however, the case in almost all agglutinative languages.

Numerals.—No connexion whatever can be traced between the Muṇḍā and Dravidian numerals. Moreover, the principles prevailing in the formation of higher

[1] *Yō* mother, is a very common word in many languages. It also occurs in Santālī under the form of *ayō*. Like so many other terms of relationship it is a nursery word and cannot be adduced as a proof of relationship between such languages as possess it.

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numbers are different in the two families. The Draviḍas count in tens, the Muṇḍās in twenties.

Pronouns.—The pronoun *iñ, iṅg,* I, in Muṇḍā dialects has been compared by Mr. Hahn with the Kurukh *ēn,* oblique *eṅg.* It will, however, be shown in the introduction to the Dravidian family that the base of the Dravidian word for 'I' is probably *ē,* while the essential part of the Muṇḍā pronoun is *ñ* or *ṅ.*

Mr. Hahn further remarks that both families have different forms for the plural of the personal pronoun of the first person according to whether the party addressed is included or not. It will be pointed out in the introduction to the Dravidian family that it is very questionable whether this is originally a feature of the Dravidian forms of speech. Moreover, the use of two different forms for 'we' occurs in other families which have nothing to do with the Muṇḍās and Draviḍas, *e.g.,* in the Nuba languages, the Algonquin languages, etc.

Mr. Hahn further compares Kurukh *ēkā,* who? with Muṇḍārī *oko.* But the base of *ē-kā* is *ē* or *ī,* as is clearly shown by other Dravidian forms of speech.

No conclusion whatever can be drawn from the absence of a relative pronoun in both families. The same is, as is well known, the case in numerous languages all over the world.

Verbs.—Every trace of analogy between the Muṇḍā and Dravidian families disappears when we proceed to deal with the verbs. Mr. Hahn compares some suffixes in Kurukh and Muṇḍārī. It is not necessary to show in detail that his comparisons will not stand a close examination. I shall only take one typical instance. He compares the Muṇḍārī suffix of the simple past tense passive *jan,* which corresponds to Santālī *en,* with Kurukh *jan,* which is the termination of the first person singular feminine of such verbs as end in *n.* The *j* of the Kurukh tense is softened from *ch,* as is clearly shown by connected dialects. The *j* of Muṇḍārī *jan,* on the other hand, is derived from *y* in *yan* = Santālī *en.* The final *n* of Kurukh *jan* is the personal termination of the first person singular, and is dropped in other persons; the *n* of Muṇḍārī *jan* is the sign of the passive and runs through all persons.

The rest of Mr. Hahn's comparisons are of the same kind and can safely be left out of consideration.

On the other hand, the whole conjugational system is quite different in the Dravidian and in Muṇḍā languages. The Dravidian system is very simple, only comprising two or three tenses; in Muṇḍā we find an almost bewildering maze of conjugational forms. The Dravidian verb can be characterized as a noun of agency; the Muṇḍā verb is an indefinite form which may be used at will as a noun, an adjective, or as a verb. The most characteristic features of the Muṇḍā verb, the categorical *a* and the incorporation of the direct and the indirect object in the verb, are in absolute discord with Dravidian principles. The Muṇḍā languages, on the other hand, do not possess anything corresponding to the Dravidian negative conjugation.

It is not necessary to go further into detail. The two families only agree in such points as are common to most agglutinative languages, and there is no philological reason for deriving them from the same original.

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History.

On the other hand, the Muṇḍās and the Draviḍas belong to the same ethnic stock. It has, however, already been remarked that the physical type is not uniform throughout. If we are allowed to infer from this fact that the Dravidian race is a mixed one and consists of more than one element, the philological facts just drawn attention to seem to show that the chief components of the actual race are the Muṇḍās on the one hand and the Draviḍas on the other. The Muṇḍās are everywhere found in the hills and jungles, *i.e.* in surroundings in which we might reasonably expect to find the remnants of aboriginal races. We cannot, however, now decide if the dialects spoken by them at the present day are derived from the language of those aborigines, and there are, moreover, no traces of their having at any time been settled in the south. With regard to the Draviḍas, some authorities believe that they arrived in India from the south, while others suppose them to have entered it from the north-west where a Dravidian language is still spoken by the Brāhūīs of Baluchistan. The Brāhūīs do not belong to the Dravidian race, but are anthropologically Eranians, *i.e.* they have merged into the race of their neighbours. It is possible that the same is the case with the Dravidian tribes of the south wherever they came from, but anthropology only tells us that the Dravidian race comprises Muṇḍās and Draviḍas, and we have no information to show that the Draviḍas are not the aboriginal inhabitants of the south.

Philology does not tell us much about the question. It will be shown later on that the Muṇḍā languages agree in so many points with various forms of speech in Farther India, the Malay peninsula, and the Nicobars, that there must be some connexion between them all. The Dravidian languages, on the contrary, form an isolated group. There are no traces of connected forms of speech in the surrounding countries. Comparative philologists agree that the Muṇḍā languages, Khassi, Mōn-Khmēr, Nancowry, and the speech of the aboriginal races of the Malay peninsula contain a common substratum, which cannot be anything else than the language of an old race which was once settled in all those countries. No traces of that common stock can be shown to exist in the Dravidian forms of speech, and from a philological point of view, it therefore seems probable that the Dravidian *languages* are derived from the speech of an aboriginal Drāvidian population of Southern India, while the Dravidian *race* at some remote period has received an admixture of tribes belonging to the same stock as the Mōn-Khmērs of Farther India.

The question of the origin and the old distribution of the Dravidian race cannot, however, be solved by the philologist. It is a subject which properly belongs to the domain of anthropology, and of anthropology alone. The denomination of the race is that given by anthropologists, and from the point of view of the philologist it is just as unsuitable as, if not more unsuitable than, the name Aryan which is used by some to denote the old people whose language is the origin of the various Indo-European tongues. For our present purpose it is sufficient to state that the languages of the Muṇḍās and the Draviḍas are not connected but form two quite independent families. They will accordingly be described as such, and I now proceed to give a more detailed account of the Muṇḍā family.

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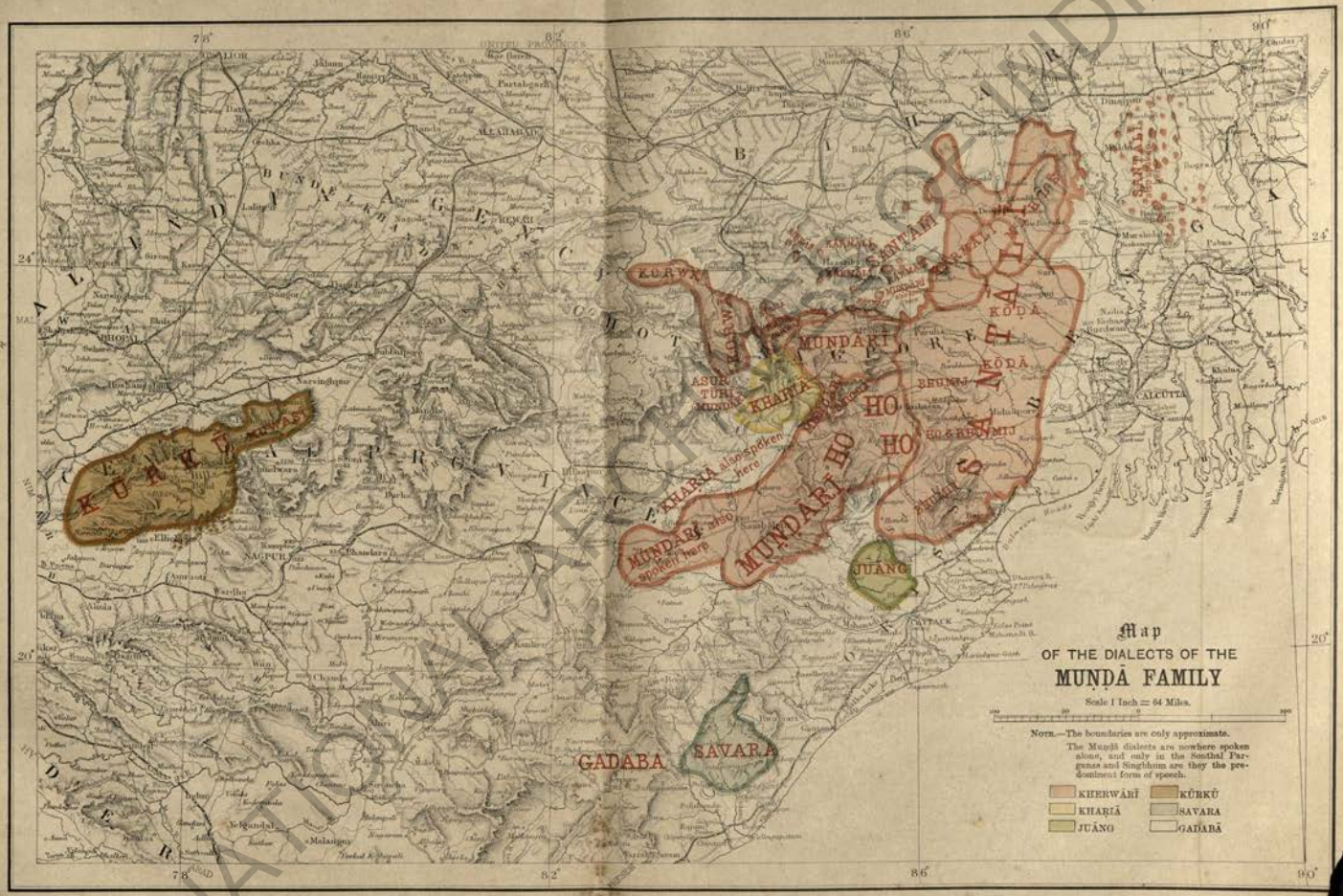

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PART I.

MUṆḌĀ FAMILY.

INTRODUCTION.

The Muṇḍā family is the least numerous of the four linguistic families which divide among themselves the bulk of the population of India. The number of speakers is only about three millions.

Name of the family.

The Muṇḍā family has been known under various names. Hodgson classed the languages in question under the head of Tamulian. Hō, Santālī, Bhumij, Kurukh, and Muṇḍārī are, according to him, 'dialects of the great Kól language.' The word Kol or Kolh is a title applied by Hindūs to the Hōs, Muṇḍārīs, and Orāõs, and sometimes also to other tribes of the Muṇḍā stock. Among the Santāls the corresponding word *kâlhă* is used to denote a tribe of iron smelters in the Sonthal Parganas and neighbourhood. It is probably connected with caste names such as Kōḷī, but we do not know anything really certain about the original meaning of the word. *Kōla* occurs as the name of a warrior caste in the Harivaṁśa. The word *kōla* in Sanskrit also means 'pig,' and some authorities hold that this word has been used by the Aryans as a term of abuse in order to denote the aboriginal tribes. According to others 'Kol' is the same word as the Santālī *hâṛ*, a man. This word is used under various forms such as *hâṛ*, *hâṛâ*, *hō*, and *kōrō* by most Muṇḍā tribes in order to denote themselves. The change of *ṛ* to *l* is familiar and does not give rise to any difficulty. It is even possible that the Aryans who heard the word *hâṛ* or *kōr* confounded it with their own word *kōla*, a pig. The Santālī form *kâlhă* must in that case have been borrowed back again from the Aryans.

The name Kol has the disadvantage that it is not used in India to denote all the various tribes of the Muṇḍā family. On the other hand, it is also applied to the Orāõs who speak a Dravidian dialect. It is therefore apt to be misunderstood. As has already been remarked, Hodgson used the name to denote Hō, Santālī, Bhumij, Kurukh, and Muṇḍārī. He was followed by Logan, who, however, excluded Kurukh. Logan also followed Hodgson in considering the Muṇḍā languages as a Dravidian group, which he called North Dravidian. Both he and Hodgson, accordingly, laboured under the illusion that the languages of Muṇḍās and the Draviḍas were derived from the same original.

The late Professor Max Müller was the first to distinguish between the Muṇḍā and Dravidian families. He says:—

> 'I can see indeed many coincidences between Uraon, Rajmahali, and Gondi on one side, and Sinhbhum (*i.e.* Hō), Sontal, Bhumij, and Mundala words on the other, but none whatever between these two classes. I, therefore, suppose that in the dialects of the last four tribes, we have traces of a language spoken in India before the Tamulian conquest . . . The race by which these dialects are used may have merged into the Tamulic in places where both have been living together for some time. Both are, therefore,

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promiscuously called Koles. But historically as well as physiologically there is sufficient evidence to show that two different races, the Tamulic and an earlier race, came in contact in these regions, whither both fled before the approach of a new civilisation . . . These people called themselves "Muṇḍa," which, as an old ethnic name, I have adopted for the common appellation of the aboriginal Koles.'

The designation of the family as the 'Muṇḍā family' is thus due to Max Müller, and it has been retained in this Survey because it is that originally given by the scholar who first clearly distinguished the family from the Dravidian forms of speech, and because other names which have been proposed are objectionable for other reasons. It is not, however, a very appropriate denomination. The word Muṇḍā is used by foreigners to designate the Muṇḍās of the Ranchi district, *i.e.* only a section of the whole race. In Muṇḍārī it denotes the village chief and is also used as an honorific designation of landed proprietors, much in the same way as Māñjhī in Santālī. Muṇḍā therefore properly only applies to that section of the tribe who speak the Muṇḍārī language, and its use as a common designation of the whole family is only a conventional one.

The denomination Muṇḍā was not long allowed to stand unchallenged. Sir George Campbell in 1866 proposed to call the family Kolarian. He was of opinion that Kol had an older form Kolar which he thought to be identical with Kanarese *kallar*, thieves. There is absolutely no foundation for this supposition. Moreover, the name Kolarian is objectionable as seeming to suggest a connexion with Aryan which does not exist.

The name Kolarian has, however, in spite of such disadvantages become very widely used. Mr. Skrefsrud, and after him Professor Thomsen of Copenhagen, have brought a new name into the field, *viz.* Kherwarian or Kharwarian. Kherwār or Kharwār is according to Santālī tradition, the name given to the old tribe from which Santāls, Hōs, Muṇḍās, Bhumij, and so forth are descended. So far as I can see it includes the bulk of the family, and has great advantages as compared with other titles. It is not, however, quite free from objection. There are no indications of the southern and western tribes, such as Khaṛiā, Juāṅg, Savara, Gadabā, and Kūrkū, having ever been included in the Kherwār tribe, and there seems to be little reason for replacing one incorrect name by another which is less incorrect, it is true, but is still not quite appropriate. The name Kherwārī will therefore in this Survey be reserved for the principal Muṇḍā language which is known as existing in several slightly varying dialects such as Santālī, Muṇḍārī, Hō, and so forth.

If we were to coin a new term for the family, the analogy of the denomination Dravidian might suggest our adopting a Sanskrit name. In Sanskrit the common name for the Muṇḍā aborigines seems to be Nishāda. The Nishādas are identified with the Bhillas. They are found to the south-east of Madhyadēśa and in the Vindhya range. Their country is said to begin at the place where the river Sarasvatī disappears in the sands. In other words, the Nishādas lived in the desert and in the hills to the south and east of the stronghold of the Aryans, *i.e.* in districts where we now find Muṇḍā tribes of their descendants. Compare Wilson's *Vishṇu Purāṇa*, pp. 100 and f.

It would, however, only mean adding to the confusion which already exists if we were to propose a new name for the family, and the denomination introduced by Max Müller when he first showed that the languages in question formed one distinct group, will be adhered to in these pages.

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Area within which spoken.

The principal home of the Muṇḍā languages at the present day is the Chota Nagpur Plateau. Speakers are further found in the adjoining districts of Madras and the Central Provinces, and in the Mahadeo Hills. They are almost everywhere found in the hills and jungles, the plains and valleys being inhabited by people speaking some Aryan language.

The Muṇḍā race is much more widely spread than the Muṇḍā languages. It has already been remarked that it is identical with the Dravidian race which forms the bulk of the population of Southern India, and which has also contributed largely to the formation of the actual population of the North. It is now in most cases impossible to decide whether an individual tribe has originally used a Muṇḍā or a Dravidian form of speech. The two racial groups must have merged into each other at a very early period. One dialect, the so-called Nahālī, still preserves traces of a manifold influence. It appears to have originally been a Muṇḍā form of speech, but has come under the influence of Dravidian languages. The result is a mixed dialect which has, in its turn, come under the spell of Aryan tongues, and which will probably ere long become an Aryan language. The same development has probably taken place in many other cases. The numerous Bhīl tribes occupy a territory of the same kind as that inhabited by the Muṇḍās. Their various dialects show some traces of Dravidian influence, and it seems allowable to infer that these are the result of the same development the first stage of which lies before us in Nahālī. It is also probable that the tribes who speak various broken dialects in Western India, such as Kōḷī and so forth, have originally used a Muṇḍā form of speech. It is not, however, now possible to decide the question.

There are, on the other hand, several Aryanised tribes in Northern India who have certainly once spoken some Muṇḍā dialect. Such are the Cheros in Behar and Chota Nagpur, the Kherwārs, the Savaras who have formerly extended so far north as Shahabad, many of the so-called Rājbansis, and so forth. Traces of an old Muṇḍā element are apparently also met with in several Tibeto-Burman dialects spoken in the Himalayas. Compare the remarks in Vol. iii, Part i of this Survey. At all events, Muṇḍā languages must once have been spoken over a wide area in Central India, and probably also in the Ganges valley. They were, however, early superseded by Dravidian and Aryan forms of speech, and at the present day, only scanty remnants are found in the hills and jungles of Bengal and the Central Provinces.

Muṇḍā element in Dravidian and Aryan languages.

It is no longer possible to decide to what extent the Muṇḍā languages can have influenced the other linguistic families of India. Our knowledge of them only dates back to the middle of the last century. Attention will be drawn to a few facts in the introduction to the Dravidian family which apparently point to the existence of a Muṇḍā element in Dravidian grammar. The whole matter is, however, beyond the limit of our observations, as the Muṇḍā influence must have been exercised at a very early period. In the case of Aryan languages, the Muṇḍā influence is apparently unimportant. Professor Thomsen is of opinion that such an influence has probably been at play in fixing the principle regulating the inflexion of nouns in Indo-Aryan vernaculars. It is, however, more probable that it is Dravidian languages which have modified Aryan grammar in such characteristics, and that the Muṇḍā family has thus, at the utmost, exercised only an indirect influence through the Dravidian forms of

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speech. There is, however, one instance where Muṇḍā principles appear to have pervaded an Aryan language, *viz.* in the conjugation of the Bihārī verb. Though the different forms used to denote an honorific or non-honorific subject or object and the curious change of the verb when the object is a pronoun of the second person singular can be explained from Aryan forms, the whole principle of indicating the object in the verb is thoroughly un-Aryan, but quite agrees with Muṇḍā grammar. The existence of a similar state of affairs in Kāśmīrī and in Shīnā must, of course, be accounted for in a different way.

Relationship to other languages.

It has already been remarked that the Muṇḍās and Draviḍas are considered by anthropologists to belong to the same race, but that their languages are not connected. Within India proper the Muṇḍā dialects form an isolated philological group. In Farther India and on the Nicobar Islands, on the other hand, we find a long series of dialects which in so many important points agree with the Muṇḍā languages that it seems necessary to assume a certain connexion. These languages include the so-called Mōn-Khmēr family, the dialects spoken by the aboriginal inhabitants of the Malayan Peninsula, and Nicobarese.

Mōn-Khmēr.

A short account of the Mōn-Khmēr family has been given above, in Vol. ii, pp. 1 and ff. A list of authorities will be found in the same place. The family comprises several languages and dialects, and some of them differ considerably from the others. This is for instance the case with Anamese, which is even considered by some not to be a member of the family. It must have branched off at a very early period and has later on come under the influence of Chinese. Similarly the Cham dialect of the old Kingdom of Champa has been largely influenced by Malay, and has even borrowed the Malay numerals. In spite of all this, however, there are so many points of analogy between all the dialects that they must be classed together as one family.

The Mōn-Khmēr dialects had long been considered as connected with the Tibeto-Chinese languages. Professor Kuhn has, however, shown that they form a separate family, and that connected forms of speech are found among the polysyllabic languages of Nearer and Farther India. Even anthropologically the speakers of Mōn-Khmēr dialects differ from the Chinese.

The word Mōn has long ago been compared with Muṇḍā, and nobody now doubts that there is a connexion between the Mōn-Khmēr and the Muṇḍā languages. It has already been remarked that 'Muṇḍā' is an Aryan word. It cannot therefore have anything to do with 'Mōn,' but that does not affect the argument. Pater W. Schmidt has been good enough to inform me that an older form of *Mōn* is *Man*.

The first to draw attention to the connexion between the Muṇḍā languages and the Mōn-Khmēr family was Logan in his series of articles on the *Ethnology of the Indo-Pacific Islands*, in the *Journal of the Indian Archipelago*. 'Kol' is dealt with on pp. 199 and ff. of Vol. vii (1853). He was followed by F. Mason, in a paper on the Talaing language contributed to the fourth volume of the Journal of the American Oriental Society (1854). Mason tried to show that many Mōn words corresponded to others in use in Kolh (*i.e.* Muṇḍārī), Gōṇḍī, Kurukh, and Malto. His comparisons are not convincing. His word lists were, however, reprinted in the British Burma Gazetteer

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and also in the seventeenth volume of the French *Revue de linguistique* (pp. 167 and ff.).

The comparative tables of numerals and pronouns published by Max Müller in his letter on the classification of Turanian languages were made use of by the German Professor W. Schott for a comparison of the numerals and pronouns in Muṇḍārī and Anamese.

Sir A. Phayre followed Dr. Mason, and he also found his theory confirmed by the resemblance between the stone implements, the so-called shoulder-headed celts, found in Pegu and in Chota Nagpur.

Other scholars such as Haswell and Forbes did not believe in the theory of a connexion. Forbes thought that there might have been intercourse, but no racial affinity, between Mōns and Muṇḍās.

A full discussion of the correspondence between Mōn-Khmēr and Muṇḍā vocabulary was given by Professor E. Kuhn in the paper mentioned under authorities below. He sums up his results as follows:—

> 'There are unmistakable points of connexion between our monosyllabic Khasi-Mōn-Khmēr family and the Kolh languages, Nancowry, and the dialects of the aborigines of Malacca. It would be rash to infer at once from this fact that it has the same origin as those eminently polysyllabic languages. It seems, however, certain that there is at the bottom of a considerable portion of the population of Further and Nearer India a common substratum, over which there have settled layers of later immigrants, but which, nevertheless, has retained such strength that its traces are still clearly seen over the whole area.'

The relationship existing between the Mōn-Khmēr languages and the dialects spoken by the wild tribes on the Malay Peninsula has lately been separately dealt with by Pater W. Schmidt. The result of his very careful and detailed studies is that the dialects in question, the so-called Sakei and Semang, must be considered as really belonging to the Mōn-Khmēr family.

We shall now turn to the relationship existing between the Muṇḍā and the Mōn-Khmēr languages.

Phonology.—The phonetic systems agree in several points. Thus both families possess aspirated hard and soft letters. Both avoid beginning a word with more than one consonant, and so forth. The most characteristic feature of Muṇḍā phonology are the so-called semi-consonants *k'*, *ch'*, *t'*, *p'*. They are formed in the mouth in the same way as the corresponding hard consonants *k*, *ch*, *t*, and *p*, but the sound is checked, and the breath does not touch the organs of speech in passing out. The sound often makes the impression of being slightly nasalised, and we therefore find writings such as *tn* or *dn* instead of *t'*; *pm* or *bm* instead of *p'*, and so forth. Some corresponding sounds exist in Sakei and connected languages. In the Mōn-Khmēr forms of speech final consonants are, as a general rule, shortened in various ways. Similarly in Cham final *k*, *t*, *p*, and *h* are not pronounced, or their enunciation is at least checked so that only a good observer can decide which

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sound is intended. As examples from the Mōn-Khmēr languages, we may quote Khmēr *tāk*, Bahnar *tah*, to lay down; Khmēr *ṭūch*, like; Bahnar *hadoi*, in the same way; Khmēr *tāp*, Bahnar *tām*, to perforate, etc. It is impossible not to compare these sounds with the Muṇḍā semi-consonants.

Formation of words.—It is difficult to compare the formation of words in the Muṇḍā and Mōn-Khmēr families. Nobody has as yet attempted to give a thorough analysis of the vocabulary of the Muṇḍā dialects, and I have not had access to sufficient materials for a thorough study of the Mōn-Khmēr languages.[1] We can, however, already point out some characteristics in which both families agree. The most important one is the common use of infixes. Compare Khmēr *kal*, to support; *kh-n-al*, support: Stieng, *sa*, eat; *sĕ-p-a*, food, and so forth. I may further mention the reduplication of the base or of its first letters, and the use of prefixes, though we are not as yet sufficiently acquainted with the rôle which those latter additions play in the formation of Muṇḍā words.

Vocabulary.—The vocabulary of both families often agrees in a very striking manner. Attention has long ago been drawn to the conspicuous similarity of the numerals. The short table which follows will be sufficient to illustrate the matter. Further details will be found in the works by Messrs. Kuhn and Schmidt mentioned under authorities:—

	Santālī.	Khaṛiā.	Savara.	Khmēr.
1.	*mit'*	*moyod*	*bo, aboi, mi-*	*mūy.*
2.	*bar*	*ubār*	*bāgu, bār-*	*bīr.*
3.	*pä*	*upē*	*yāgi, yār-*	*pīy.*
4.	*pon*	*i'pon*	*uñji*	*puon.*
5.	*mā̆ṛā̆*	*moloi*	*molloi*	*prā*, Mōn *p'sun.*
6.	*turui*	*tiburu*	*tuḍru, turru*	*kroṅ*, Bahnar *tödrāu*, Mōn *t'rāu.*
7.	*eae*	*gul*	*gul-ji*	*grul.*
8.	*iraḷ*	*thām*	*tam-ji*	*kati*, Anam *tam*, Sue *thkol.*
9.	*arä*	*tomsiṅ*	*tim-ji*	*kansar*, Bahnar *töxin*, Palaung *tim.*
10.	*gäl*	*gol*	*gal-ji*	*uai*, Lemet *kel.*

It is not necessary to enter into a detailed discussion of the forms given in the table. The striking agreement leaps at once to the eye.

With regard to pronouns we cannot expect to find corresponding forms throughout. The old personal pronouns are so commonly replaced by complimentary nouns in all the languages of Farther India that it would often be useless to make a comparison. Some striking instances, however, are still available which show that the two families have

[1] Pater W. Schmidt's masterly treatment of the phonology of these forms of speech could not be utilized for this introduction.

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here also preserved important traces of a common origin, or, at all events, of a common substratum. Compare the table which follows :—

	I	We two		We	
		exclusive.	inclusive.	exclusive.	inclusive.
Santālī	*iñ*	*(a)liñ*	*(a)laṅ*	*(a)lä*	*(a)boṅ*
Bahnar	*iñ*	*ñi*	*ba*	*ñon*	*bön*

There is no difficulty in comparing Santālī *liñ*, I and he, with Bahnar *ñi*. Compare Santālī *ñäl*, Muṇḍārī *lel*, see.

The personal pronouns are often suffixed in both families in order to supply the place of possessive pronouns.

We can further compare the demonstrative bases *ni* and *no* in Santālī with Bahnar *ne*, this; *no*, that, and so on.

There is also a considerable proportion of the vocabulary which is common to both families. It will be sufficient to give a few instances.

I.—Parts of the body.

Back.—Santālī *dea*, Khaṛiā *kuṇḍabn*, Savara *kiṇḍoṅ*; Bahnar *kędu*.
Blood.—Santālī *mãyãm*; Stieng *maham*.
Eye.—Santālī *mãt'*; Bahnar, etc., *mat*.
Foot.—Santālī *jaṅga*, Juāng *ijiṅ*; Bahnar *jöṅ*; Stieng *joṅ*.
Hand.—Santālī *ti*; Bahnar, etc., *ti*.
Nose.—Santālī *mũ*, Bahnar, etc., *muh*.

II.—Animals.

Bird.—Santālī *sim*; Bahnar *śēm*, Mōn *chẽ*.
Crab.—Santālī *kaṭkám*; Bahnar *kötam*.
Dog.—Savara *kinsor*; Huei, Sue, etc., *śor*.
Fish.—Kūrkū *kākū*; Bahnar, etc., *ka*.
Peacock.—Santālī *marak'*; Mōn *mrāk*.
Snake.—Santālī *biñ*; Bahnar *bih*, Stieng *bẽh*.
Tiger.—Santālī *kul*, Muṇḍārī *kulā*, Mōn, Bahnar *kla*, Kuy *khola*.

III.—Objects of nature.

Earth.—Santālī *át*; Muṇḍārī *ote*; Mōn *ti*.
Mountain.—Santālī *buru*; Kuy *brōu*, *brau*.
Forest.—Santālī *bir*; Khmēr *bréi*, Bahnar, etc., *bri*.
Salt.—Santālī *bu-lu-ṅ*; Stieng *bõḥ*, Bahnar *boh*.
Sun.—Santālī *siñ*; Palaung *seṅei*, Selong *seṅ*.
Wood.—Santālī *bir*; Bahnar, etc., *bri*.
Water.—Santālī *dak'*; Bahnar, etc., *dak*.

IV.—Miscellaneous.

Die.—Santālī *gách'*; Khmēr *kh-m-och*, corpse.
Drunk.—Santālī *bul*; Bahnar, Khmēr *bul*.

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Eat.—Santālī *jám, jo;* Bahnar *śa,* Mōn *cha,* Proons *choṅ.*

Lie down.—Santālī *gitich';* Mōn *stik.*

Child.—Santālī *hán,* Kūrkū *kōn;* Mōn, Anam, etc., *kōn.*

Name.—Santālī *ñu-tu-m,* Korwā *yum,* Savara *ñim,* Kūrkū *jūmū;* Mōn *ymu,* Khmēr *jhmōḥ.*

Not.—Santālī *baṅ;* Rengao *bi.*

The preceding remarks will have been sufficient to show that the general frame-work of both families is so analogous that there must be a close connexion. The inflexional system and the structure of sentences, on the other hand, differ in both. I do not think that much importance should be attached to the fact that the modern order of words is different. The same is the case in two so closely connected groups of one and the same family as Tai and Tibeto-Burman. It is more important that the conjugation of verbs is quite different. It should, however, be borne in mind that we do not know much about the history of the Muṇḍā and Mōn-Khmēr languages. We cannot any more consider them as unmixed forms of speech, and the different conjugational system can very well be due to foreign influence.

The Mōn-Khmēr languages are monosyllabic and the Muṇḍā family polysyllabic. That is not, however, a sufficient reason for separating the two families. It is only the bases in Mōn-Khmēr that are monosyllabic. Polysyllabic words are of common occurrence, just as is the case in Sakei and Semang, and it is very probable that further research will show that the bases of Muṇḍā words are likewise monosyllabic.

The most probable solution of the whole problem seems to be that the Muṇḍā and the Mōn-Khmēr languages are derived from one and the same base. Each group has, however, had an independent history of its own, under the influence of various foreign elements. It seems probable that the Muṇḍā languages have developed the tendencies of the common parent tongue with the greatest fidelity. The tribes speaking them have led a more secluded existence than the Mōn-Khmērs. The old history of both groups is, however, as yet lost in the mist of antiquity.

Aboriginal languages of the Malay Peninsula.

It has already been remarked that the aboriginal languages of the Malay Peninsula are so closely related to Mōn-Khmēr that Pater Schmidt, the latest and best authority on the subject, does not hesitate to consider them as a branch of that family. They are spoken by the Sakei and Semang tribes. The Sakeis are also anthropologically connected with the Mōn-Khmēr tribes. The Semangs, on the other hand, are Negritos, and Pater Schmidt is probably right in supposing that they have abandoned their original speech and adopted a foreign one. The oldest population of the Malay Peninsula were probably all Negritos, and the Sakeis are therefore perhaps later immigrants. According to Forbes, 'the earliest Mōn traditions speak of a race, called Beloos (monsters) whom the Mōn and Burman races found occupying the sea-coast.' It is possible that the 'Beloos' were Negritos. We do not, however, know anything certain about them or their history.

It is not necessary to enter into details with regard to the dialects of the Sakeis and Semangs. Most of the remarks already made about the Mōn-Khmērs apply equally to them.

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Nicobarese.

According to Colonel Sir Richard Temple, 'the Nicobarese speak one language in six dialects so different as to be mutually unintelligible to the ear. These six dialects are, from North to South, Car-Nicobar, Chowra, Teressa, Central, Southern and Shom Pen.' The same authority sums up the results of his enquiries into the philological position of Nicobarese as follows:—

> 'The Nicobarese have been on the same ground for at least 2,000 years, and they have a tradition of a migration from the Pegu-Tenasserim Coast. They have been quite isolated from the coast people, except for trade, for all that period. Their language has been affected by outside influences almost entirely only in trade directions, and then not to a great degree. It has been subjected to internal change to a certain degree by the effects of tabu. Yet we find roots in the language of the kind that remain unchanged in all speech, which are apparently beyond question identical with those that have remained unchanged in the dialects of the wild tribes of the Malay Peninsula; these very roots owe their existence among the wild tribes to the effect on them of the influence of the Indo-Chinese languages, civilised and uncivilised. Considering then the long isolation of the Nicobarese, it is a fair inference that these islanders probably preserve a form of the general Indo-Chinese speech that is truer to its original forms than that of any existing people on the Continent.'

When writing the above, Sir R. Temple was unacquainted with Pater Schmidt's studies. We now know that the wild tribes of the Malay Peninsula, the Sakeis and Semangs, speak a language which seems to be radically connected with Mōn-Khmēr. In the case of the Sakeis, it is probably the original language of the tribe, while the Semangs have adopted it from others. The many points of connexion between Nicobarese and those forms of speech therefore point to a similar state of affairs.

Results of this part of the enquiry.

We may therefore sum up the preceding remarks as follows:—

The Muṇḍās, the Mōn-Khmēr, the wild tribes of the Malay Peninsula, and the Nicobarese all use forms of speech which can be traced back to a common source, though they mutually differ widely from each other. Each of the tribes has had a development of its own, and each dialect has, in each case, struck out on independent lines. Their development has also been influenced from without, in consequence of race mixture with outsiders. We cannot, however, any more trace the various stages in that development, because the old history of the tribes in question is not known to us. Pater W. Schmidt divides all these languages into three main branches, *viz.*:—

I. Khassi; Wa angku, Riang, Palaung, and Danaw; Nicobarese;

II. Semang, Tembe, Senoi and Sakei;

III. Mōn-Khmēr languages, Anamese, Bersisi, and Muṇḍā.

Relation to Australian languages.

Professor Vilhelm Thomsen of Copenhagen, in his paper *On the position of the Kherwarian Languages*, has tried to show that there is some connexion between the Muṇḍā dialects and Australian languages. He says:—

> 'I desire to draw attention to a series of very remarkable coincidences between them (*i.e.* the Muṇḍā languages) and several of the . . . . aboriginal languages in the southern part of the Australian continent, such as Dippil and

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Turrubul in Southern Queensland; Kamilaroy, Wiradurei, Lake Macquarie, Wodi-Wodi, and others in New South Wales; the languages spoken on the Encounter Bay and about Adelaide, and also the Parnkalla spoken to the west of Spencer's Gulf in South Australia; and lastly several languages of West Australia. These South-Australian languages cannot, notwithstanding the great difference existing between them, be separated from each other, but they must be supposed to have some common origin. The points of analogy which have been supposed to exist between them and the Dravidian languages, must certainly be dismissed. Compare Friedrich Müller, Grundriss der Sprachwissenschaft, Vol. ii, Part i, pp. 95 and ff. On the other hand, I think there is unquestionably a certain connexion between the Australian and Kherwarian languages.

It is not only possible to point to similarity in vocabulary, but especial stress should be laid on the fact that the analogy extends to the principles according to which the languages are built up and to the relations and ideas which have found their expression in the grammatical forms. There seems also to be an unmistakable similarity in some details of these forms, if it is permissible to draw any conclusions in this respect so long as we are quite ignorant of the phonetical development of the languages. We cannot, however, expect to find any obvious analogy throughout in grammatical details, the less so when we remember how much the Australian languages themselves differ from each other in this respect.'

Professor Thomsen thinks that these similarities must be explained by the supposition that Indian Muṇḍās, or some closely connected tribe, emigrated towards the east and south-east, 'say to New Guinea, where von der Gabelentz thinks that they have left traces in the languages on the Maclay coast, but especially to the south of the Australian continent, where the languages still are of a kind similar to the Kherwarian, though crossings and intermixtures, of which nothing can as yet be known, have no doubt also taken place here.'

A similar theory has been propounded by G. von der Gabelentz in his book *Die Sprachwissenschaft*. Leipzig, 1891, pp. 274 and f. He says:—

'We are probably justified in speaking of a Kolarian-Australian family of languages.'

Von der Gabelentz has not adduced any facts in support of this view. It is possibly based on a comparison of materials which are not accessible to me. Professor Thomsen, on the other hand, gives some details, and it will be necessary to examine them.

Vocabulary.

His first argument is based on some correspondence in vocabulary, and he here enters into details, as follows:—

'Santāli *iñ*, I; Muṇḍārī *iṅ*, *aiṅ*. correspond to forms containing an *ṅ* in all Australian languages; thus Dippil, Turrubul, Kamilaroy, Adelaide, Parnkalla *ṅai*, etc.

Santāli *aliñ*, Muṇḍāri *aliṅ*, we two (*i.e.* he and I) correspond to Dippil *ṅu-liṅ*, *a-len*; Kamilaroy *ṅu-le*; Wiradurei *ṅa-li*; Lake Macquarie (oblique) *ṅa-lin* (thou and I; *ṅalin-pon*, he and I); Adelaide, Parnkalla *ṅa-dii*; West-Australian *ṅa-li*.

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Santālī *ală*, we,=Turrubul *ṅu-le;* Adelaide *ṅa-dlu*, etc.

Santālī *uni, nui*, he, she, it (animate beings) *ona, noa* (inanimate), should be compared with Lake Macquarie *noa*, he, that; *uni, unoa*, this; Dippil *unda*, Turrubul *wunāl*, he, etc.'

Professor Thomsen further compares Santālī *mãt'*, eye, with Kamilaroy, Wiradurei *mil*, Wodi-Wodi *mēr;* Santālī *mu*, nose, with Kamilaroy, Dippil *mūrū*, Turrubul *mūro;* Santālī *jaṅga*, foot, with Wiradurei *dinaṅ*, Kamilaroy *dina*, Dippil *dzhinuṅ;* Santālī *hāṛ*, man, with Lake Macquarie *kore*, Encounter Bay *korn* (compare Kūrkū *kōrō*); Santālī *baṅ*, not, with Dippil *ba*. We may add Santālī *alāṅ*, Turrubul *tuluṅ*, Lake Macquarie, Wodi-Wodi *tulun*, tongue.

With regard to numerals Professor Thomsen compares Santālī *mit'*, *mit'-taṅ*, one, with Wodi-Wodi *mituṅ*, Kamilaroy *māl;* Santālī *bār*, two, with Lake Macquarie *buloāra*, Kamilaroy, Dippil, Wodi-Wodi *bulār*.

I now proceed to an examination of these comparisons and begin with the numerals.

The similarity between Muṇḍā and Australian numerals is not very striking. Few Australian languages possess more than the three first numerals. The form for 'one' differs in most of them. Compare Lake Macquarie *wakol*, Wiradurei *ṅumbai*, Kingki *piēya;* Turrubul *kunar*, Dippil *kalim*, Encounter Bay *yamalaitye*, Adelaide *kuma*, West Australian *kain, gain*, and so forth. Even Kamilaroy *māl* and Wodi-Wodi *mituṅ* do not exactly correspond to Santālī *mit'*, the initial *m* of which word is an old prefix and at all events there can be no question of comparing the Australian word for 'one' in general with *mit'*.

With regard to 'two', most Australian languages possess forms beginning with a *b*. Thus, Lake Macquarie *buloāra*, Wiradurei *bula*, Kamilaroy, Dippil, and Wodi-Wodi *būlār*, Wailwun *bulugur*, Kingki *būdela*, Turrubul *būdēlā*, Lake Tyers *būlūman*, Lake Hindmarsh *pullet*, River Yarra *bolowīn*, Jajowerong *būlaitsh*, Witouro *bullait*, Toungurong *bullarbil*. The base seems to be *bula, bulo*, or something like that. The similarity with Muṇḍā *bār* is far from being evident, even if *b* is not an old prefix (compare Lemet *ar;* Khassi *ār*) but belongs to the base.

It cannot, however, be denied that a sort of similarity exists between the two first numerals in Muṇḍā and some Australian languages. It would be very rash to infer anything about their mutual relationship from this fact. A much more striking analogy can be found between the numerals in languages where community of origin is quite out of the question. Compare, for example, *ek*, one, in the language of the Mixteques in America, with the Hindōstānī *ēk*. Forms corresponding to Santālī *mit'*, one; *bār*, two, are found in some Negro languages of Africa. Compare Herero *mue*, one; *vari*, two; Maba *bar*, two.

Moreover, every trace of analogy between Muṇḍā and Australian languages ceases when we go beyond two. I therefore think we are forced to the conclusion that the analogy in the case of the two first numerals is only apparent.

The same is, so far as I can see, the case with regard to pronouns.

The pronoun 'I' has forms containing an *ṅ* in many languages. Thus in Melanesian *ṅu, ṅ*, in Mande (Africa) *ṅ*, Bullom (Africa) *yaṅ*, and so forth. The pronominal suffixes of the first person in Australian languages, on the other hand, show that *ṅ* is not

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essential to the pronoun. Compare Wiradurei *na-du*, I, to which correspond the suffixed forms *du* and *tu*. Similarly in Encounter Bay, 'I' is *ṅā-pe* or *ṅū-te*, and the corresponding suffixes are *ape*, *ap*, *an*, *ate*.

The forms of the dual and plural of the pronoun of the first person unquestionably bear some similarity to the corresponding Muṇḍā forms. In the Muṇḍā languages the bases of these forms are, however, *liñ*, *liṅ*, and *le*, while *lin*, *li*, and *le* in the Australian languages appear to be suffixes of number. Compare Lake Macquarie *bu-la*, you two, Encounter Bay *ṅur-le*, you two, and so forth.

The apparent similarity between the forms for 'we two' and 'we' is more than outweighed by the fact that the Australian languages do not appear to distinguish between forms including and such as exclude the party addressed in the dual and plural of the personal pronoun of the first person. Professor Thomsen, it is true, mentions *ṅa-lin*, thou and I; *ṅalin-pon*, he and I, from the dialect spoken at Lake Macquarie. The latter form, however, contains the ordinary dual *ṅa-lin*, and the pronoun of the third person singular. It will be seen that the principle is quite different.

Moreover, the parallelism between Muṇḍā and Australian languages ceases to exist when we consider the forms for 'thou.' Melanesian, on the other hand, has forms, such as *mu*, *m*, which correspond to the Muṇḍā *am*. Compare also Bullom (Africa) *mun*, *moa*, thou.

Bases corresponding to Santālī *uni*, *nui*, *ona*, *noa*, this, do occur not only in Australian languages, but also in the Melanesian *na*, *n*, he, and in many other languages, including the Aryan dialects of India.

I therefore think that no conclusion whatever can be based on the apparent similarity in pronouns and numerals between the Muṇḍā languages on the one hand and the Australian on the other.

If we turn to the other words compared by Professor Thomsen the result will be the same. The similarity is, in most cases, far from being striking. I omit from consideration the words for 'nose' and 'foot' in which no one will, I think, deny that the analogy is very small indeed.

For 'eye' we find the forms *mil* and *mēr* which Professor Thomsen compares with Santālī *mãt'*. This latter word, however, more closely resembles forms such as *mata*, *mat*, *meta*, *eme*, and so forth, in numerous Oceanic languages. Compare also *mik*, and *mit*, or *mih*, i.e. *mit'* in several Tibeto-Burman forms of speech.

'Man' is *kore* in Lake Macquarie and *korn* in Encounter Bay. This word of course resembles Santālī *hãṛ*, Kūrkū *kōrō*, man. But so does also Fūlbe *gorko* which hails from Africa. Moreover, the base of Kūrkū *kōrō* is probably *rō*, and *kō* an old prefix. Compare Khassi *briw*, man, which contains another prefix *b*. Forms such as Kamilaroy *giwīr*, Wiradurei *gibir*, Victoria *kūl-īnt*, man, render the probability of a connexion with the Muṇḍā word for 'man' very slight.

Nor can any importance be attached to the similarity between Dippil *ba*, Santālī, *baṅ*, not, when we consider Lake Macquarie *kora*, Wiradurei *karia*, Kamilaroy *kāmil*, Adelaide *yako*, West Australian *bart*, not, and when we remember that *ba*, not, also occurs in far-off African languages such as Hausa.

An examination of the points in which the vocabularies of the Muṇḍā and the Australian languages have been supposed to agree therefore shows that such analogy

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as seems to exist is too questionable to be made the basis of any conclusion. It would be necessary to point out many more cases of unquestionable similarity in order to make the supposition of a connexion probable.

Professor Thomsen's opinion, that there is a connexion between the two families, is, however, less based on a comparison of vocabulary than on the analogy which he finds between the grammatical principles prevailing in both. He has not pointed to any definite facts in support of his view, and we must therefore base the remarks which follow on such materials as are available.

Grammatical principles.

Like the Muṇḍā languages, the Australian forms of speech do not clearly distinguish between noun and verb. The same is, however, the case in so many languages all over the earth that no conclusions can be drawn from such analogy.

Phonology.—The phonetical system of Australian languages is extremely simple. There are no aspirates, no sibilants, no *h*, and probably originally no soft mutes such as *g*, *d*, or *b*. There is, more especially, nothing to correspond to the semi-consonants which are so characteristic of Muṇḍā languages. These sounds have, on the other hand, though without just cause, been compared with the so-called 'clicks' of African languages.

Formation of words.—The Australian languages use suffixes in order to form new words. So far as we can see, they have nothing corresponding to the Muṇḍā infixes. This point is of some importance as affecting the whole structure of the language.

Nouns.—Australian languages do not distinguish between animate and inanimate nouns, as do the Muṇḍā forms of speech and many other linguistic families.

In Muṇḍā, there are three numbers. The same is the case with regard to pronouns in Australia. In the case of nouns, on the other hand, most Australian languages do not distinguish number. In Adelaide and Encounter Bay, however, there are three numbers as in Muṇḍā. The dual suffixes are *rla* or *dla* in Adelaide and *eṅk* in Encounter Bay, and those of the plural *na* and *ar*, respectively. Compare the suffixes of the pronoun of the third person, dual *eṅk*, plural *ar* in Encounter Bay. The numbers are, accordingly, indicated in the same way as in Muṇḍā. Compare, however, also Encounter Bay *nīṅg-eṅk*, two; *nepald-ar*, *maltāi-ar*, three.

There are no separate suffixes to denote the subject and the object. This is, however, so generally the case in many languages that no conclusion can be based on the fact. The Australian languages, on the other hand, in one important point differ from the Muṇḍā forms of speech, *viz.*, in possessing a separate suffix denoting the agent. Thus, *wākun-to minariṅ tatan*, crow-by what eats? what is the crow eating? According to Professor Fr. Müller this is a characteristic feature of all Australian languages. The similarity between this suffix *to* and the Muṇḍā *te* is probably only apparent. The same is the case with the West Australian genitive suffix *ak*, *aṅg*, or, after vowels, *rak*, *raṅg*, as compared with Santālī *ak'*, *aṅ*, *reak'*, *reaṅ*. The corresponding form in most Australian languages is *ku*. Such analogies become insignificant when we compare the genitive suffix *ka*, *ga*, in the language of the Bushmen, and *aṅg*, *nak*, in Maba, both of which belong to Africa.

Some remarks have already been made regarding numerals and pronouns. In this connexion I shall only point out that the Australian numerals do not go further than 'three' and accordingly do not possess anything corresponding to the principle prevailing

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in Muṇḍā and several other linguistic families of counting in twenties. There are further, no double sets of the dual and the plural of the pronoun of the first person. I may add that the bases of the interrogative pronouns are quite different. Compare Turrubul *ṅan-dū*, who? *minā*, what? and similar forms in all other dialects.

Verbs.—The Australian languages possess a richly varied system of verbal forms. In this respect they agree with the Muṇḍā dialects, but also with languages of other families such as Turkish. Some of the tense-suffixes apparently resemble those in use in the Muṇḍā family. Thus the present suffix *an* in Lake Macquarie, *in*, *un*, *ēn* in Encounter Bay can apparently be compared with the Santālī suffixes *en*, *an*. The suffix *ē* or *ī* of the past in Wiradurei, Kamilaroy, Turrubul, and Adelaide bears some resemblance to Santālī *et'*; the pluperfect suffixes *ā-kean* in Lake Macquarie and *lain*, *lēn* in Kamilaroy might be connected with Santālī *akan* and *len*, respectively. It would, however, be rash to lay any stress on such analogy in sound.

We find reflexive and reciprocal bases and so forth, but they are formed in a way quite different from that prevailing in Muṇḍā, and the whole structure of the verb is, so far as I can see, quite different.

The passive is formed by adding the pronominal suffixes denoting the object and is not an independent form, as is the case in Muṇḍā.

There is nothing corresponding to the categorical *a*, and participles are, at least in Kamilaroy, formed by adding suffixes to the tense bases.

The subject is indicated by adding pronominal suffixes, which in Encounter Bay are sometimes added to preceding words. Thus, *yăp-ap el-in*, fuel-I go, I go after fuel. A similar construction is, however, also found elsewhere. Compare the African Hottentot *tsĩ-b ma*, and-he gives. It has already been remarked that there is a separate pronominal suffix denoting the agent, a state of affairs which is quite foreign to the Muṇḍā languages.

The object is often indicated by adding pronominal suffixes. Thus, *ṅolk-ur-an-el*, bit-me-by-him, he bit me; *memp-ir-an-el*, struck-me-by-him, he struck me, in Encounter Bay. In the Muṇḍā languages, on the other hand, infixes are used instead, while the language of the Hottentots in this respect agrees with Australian; thus, *mu-bi-b*, see-him-he, he sees him; *ma-do-gu-b*, give-you-them-he, he gives them to you. Moreover, there is nothing to correspond to the various infixes denoting the indirect object or the genitive which are so characteristic a feature in Muṇḍā languages.

The various forms corresponding to our verbal tenses are further often based on principles which are not found to prevail in the Muṇḍā family. Thus the Wiradurei possesses five different forms which can be translated as a perfect. Thus, *būm-al-guain*, have struck; *būm-al-āwan*, have just struck; *būm-al-ṅārin*, have struck to-day; *būm-al-gurāni*, have struck yesterday; *būm-al-gunan*, have struck a long time ago.

The result of the preceding remarks has not been to corroborate the hypothesis of a close connexion between the Australian and the Muṇḍā languages. Such analogy as exists concerns general features which recur in the most different languages all over the world. Our knowledge of the Australian languages is very limited, and I have not been in a position to make use of all that has been written about them. It is therefore possible that Messrs. Thomsen and von der Gabelentz would be able to support their theory with facts which I do not know. So far, however, nothing has been adduced

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which proves the existence of a connexion between the two groups of languages, or which even makes it probable.

It is, of course, possible that further researches may adduce new facts which will prove Professor Thomsen to have been right. In that case the explanation will probably be found to be that given by him, that the analogy must be due to the influence of the language of immigrants from India or Australonesia to Australia.[1]

Enumeration of languages.

The Muṇḍā family comprises several dialects. The table which follows shows their names and the estimated number of speakers. Revised figures, based on the returns of the last Census, have been added in a third column :—

Name of dialect.	Estimated number of speakers.	Census of 1901.
Santālī	1,614,822	1,795,113
Muṇḍārī	406,524	460,744
Bhumij	79,078	111,304
Bīrhâṛ	1,234	526
Kōḍā	8,949	23,873
Hō	383,126	371,860
Tūrī	3,727	3,881
Asurī	19,641	4,894
Korwā	20,227	16,442
Kūrkū	111,684	87,675
Khaṛiā	72,172	82,506
Juāng	15,697	10,853
Savara	102,039	157,136
Gadabā	35,833	37,231
TOTAL	2,874,753	3,164,036

Santālī, Muṇḍārī, Bhumij, Bīrhâṛ, Kōḍā, Hō, Tūrī, Asurī, and Korwā are only slightly differing forms of one and the same language. All those tribes are, according to Santālī traditions, descended from the same stock, and were once known as Kherwars or Kharwārs. The Kherwārs of the present day, a cultivating and landholding tribe of Chota Nagpur and Southern Behar, have probably the same origin. The dialects spoken by the tribes just mentioned will in this Survey be collected under the head of Kherwārī. Kherwārī is the principal Muṇḍā language, its dialects having been returned by full 88 per cent. of all the speakers of Muṇḍā tongues. Kherwārī is also the only Muṇḍā form of speech which has remained comparatively free from the influence of neighbouring languages. The vocabulary is to some extent Aryan, and some of the usual suffixes

[1] I cannot in this place enter into the question of the relationship between our Muṇḍā-Mon-Khmer family and the languages of Australonesia (Indonesian, Melanesian, Polynesian). I am convinced that Pater W. Schmidt is right in classing all these forms of speech together into one great family, but I am not as yet in a position to prove the connexion.

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are apparently taken from the same source. The whole character of the language has, however, been preserved with great fidelity, though Aryan principles have of late begun to influence the grammar also. Kherwārī can therefore be considered as the typical representative of the Muṇḍā family.

The remaining dialects are spoken by comparatively small tribes. They have all been largely influenced by Aryan languages, and, in the case of Savara and Gadabā, also by Dravidian forms of speech.

Kūrkū, Khaṛiā, and Juāng agree in one important point. They often use a *k* where Kherwārī has an *h*. Thus Kherwārī *hân*, Kūrkū *kon*, a child. Savara and Gadabā have *on*. Attention has already been drawn to the fact that the Mōn-Khmēr languages possess the same word in the form *kon*. It therefore seems probable that Kherwārī in this respect represents a later stage of phonetical development.

Savara is most closely related to Khaṛiā. It has, however, been largely influenced by Telugu, and it is now a mixed form of speech. This is also the case with Gadabā, where Aryan and Dravidian elements have to a certain extent overgrown the Muṇḍā forms and grammatical principles.

General character of the Muṇḍā languages.

Some of the most characteristic features of the Muṇḍā languages, or at least of its best known representative, will be mentioned in the introduction to Santālī. It will, however, be of interest in this place to make some short remarks on the general character of the family.

Phonology.—The phonetical system of the Muṇḍā languages is very richly developed. It will be shown below under the head of Santālī how that language abounds in vowels. The same is probably the case in other Muṇḍā dialects, though we have not so full and trustworthy information about them as in the case of Santālī. In that language, and in Muṇḍārī, and apparently also in Kūrkū, there are moreover distinct traces of the working of that well-known law of harmonic sequence which affects the vowels of consecutive syllables so as to make them agree with each other in sound. The details will be found under the head of Santālī.

The Muṇḍā languages also possess a richly developed system of consonants. Hard and soft consonants are freely used, and both classes can be aspirated. In Aryan loan-words, however, the aspiration is often dropped.

In addition to the consonants known from Aryan languages, we also find a set of semi-consonants. The details will be found under the head of Santālī. These semi-consonants form a very characteristic feature of the Muṇḍā languages. The materials collected for the purposes of this Survey have not, however, been prepared by scholars with a phonetical training. We cannot, therefore, expect to find these peculiarly difficult sounds noted with accurate correctness in the specimens printed in this volume. It is, on the whole, not possible to form an adequate idea of the phonetical system of the Muṇḍā languages from the materials available. It is only the specimens of Santālī and its dialects forwarded from the Sonthal Parganas which are quite trustworthy in this respect.

The semi-consonants correspond to the so-called abrupt tone of Indo-Chinese languages. Similar sounds appear to exist in Sakei and Semang, and probably also in most Mōn-Khmēr languages.

No Santālī word can begin with more than one consonant. The same rule apparently holds good in other Muṇḍā dialects.

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Formation of words.—Words are formed from bases or other words by means of reduplication or by adding affixes. The numerous Aryan loan-words are, in this respect, treated as indigenous Muṇḍā words. The whole root or its first elements can be doubled, and in this way the meaning is intensified in various ways. In this connexion I may also mention the very common jingles such as Santālī *chas-bas*, cultivation; *sojhe-mojhe*, straight away (*sojhē* is a Bihārī loan-word).

With regard to affixes, we are very unsatisfactorily informed about the use of prefixes. It is, however, probable that they have played a considerable rôle in the history of Muṇḍā words. Compare Santālī *a-laṅ*, Kūrkū *laṅ*, tongue; Santālī *a-ñu*, to give to drink; Santālī *mo-cha*, Kūrkū *chā-bū*, mouth; Santālī *a-kriñ*, to give to buy, to sell; *kiriñ*, buy; Savara *kin-sor*, dog; *kim-poṅ*, belly; *tim-ji*, nine; Khaṛiā *ro-moṅg*, nose, etc.[1]

The most important means of modifying the meaning of a root is, however, the insertion of infixes. Compare the Muṇḍārī *ma-na-raṅ*, greatness, from *maraṅ*, great; *ma-pa-raṅ*, very great, and so forth.

Suffixes do not appear to play any prominent rôle in the formation of Muṇḍā words. Such as are in common use are pronominal.

The Muṇḍā languages belong to that class which possesses a richly varied stock of words to denote individual things and ideas, but is extremely poor in general and abstract terms. Thus there are in Santālī at least twelve verbs which can be translated 'to carry.' Compare *dipil*, to carry on the head; *guguu*, to carry on the back; *häo*, to carry astride the hip; *härmät'*, to carry under the arm, and so forth. Such verbs denote the various ways of carrying, and there is no general term simply meaning 'to carry.' In a similar way nouns denoting relationship are seldom conceived in the abstract, but a pronominal suffix restricting the sphere of the idea is usually added. Thus, Santālī *eṅgaṛ-ñ*, my mother; *eṅga-t*, his mother; but seldom *eṅga*, in the meaning of mother, alone.

Classes of words.—The various classes of words are not clearly distinguished. The same base can often be used as a noun, an adjective, or a verb. Spoken language, of course, is not composed of words but of sentences, and the meaning of each individual word is only apparent from the context. The Muṇḍā words simply denote some being, object, quality, action, or the like, but they do not tell us how they are conceived. It is for instance only after inspection of the context that we can decide whether a word denoting the idea 'to give' means 'giving,' or 'given.'

Inflexional system.—The Muṇḍā inflexional system in many respects differs from that prevailing in Aryan and Dravidian languages.

Nouns.—Nouns do not differ for gender. The natural gender is distinguished by using different words or by adding words meaning 'male,' 'female,' respectively. There is, however, a feminine termination *i* used in a few words; thus Santālī *kōṛā*, boy; *kūṛī*, girl. Such instances are, however, due to Aryan influence.

Nouns, on the other hand, can be divided into two classes, *viz.*, those that denote animate beings, and those that denote inanimate objects respectively.

[1] The personal pronouns possess suffixed forms of the genitive; thus, *apu-ñ*, my father. According to Pater W. Schmidt a suffixed genitive without any case mark is only used in such languages as form their inflexional forms by means of prefixes See his paper in *Mitteilungen der Anthropologischen Gesellschaft in Wien*, xxxiii, 1903, p. 381,

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There are three numbers, the singular, the dual, and the plural. The suffix of the dual is *kīn* or *kīṅ*, and that of the plural *kō* or *kū*, in all dialects of Kherwārī and in Kūrkū. Those suffixes can therefore be considered as the common property of the whole family. In Juāng and Khaṛiā the suffix of the plural is *ki*, to which corresponds Savara *ji*. This *ki* or *ji* is probably the old dual suffix. Khaṛiā has formed a new dual suffix *kijār*, which is clearly derived from *ki* by adding *ār*. This *ār* is probably the numeral *bār*, two. Compare *ambār* and *amār*, you two. Juāng and Savara have apparently no dual suffix. The same is the case with Gadabā.

The Muṇḍā languages do not possess anything corresponding to the cases of the direct and indirect objects. These relations find their expression in the verb. In this respect we may compare Muṇḍā with, for instance, the so-called incorporating languages of America. In the minor dialects, however, Aryan suffixes of the dative and the accusative are gradually being introduced.

The various relations of time and space are indicated by adding postpositions.

The genitive is an adjective. In the most typical Muṇḍā languages it has various forms according to whether it qualifies an animate or an inanimate noun.

Numerals.—The first ten numerals in Santālī, Khaṛiā, and Savara have been given in the table on p. 12. The Santālī numerals are typical of all the dialects of the so-called Kherwārī. The table which follows registers the forms in use in the other dialects :—

	Santālī.	Kūrkū.	Khaṛiā.	Juāng.	Savara.	Gadabā.
1	*mit'*	*mīā*	*moyod*	*min ; eka*	*bo*	*mui-rō*
2	*bār-eā*	*bār-iā*	*baria*	*ban ; dui*	*bāgu*	*bār-jū*
3	*pă̄-ā*	*āpi-ā*	*upe*	*tin*	*yāgi*	*ig-rō*
4	*pōn-eā*	*upūn-ia*	*i'pon*	*chāri*	*uñji*	*uun-rō*
5	*mă̄ă̄*	*monoiyā*	*moloi*	*pāñch*	*molloi*	*manlēi*
6	*turūi*	*turūiyā*	*tiburu*	*chhao*	*tuḍru*	*tīr*
7	*ēāe*	*yēya*	*gul*	*sāta*	*gul-ji*	*sāt*
8	*irāl*	*ilār-iya*	*tham*	*āṭha*	*tam-ji*	*āṭh*
9	*āră̄*	*ārē-ya*	*tomsiṅ*	*nao*	*tim-ji*	*nou*
10	*gă̄l*	*gel-ya*	*gol*	*daso*	*gal-ji*	*das*
20	*isī*	*īsā*	*bis ; kori*	*koḍi*	*koḍi*	*bīs*

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It will be seen that Juāng and Gadabā have adopted Aryan forms. The same is, to a great extent, also the case in other dialects. Thus the Aryan forms are commonly used in all business transactions. Khaṛiā and Savara differ from the rest in the numerals seven, eight, and nine. A comparison of the table on p. 12 will show that in this respect they agree with Mōn-Khmēr.

Higher numbers are counted in twenties.

Pronouns.—The materials available do not allow us to give a full list of the personal pronouns in all Muṇḍā languages. The details will be found under the head of the various dialects. It has already been remarked that Juāng, Savara, and Gadabā have apparently abandoned the use of the dual.

The dual and plural of the personal pronoun of the first person have two forms, one excluding, and one including, the party addressed. Khaṛiā has here, as in the case of nouns, partly adopted new forms. With regard to Juāng, Savara, and Gadabā, our information is insufficient.

Kherwārī has a long series of pronominal suffixes and infixes. The details will be found under the head of Santālī. Other dialects have only preserved traces of these affixes.

Verb.—The nature of the typical Muṇḍā verb will be discussed in some detail under the head of Santālī. In this place I shall only mention that Aryan principles have largely influenced the verbs of the minor dialects.

For further details the student is referred to the remarks in the introduction to Santālī and under the head of the various dialects.

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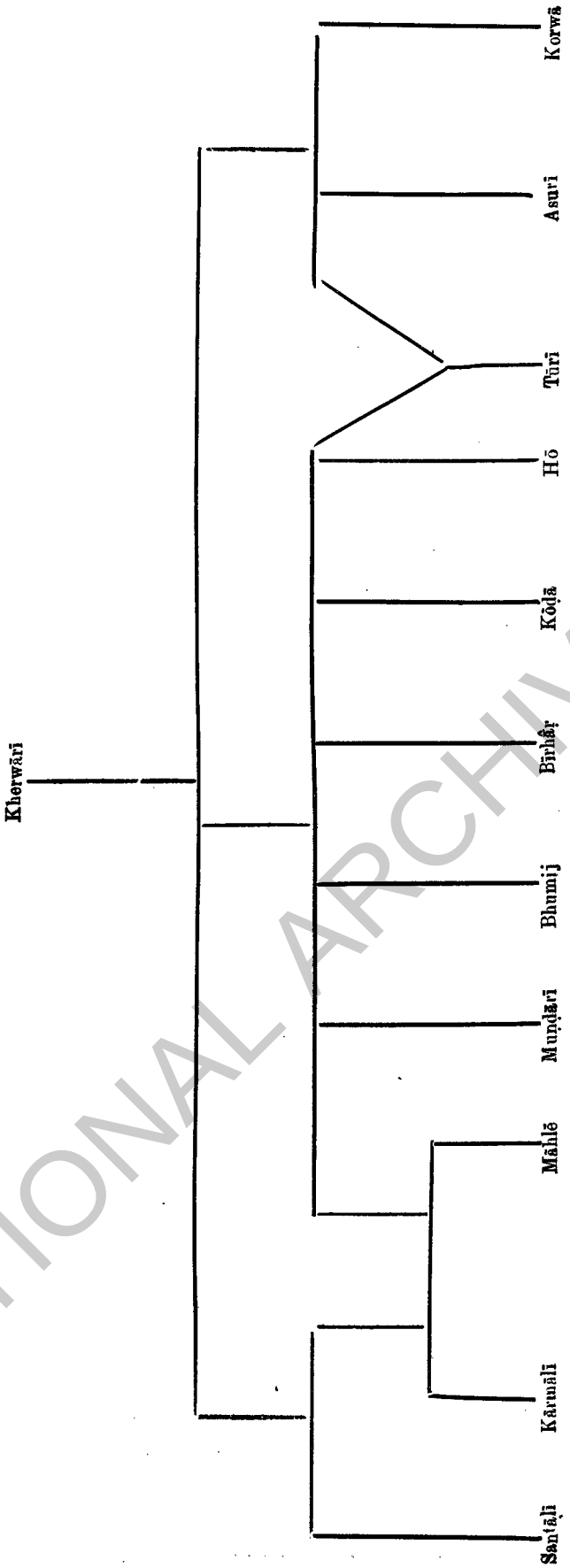

Table indicating the relationship of the different Kherwāri dialects.

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KHERWĀRĪ.

About eleven-twelfths of all Muṇḍās, in the wider sense of the term, speak slightly varying dialects of one language, which I have called Kherwārī, *i.e.* the language of the Kherwārs. The Kherwārs or Kharwārs are now a cultivating and landholding tribe of Chota Nagpur and Southern Behar who are quite Aryanized. In the traditions of the Santāl people, however, the denomination Kherwār or Kharwār is used to denote the common stock from which the Santāls, the Muṇḍārīs, the Hōs, etc., have sprung. It has already been mentioned in the general introduction to the Muṇḍā Family that some scholars have therefore proposed to call the whole family Kherwarian. It has also been pointed out that the Linguistic Survey has not adopted this use of the word Kherwarian because we have no right to infer that all Muṇḍā tribes have ever been called Kherwārs and because the family has already become known under other names.

The name Kherwārī will, in this Survey, be used to denote those Muṇḍā dialects which used the word *hâṛ* or some similar word for 'man.' It might also be called the Eastern Muṇḍā language. The name Kol has also been applied to it, but this denomination is apt to give rise to ambiguity. In the first place, it is often used to denote all Muṇḍā dialects, in the second place it often occurs as a denomination of a group of dialects which does not include Santālī, the most important dialect of the language in question. The name Kherwārī has been adopted in deference to the Santālī traditions and to those eminent scholars who have proposed to call the whole family Kherwarian. The name has the great advantage of being new so that it cannot easily be misunderstood. The close relation between all dialects which are comprised under the name Kherwārī has long been recognized, but, so far as I am aware, they are now for the first time classed together as one distinct form of Muṇḍā language.

The Kherwārī language is spoken by more than 2½ million of people from Bhagalpur and the Sonthal Parganas in the north to the Orissa Tributary States in the south, and from Morbhanj in the east to Sambalpur in the west. The details will be found below under the various dialects. According to local estimates made for the purposes of this Survey and the more accurate figures returned at the last Census, the number of speakers may be put down, respectively, as follows:—

Name of dialect.	Estimated number of speakers.	Census of 1901.
Santālī	1,614,822	1,795,113
Muṇḍārī	406,524	460,744
Bhumij	79,078	111,304
Birhâṛ	1,234	526
Kōḍā	8,949	23,873
Hō	383,126	371,860
Tūrī	3,727	3,880
Asurī	19,641	4,894
Korwā	20,227	16,442
TOTAL	2,537,328	2,788,636

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The most important form of Kherwārī is Santālī, and the principal features of the language will be described under the head of that dialect. It has two slightly different sub-dialects, Kārmālī and Māhlē, which connect Santālī with the Kol dialects proper, Muṇḍārī, Bhumij, Bīrhâṛ, Kōḍā, and Hō. The remaining dialects, Tūrī, Asurī, and Korwā, are more closely related to Muṇḍārī than to Santālī. In some characteristics, however, they agree with the latter dialect as against the former. The Santāls, the Asurs, and the Korwās use the word Māñjhi as an honorific title to denote themselves. The name Māñjhi has been returned as denoting a dialect in Raigarh. It is a form of speech between Asurī and Korwā, and the figures will be shown under Asurī. Tūrī is more closely related to Muṇḍārī than are Asurī and Korwā. Korwā, on the other hand, may be considered as the link connecting Kherwārī with Khaṛiā and the western and southern Muṇḍā dialects.

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SANTĀLĪ.

Santālī is the most important of all the Muṇḍā languages. About 57 per cent. of all Muṇḍās have been returned under that form of speech. The total number of speakers is about $1\frac{3}{4}$ million of people.

Name of the language.

Santālī literally means 'the language of the Santāls.' 'Santāl' is the name applied by foreigners to the tribe which has given its name to the Sonthal Parganas. Santāl is, according to Mr. Skrefsrud, a corruption of Sãotāl or Sãotāṛ, the common name of the tribe used by Bengalis. The forms Santāl and Sontāl are only used by natives who have come into contact with Europeans. He derives the name from Sãot in Midnapore where the tribe is supposed to have been settled for several generations. The 'Soontarrs' are mentioned as a wild and unlettered tribe as early as 1798.[1]

Santāls call themselves *hẫṛ-kō*, men, or *hẫṛ hápẫn*, man child. When asked about their name and caste they usually apply the title *Mãñjhi*, headman, to themselves. Their language has therefore sometimes been reported under various names such as *Hẫṛ*, *Hẫṛ rẫṛ*, *i.e.* the speech of the Hâṛs, *Mãñjhi*, and so forth. Outsiders often also use *Pharsī* or *Parsī*[2] as a denomination of this form of speech. In Murshidabad the language is locally known as *Jaṅgalī*, forest language, or *Pahāṛiā*, mountain-language. In Bankura and Morbhanj it has been reported as *Ṭhār*, *i.e.* language (that is 'the foreign language'), and in Bankura some speakers were returned in the Survey estimates under the head of *Khēṛā Kaṛā*. It is, however, now reported that no such dialect exists in the district. The so-called *khẽrã khẽṛãs* of the Sonthal Parganas are related to the Jadopaṭias. They are semi-Hinduized aboriginals.

All these secondary names are based on misunderstandings or on considerations which have nothing to do with language. They will, therefore, be discarded in the following pages, and the language will be styled Santālī throughout.

Original home.

According to Santālī traditions, the tribe was once united with what are now the Muṇḍārīs, the Hōs, and other small tribes. They assert that in those old times they were called Kherwārs or Kharwārs. Their traditional tales contain allusions to old wanderings from the west. These wanderings have probably taken place in relatively modern time. According to Mr. Risley, it is clear that a large and important Santāl colony was once settled in parganas Chai and Champa in Hazaribagh. The same authority further remarks:

'A tradition is noticed by Colonel Dalton of an old fort in Chai occupied by one Jaura, a Santāl Raja, who destroyed himself and his family on hearing of the approach of a Muhammadan army under Sayyid Ibráhim Alí *alias* Malik Bayá, a general of Muhammad Tughlak's, who died in 1353. This tradition, so far as it refers to the existence of a Santāl fort in Chai Champa, is to some extent corroborated by the following passage from the legends of the Southern Santāls collected by the Rev. J. Phillips, and published in Appendix G. to *Annals of Rural Bengal*, ed. 1868:—"Dwelling there (in Chai Champa) they greatly multiplied. There were two gates, the Ahin gate and the Bāhini gate, to the fort of Chai Champa." If, moreover, the date of the taking of this fort by Ibráhim Alí were assumed to be about 1340 A.D., the subsequent migrations of which the tribal legends speak would fill up the time intervening between the departure of the Santāls from Chai Champa and their settlement in the present Santāl Parganās. Speaking generally, these recent migrations

[1] See the references given in Mr. Crooke's edition of Yule and Burnell's *Hobson-Jobson*.

[2] This word, which literally means 'Persian,' is used by speakers of Aryan languages all over Northern India to indicate a tongue which they do not understand. For instance, it is frequently applied to the secret argots of criminal tribes, much as we in England talk of 'Thieves' Latin.'

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have been to the east, which is the direction they might *primâ facie* have been expected to follow. The earliest settlements which Santāl tradition speaks of, those in Ahiri Pipri and Chai Champa, lie on the north-western frontier of the table-land of Hazaribagh and in the direct line of advance of the numerous Hindu immigrants from Behar. That the influx of Hindus has in fact driven the Santāls eastward is beyond doubt, and the line which they are known to have followed in their retreat corresponds on the whole with that attributed to them in their tribal legends.'

From Hazaribagh the Santāls are stated to have wandered into Manbhum, and, further, into the Sonthal Parganas.

This explanation of the traditional legends agrees well with the fact that scattered settlements of Santāls are still found all over Hazaribagh.[1] Mr. Skrefsrud, it is true, thinks that the traditionary wanderings have taken place in a very remote past. According to him they imply an old immigration into India from the north-west while Colonel Dalton explains them as referring to an ancient wandering from Assam. A good deal of the traditionary accounts are concerned with the time previous to the stay at Chae Champa. All places in which they are supposed to have lived, from Hihīṛī Pipīṛī to their present home, are mentioned, and also some names from the most remote antiquity; compare p. 64 below. They are always repeated at the *Chāchō chhāṭiāṛ*, the ceremony performed when a person is admitted as a member of grown up society.

It seems to me that Mr. Risley is right in refusing to attach high antiquity to the Santāl traditions. They are apparently influenced from various sources.[2]

Some remarks about the position of the Muṇḍā race will be found in the general introduction to this volume. See above, p. 5. In this place we are only concerned with the actual habitat of the Santāls.

Present home.

Santālī is spoken over a strip of country extending for about 300 miles from the Ganges in the north to the Baitarani in the south. It comprises the south of Bhagalpur and Monghyr; the west of Birbhum and Burdwan; almost the whole of Bankura; the western corner of Midnapore; the greater portion of Morbhanj and Nilgiri; the north-west of Balasore; the north-east of Keonjhar; Dalbhum; Sarai Kala; Kharsawan; Manbhum; the Sonthal Parganas, and the east of Hazaribagh. There are further scattered settlements in the south-west of Murshidabad, in the central parts of the 24-Parganas, in the jungles in the south of Dinajpur and the adjoining tracts of Malda, Rajshahi, and Bogra, and in the south-west of Rangpur. Non-resident immigrants have further brought the language to Jalpaiguri and to Assam, where the Santāls are occupied as coolies in the tea-gardens.

Santālī is nowhere the only language, and only in the Sonthal Parganas is it the principal one. Minor Muṇḍā dialects are found side by side with Santālī, and Aryan

[1] According to local tradition Kherwārs ruled in comparatively modern times so far north as the district of Gayā. In the south of that district there are several old forts still attributed to the 'Kol Rājās.' See also the Rev. F. Hahn, on Dravidian and Kolarian Place names, in the Journal of the Asiatic Society of Bengal, Vol. lxxii (1903), Pt. III., pp. 91 and ff.

[2] Mr. Risley has drawn attention to the fact that the supreme god *Ṭhạkur* of the Santāl traditions bears a Hindī name. The Aryan origin of the word Ṭhạkur has been doubted, but no other possible derivation has been proposed. The word occurs in late Sanskrit in the form *ṭhakkura*. The form *ṭhakkura* shows that the word has been borrowed from Prākrit. It has almost the same signification as *sthavira*, and is used as a respectful title. It should be derived from the base *sthā*, which in Prākrit sometimes forms the present *thakkaï*. The cerebral *ṭh* does not make this explanation improbable. Marāṭhī *ṭhāk°ṇē* shows that a Prākrit present *ṭhakkaï* must have existed. Similarly, a form *ṭhēra* exists in addition to *thera*, the Prākrit equivalent of *sthavira*.

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tribes have, generally speaking, occupied the plains, just as the Santāls themselves have formerly ousted the Malto tribe from the lowlands and valleys and have confined them to the higher lands and the hills.

Dialects.

Santālī is a remarkably uniform language. There are only two dialects, and even these do not differ much from the standard form of speech. They are the so-called Kārmālī, spoken by the Kâlhä tribe in the Sonthal Parganas, Manbhum and Hazaribagh, and the dialect of the Māhlēs in the central and southern portion of the Sonthal Parganas and the adjoining parts of Birbhum and Manbhum. Both will be separately dealt with below.

Santālī has, to some extent, been influenced by the neighbouring Aryan languages. This influence is, however, mainly confined to the vocabulary, though we can also see how Aryan suffixes and Aryan syntax are beginning to make themselves felt, and some of the most usual postpositions are perhaps Aryan. Broadly speaking, however, the structure and the general character of the language has remained unchanged.

Bihārī is the Aryan language which has most largely influenced Santālī. In the east the language has now begun to come under the spell of Bengali, and in the south the influence of Oṛiyā is traceable. The different sources from which words have been borrowed influence to some extent the form in which they are adopted. Thus the short *a* is retained in words borrowed from Bihārī, but is pronounced as an *á* in cases where the loan has been made from Bengali. In this way a slight difference is produced in the Santālī of the Bengali districts and that spoken in places where Bihārī is the principal Aryan language. The influence of Bengali is of a relatively modern date. On the other hand, it has of late years been gradually spreading.

This difference between Bengali-Santālī and Bihārī-Santālī, which only exists in a limited part of the vocabulary, cannot be seen from the specimens which follow. It would be necessary to have far more materials for comparison in order to account for it. The loss is not, however, great, the real language being the same in both cases.

The purest Santālī is spoken in the north, especially in the Sonthal Parganas and in Manbhum. The dialect spoken in Midnapore, Balasore, Singbhum, and the Orissa Tributary States is more mixed and shows signs of gradually yielding to Aryan influence.

Number of speakers.

The number of speakers in those districts where Santālī is spoken as a vernacular has been estimated as follows for the purposes of this Survey :—

Burdwan	21,368
Birbhum	41,700
Bankura	96,911
Midnapore	118,062
Murshidabad	7,795
Monghyr	7,000
Bhagalpur	50,063
Sonthal Parganas	626,254
Balasore	893
Hazaribagh	72,535
Manbhum	144,820
Singbhum	59,212
Carried over	1,246,613

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Brought forward	1,246,613
Keonjhar	11,730
Morbhanj	154,806
Nilgiri	1,865
Sarai Kala	17,815
Kharsawan	2,957
Bonai	39
TOTAL	1,435,825

According to local estimates Santālī was further spoken abroad in the following districts :—

Bengal Presidency—		
24-Parganas	18,868	
Rajshahi	5,652	
Dinajpur	28,148	
Jalpaiguri	3,275	
Rangpur	905	
Bogra	4,910	
Malda	25,000	
Sarguja	16	
		86,774
Assam—		
Cachar Plains	2,162	
Sylhet	3,950	
Goalpara	1,000	
Kamrup	140	
Darrang	1,900	
Nowgong	1,100	
Sibsagar	4,250	
Lakhimpur	4,700	
		19,202
TOTAL		105,976

By adding these figures we arrive at the following grand total for the language :—

Santālī spoken at home	1,435,825
Santālī spoken abroad	105,976
TOTAL	1,541,801

The speakers in the 24-Parganas are immigrant settlers, mainly from Hazaribagh. Those in Rajshahi are immigrant settlers in the north, and those in Dinajpur immigrant settlers in the south. In Bogra the Santāls are found as immigrant settlers in the west. In Malda, where they have settled in the east, they have only been in the district for about 20 years. The speakers in the other district are stated to be non-resident immigrants.

The above figures include the speakers of the so-called Khēṛā Kaṛā in Bankura (429), of the so-called Māñjhī in Keonjhar (26) and Morbhanj (1,551), of the so-called Ṭhār in Bankura (123) and Morbhanj (1,306), and 39 speakers from the Bonai State who were reported to speak Ṭār, but regarding whom no further information has been available. Regarding the so-called Māñjhī of the Raigarh State see below pp. 145 and ff.

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The revised figures for the two Santālī dialects Kārmālī and Māhlē will be given in detail later on. The total number of speakers has been put down at 44,060 for Kārmālī and 28,961 for Māhlē. The grand total for Santālī is accordingly as follows :—

Santālī proper	1,541,801
Kārmālī	44,060
Māhlē	28,961
TOTAL	1,614,822

At the last Census, of 1901, Santālī was returned from the following districts :—

A. SANTĀLĪ PROPER.

Bengal Presidency—	
Burdwan	39,428
Birbhum	47,455
Bankura	98,521
Midnapore	146,018
Hooghly	9,061
Howrah	205
24-Parganas	3,655
Calcutta	4
Nadia	81
Murshidabad	12,508
Jessore	69
Khulna	83
Rajshahi	2,003
Dinajpur	64,767
Jalpaiguri	12,164
Darjeeling	1,608
Rangpur	5,025
Bogra	2,357
Pabna	252
Dacca	2
Faridpur	8
Chittagong	409
Chittagong Hill Tracts	74
Darbhanga	19
Monghyr	12,461
Bhagalpur	17,396
Purnea	5,315
Malda	37,398
Sonthal Parganas	648,847
Cuttack	1
Balasore	8,257
Puri	3
Hazaribagh	78,358
Ranchi	425
Palamau	362
Manbhum	181,687
Singbhum	74,595
Kuch Bihar	21
Orissa Tributary States	192,284
Chota Nagpur Tributary States	20,884
Hill Tippera	157
TOTAL BENGAL PRESIDENCY	1,724,227

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	Brought forward .	1,724,227
Assam—		
Cachar Plains		2,147
Sylhet		4,241
Goalpara		1,950
Kamrup		426
Darrang		2,890
Nowgong		668
Sibsagar		9,579
Lakhimpur		7,968
Lushai Hills		190
North Cachar		52
Naga Hills		12
Khasi and Jaintia Hills		5
Manipur		1
	TOTAL ASSAM .	30,129
B. KĀRMĀLĪ		17,342
C. MĀHLĒ		18,801
	TOTAL .	1,790.499

To this total must probably be added 4,614 speakers of Jangli who were returned from Assam. This would bring the total up to 1,795,113.

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Language and literature.

Santālī does not possess a written literature, but traditional legends are current among the people. Mr. Skrefsrud has collected many of them from the mouth of Kolean, an old Santāl sage. This collection, the so-called *hapṛam-ko-reak' katha*, the Tales of the Ancestors, has been published in 1887. See authorities above.

Santālī has been reduced to writing by European missionaries, and the Roman character has commonly been used in writing it. There are two Santālī translations of the New Testament. The Old Testament has lately been translated by the Rev. P. O. Bodding.

Santālī is a comparatively well known language. Mr. Skrefsrud's grammar, published in 1873, is still the leading authority, and unsurpassed in correctness and consistent orthography. It is arranged after the pattern of Indo-European grammars, and some parts of it, *e.g.* the conjugation of verbs, has become unnecessarily long and complicated. Mr. Heuman's grammatical sketch is entirely based on Mr. Skrefsrud's grammar, but is much simpler.

I shall in the following pages make a few remarks on Santālī. For further details the student is referred to the authorities mentioned above, and especially to the grammars of Messrs. Skrefsrud and Heuman.

Pronunciation.—Santālī has a richly developed system of vowels. All the vowels can be short as well as long. Long vowels are not marked in the best specimens, which follow the system of spelling agreed upon by the missionaries on the field. I have not therefore, made any attempt at introducing separate signs for them. Some specimens distinguish between short and long vowels, but in a very arbitrary way. Santālī has, in such specimens, usually been seen through Bengali spectacles. Thus the long *á*, the sound of *a* in 'all', is written *a*, the short *a* of the German 'mann' occurs as *ā*, and so forth.

No fixed rules can be given with regard to the quantity of vowels. Short vowels are frequently lengthened when the meaning is emphasized; thus, *gách'-en-ā-e*, he died, becomes *gâch'-en-ā-e* with a very much lengthened *â*, if the loss and grief is emphasized. The vowels of monosyllabic words are usually long if the word does not end in a semi-consonant, in which case it is usually short. Thus *ñāl*, see; *hâṛ*, man; *ñūm*, name; and likewise also *āp'*, to alight; *āt'*, to lose; but *mit'*, one; *rak'*, call, and so forth. The long vowel of monosyllables is shortened when an accented syllable is added; thus, *ñāl*, see, passive base *ñălâk'*; *dāl*, strike, reciprocal base *dapāl*.

The vowels are pronounced as on the continent of Europe.

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A is the sound of *a* in father and the corresponding short sound. *I* and *u* have the sounds of *i* in 'pin,' 'police,' and of *u* in 'full,' 'prune,' respectively.

E and *o* have two sounds each. *E* is the sound of either of the *es* in the German 'Segen'; *ä* that of *ä* in the German 'Nähe.' *O* has the sound of either of the *os* in 'promote,' and *á* that of *a* in 'all.' *E* and *ä*, *o* and *á*, respectively, are only distinguished in the specimens received from Messrs. Skrefsrud and Bodding. I have distinguished them throughout in accordance with the decisions of a conference of Santāl missionaries held some four years ago, in order to decide upon the printing of Mr. Bodding's translation of the Old Testament. With regard to orthography it was agreed upon to distinguish between the open (*ä* and *á*) and closed (*e* and *o*) vowel sounds in the bases of words, but not in suffixes and personal pronouns. This practice has been followed in the translations of the Bible issued by the Scandinavian Mission.

All the vowels can be nasalised and are then marked in the usual way, *ã*, *ẽ*, *ĩ*, and so forth.

There is still another set of vowels which Mr. Skrefsrud calls neutral and marks by putting a dot under the vowel, thus *ạ*, *ẹ*, *ị*, *ọ*, *ụ*. They may be compared with the short indistinct vowel sound which English *r* assumes in words such as 'here,' with the final *e* in German 'Ruhe,' and with the short *e* in French 'quatre-vingt.' The most common of these sounds, which partly play a prominent rôle in the language, is the neutral *ạ*. It is the only one which is regularly expressed in writing. It has a deep guttural sound. The neutral *ị* and *ụ* are only used as the second component of diphthongs beginning with *ạ*. The neutral vowels are apparently always due to the influence of an *i* or *u* in the preceding or following syllable. The influence of those sounds is even felt if they have themselves disappeared; compare *kọ̄l*, old *kōil*, from Hindī *kōel*, cuckoo.

The diphthongs are numerous, *viz.*, *ae*, *ao*, *ại*, *ạu*, *äo*, *iạ*, *io*, *iu*, *áe*, *oa*, *oe*, *uạ*, *ui*.

Harmonic Sequence.—There is a distinct tendency in Santālī to approach the sound of vowels in consecutive syllables to each other. The vowel affected by this tendency is sometimes the preceding and sometimes the following one. This tendency is known under the name of *harmonic sequence*, and it is familiar as occurring also in other languages. For instance it is a very characteristic feature of the Ural-Altaic forms of speech. Compare above, p. 22.

In Santālī the facts are as follows:—

I and *u* neutralize all vowels which come under their influence, but instead of the short or long *ạ*, *ẹ*, *ọ*, thus produced, we often find short or long *e*, *i*, *u*, respectively. Thus, *hūā hukā* and *hūē hukē*, jackal's cry; *kōṛā*, boy; *kuṛī*, instead of *kọ̄ṛī*, girl: *paṛh-ao*, read, but *bujh-ạu*, understand: *kala*, deaf; fem. *kạlī*: *ach'-ak'*, his; *iñ-ạk'*, my: *ba-ko*, not they; *bạ-ñ*, from *ba-iñ*, not I, and so forth. If an *a*, *e*, or *o* must be retained in the neighbourhood of an *i* or *u*, those latter sounds must be changed; thus, *dāl-ēñ-kan-ā-e* instead of *dāl-īñ-kan-ā-e*, he is striking me.

When followed by *a* or *o*, *e* is generally substituted for *ä* and *o* for *á* in the demonstrative bases *än*, this; *án*, that. Compare *än-tä*, just there; but *en-ka*, just so; *en-ko*, these: *án-tä*, there; but *on-ka*, thus. The pronominal bases *än*, *án* accordingly become *en*, *on*, respectively, and they are further replaced by *in*, *un*, respectively, in words such as *in-i*, this very; *un-i*, this. Compare the preceding rule. In a similar way *ē* is substituted for the *ä* in the suffix *rä*, in the genitive suffix *rēak'*, etc.

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The vowels of dissyllabic words will, accordingly, usually be found to agree with each other. If one of the syllables contains an *i* or *u*, the other usually contains a neutral or closed (*e* or *o*) vowel, and *vice versâ*. If one of the syllables contains an *ä* or *â*, the other syllable cannot as a rule contain an *e* or *o*, and *vice versâ*. Thus the passive suffix *ok'* becomes *âk'* after *ä* and *â*. Compare *dal-ok'*, to be struck; but *sän-âk'*, to go. In some isolated cases this *ok'* becomes *uk'* after *i* and *u*; thus, *hij-uk'*, come; *guj-uk'*, die. In a similar way, the pronominal suffix *ä*, he, she, becomes *e* after *a* or *o*, and *i* (originally *ẹ* or *i̇*) after *ạ* or *u*; thus, *dal-a-e*, he strikes; *haṇḍuạ-i utu-let'-a*, bamboo-shoots-she curried, she has made curry of bamboo shoots. There are many exceptions to these rules, especially when the vowels of both syllables are long, and in words recently borrowed from Bengali or Bihārī; thus, *ārä*, nine; *sādâm*, horse; *sirâ sârâ*, bruised, bloody; *nāṛkâṛ*, cocoa, etc. It should further be remarked that no hiatus and no diphthong in closed syllables is allowed to stand. Euphonic consonants are inserted between concurrent vowels, and diphthongs in closed syllables are contracted into one vowel or transformed into two syllables. Thus the English word 'mile' is pronounced *māl* and *mayel*. Compare further *uni-ge-y-ä män-et'-a*, he-he says, etc. A euphonic *w* is very commonly inserted by women before suffixes; thus, *laị-w-ad-e-a*, said to him.

Consonants.—Santālī possesses the same sets of consonants as Hindī, *viz.*, four gutturals, four palatals, four cerebrals, four dentals, and four labials, with the corresponding nasals. They are written and pronounced as in Hindī. Two consecutive syllables cannot begin with an aspirated letter. From *jhich'*, open, we must therefore form *jhi-jich'-ich'*, one who opens. There is further a *y*, an *r*, a cerebral *ṛ*, an *l*, a *v*, a *w*, an *s*, an *h*, and four sounds which have been called semi-consonants, and are written *k'*, *ch'*, *t'*, and *p'*, respectively. They are pronounced by sharply inhaling the breath and putting the tongue in the position occupied when pronouncing *k*, *ch*, *t*, and *p*, respectively. So far their formation is, each to each, like that of an ordinary *k*, *ch*, *t*, *p*. While, however, the final pronunciation of these latter sounds is effected in such a way that the breath in passing out strikes against the points of contact, the contact is, in the case of the semi-consonants, released before the breath passes out, and in this way an abrupt sound is produced. It apparently closely resembles the so-called abrupt tone of many Indo-Chinese languages, which has sometimes been described as the formation of a consonant in the mouth without finally pronouncing it. Phonetically the semi-consonants can be described as checked consonants, without the off-glide.

Instead of passing out through the mouth the breath is sometimes emitted through the nose, and the semi-consonants then assume something of the sound of nasals. We therefore often find them written *ṅ*, *ñ*, *n*, and *m*, respectively.

The semi-consonant *k'* is pronounced farther back in the throat than the consonant *k*.

The semi-consonants are a characteristic feature of all Muṇḍā languages. They have been marked in various ways. Thus we very often find *a'* and *aḥ* for *ak'*; *ai* and *ae*, *a:*, and *ai:* for *ach'*, and so forth. I have followed Mr. Skrefsrud in writing *k'*, *ch'*, *t'*, *p'*, respectively.

The final semi-consonants of verbal bases are changed to the corresponding soft consonants according to certain laws. A semi-consonant at the end of a base is thus changed in the future and in the imperative if the verb is used in a transitive sense and if there is no object infix; further before the infixes *iñ*, *tiñ* and *e*, *tae*, and the passive

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suffix *ok'*. The *k'* of the inanimate suffix *ak'* is never changed; the *k'* of the passive suffix *ok'* only in the intensive form *og-ok'*. The final *t'* of verbal suffixes becomes *d* before animate infixes beginning with a vowel. There is further now a tendency, especially in the language of men, to substitute *d* for *t'* before the categorical *a*. Thus, *mak'*, cut, *māg-ā-e*, he will cut; *māg-e-ā-e*, he cuts him; *māg-tiñ-mē*, cut mine; *jämañ-ă māg*, that he may cut; *mak'-kō-m*, cut them; *mak'-ak'-mē*, cut at it; *mak'-āe-mē*, cut for him; *mak'-et'-ā-e* or *mak'-ed-ā-e*, he cuts; *gitich'*, lay down; *gitij-e-pä*, lay him down; *chet'*, learn, imperative *ched-mä*, *duṛup'*, place, *duṛub-iñ-mä*, place me.

In such verbs as are both transitive and intransitive, the semi-consonant is always left unchanged when the verb is used in an intransitive sense. Thus *beret'-me*, stand up; but *bered-me*, raise up; *beret'-ą̄-ñ*, I shall arise; *bered-ą̄-ñ*, I shall raise.

Accent.—In words of two syllables the accent usually rests on the first. Thus *sérma*, year. The final syllable is, however, accented when it ends in a semi-consonant, when the last syllable is long and the first short, when the word ends in *ñ*, and when it is a reduplicated or reflexive monosyllabic base. Thus, *sänák'*, go: *ągū*, bring; *tehéñ*, to-day; *da-dál* and *da-pál*, the intensive and reciprocal bases of *dál*, strike. There are many exceptions to the general rule, but we have no detailed information about the matter.

Affixes.—Santālī makes use of numerous affixes of various kinds, prefixes, infixes, and suffixes. Most of them play a rôle in what corresponds to the inflexional system of Indo-European languages, and many such affixes will be mentioned in what follows. In this place I shall only mention a few affixes which are used in the formation of words.

A prefix *a* is sometimes used to form a kind of causative; thus, *a-sän*, to lead about from *sän*, go; *ą-ñũ*, to give to drink, from *ñu*, drink; *a-já*, to give to eat, from *jám*, eat. Compare the *a* of pronominal suffixes denoting the indirect object.

There are several infixes in use.

A *k'* is inserted after the first vowel of a word. The vowel is, in monosyllabic words, repeated after the *k'*. It is usually also perceptible, though very faintly sounded, in other words, especially such as begin with a vowel. In this way intensives are formed from verbs beginning with vowels and from some which begin with a consonant; thus, *ál*, write, intensive *ák'ál*; *ągū*, bring, intensive *ąk'gū*; *benao*, make, intensive *bek'nao*. Distributives are similarly formed from some numerals beginning with vowels; thus, *ek'ēae*, seven each, from *ēae*, seven; *ik'rą̄l*, eight each, from *irą̄l*, eight. Finally, *k'* is often inserted in demonstrative pronouns beginning with an *n* in order to intensify their meaning. The vowel of the base is then always nasalized. Thus, *nui*, this man here, *nũk'ũi*, just this man here.

An infix *p* is used to form collective nouns and reciprocal verbs. Thus, *mąñjhi*, headman; *mapañjhi*, a collection of village headmen; *dal*, strike; *dapal*, strike each other. In a few cases it is difficult to define the exact meaning of this infix. Compare *hán* and *hápán*, child. The latter form is properly collective.

An *n* is often infixed after the first vowel of a word, the vowel being also repeated after *n*. In this way collective numerals and some nouns are formed. Thus, *bar*, two; *ba-na-r*, both; *pä*, three; *pä-nä*, all the three; *pon*, four; *po-no-n*, all four; *dapal*, to cover; *da-na-pal*, a cover; *muchąt'* and *mu-nu-chąt'*, end, termination.

Another infix *t* is inserted in the same way as *n* in order to form nouns from verbs; thus, *ñu-tu-m*, name, from *ñum*, to name; *ä-tá-háp'*, beginning, from *ähäp'*, begin.

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Such infixes play a great rôle in the formation of Santālī words, and their importance has apparently been still greater in earlier stages of the language. Compare *häpäl* and *häräl*, man; Asurī *sodor*, arrive, approach, Santālī *sor*, near, come near. Santālī and the Muṇḍā family generally, in this respect, agree with the Mōn-Khmēr languages, Sakei, Semang, etc.

Inflexional system.—The vocabulary of Santālī and connected forms of speech cannot be sub-divided into the same classes of words as in the case of Indo-European languages. Every word can perform the function of a verb, and every verbal form can, according to circumstances, be considered as a noun, an adjective or a verb. The relation of one word to the others in a sentence is indicated by means of particles, the original meaning of which can no more be ascertained. Such particles can be compared with the suffixes, postpositions, and terminations of other languages. It would therefore be necessary to introduce new terms in order to correctly describe the grammatical system of Santālī. The Linguistic Survey, however, has a double aim. It collects the philological facts and classes them for further research, and it also serves the practical purpose of furnishing introductions to the various languages of India. It has therefore been found convenient to adhere to the grammatical terminology customary for other languages. This practice will also be followed in dealing with the Muṇḍā dialects. It must, however, be clearly understood that this method of dealing with these forms of speech is purely conventional and does not exactly correspond to the true state of affairs. It is really correct to say only that a certain word *performs the function* of a noun, of an adjective, or of a verb, instead of saying that it *is* a noun, an adjective, or a verb. The grammatical remarks which follow will, nevertheless, for the sake of convenience, be arranged under the well-known headings of noun, adjective, verb, and so forth.

Nouns.

There is only one declension, and this is effected by means of postpositions. These postpositions were perhaps originally independent words, but are now no more used as such.

Gender.—There are two genders, one denoting all animate nouns, the other comprising all inanimate objects. The natural gender, on the other hand, does not play any rôle in the inflexion of nouns. It is indicated by using different words or by prefixing some word meaning 'male,' 'female,' respectively. Thus, *hāṛāl*, man; *māeǰiu*, woman: *āṇḍiā kūl*, a male tiger; *ēṅgā kūl*, a female tiger.

Some few bases ending in *a* have a corresponding feminine form ending in *i*. Thus, *kōṛā*, boy; *kūṛī*, girl: *kāṛā*, blind; fem. *kāṛī*. Such couplets are, however, clearly borrowed from Aryan languages.

Number.—There are three numbers, the singular, the dual, and the plural. The suffix of the dual is *kīn*, and that of the plural *kō*. Thus, *hāṛ-kīn*, two men; *hāṛ-kō*, men. The suffix of the plural is, however, often dispensed with, and the mere base is used as a collective singular. On the other hand, the plural suffix is sometimes used in an indefinite sense; thus, *hāṛ-kō raput'-akat'-ā*, men, *i.e.* somebody has broken in; *un-tē*, by that time; *un-kō-tē*, by about that time.

Case.—Real cases, such as denote the relation of the noun to a verb, do not exist in Santālī. The direct and indirect object are indicated in the verb, and there is accordingly no such case as a dative or an accusative.

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Local and causal relations are indicated by means of postpositions. Such are *tä̆*, to, in, into, by means of; *rä̆*, in, within; *lạgit'*, *lagat'*, for, for the sake of; *khā̂n*, *khách'*, from; *ṭhä̆n*, *ṭhäch'*, near, and so forth.

The genitive is formed by adding *rä̆n*, when the governing noun is of the animate gender, and *ak'*, *aṅ*, *rēak'* or *rēaṅ* (or, seldom, *rēnak'*, *rēnaṅ*), if it is an inanimate noun. Thus, *ōṛak'-rä̆n kisạ̃ṛ*, the master of the house; *pä̆ mā̃hā̃-rēak' kạmi*, three days' work.

The genitive is, in fact, an adjective, and it is derived from the base, by adding *rä̆-n*, i.e. *rä̆* + *n*, or else *ak'*, or *aṅ*, with or without the postposition *rä̆*, in. *Rä̆* is sometimes also used alone as a genitive suffix. On the other hand, the forms *rēnak'* and *rēnaṅ* mentioned above show that *rä̆n* has formerly also been used before inanimate nouns.[1]

Secondary nouns.—It has already been remarked that some nouns are formed by means of infixes. Several secondary nouns are also formed by adding suffixes. Thus a suffix *ich'*, dual *kin*, plural *ko*, is used to form animate nouns, nouns of agency, and the like, while inanimate nouns are formed by the addition of *ak'*, dual *ak'kin*, plural *ak'-ko*. Thus, *huḍiñ-ich'*, the small one; *Pạṇḍu-rän-ko*, those of Paṇḍu, the sons of Paṇḍu; *Pạṇḍu-ak'*, that of Paṇḍu, *Pạṇḍu-ak'-reak'-ko*, those things of that of Paṇḍu.

A very common suffix is *tät'* which is used as a kind of definite article, but also in order to form abstract nouns; thus, *dare-tät'*, the tree; *chalak'-tät'*, the going; *maraṅ-tät'*, greatness.

Adjectives.

Adjectives do not change for gender, number, or case. They are, however, often defined by the suffixes *ich'*, and *ak'* just mentioned. It is often simply a matter of convenience which word is considered as a noun, and which as an adjective. Thus we may say *Pạṇḍu-rän hápán-kin*, and *Pạṇḍu-rän-kin hápán*, Paṇḍu's two sons. In the first case the genitive *Pạṇḍu-rän* is an adjective, in the second a noun is formed from it and the collective singular *hápán*, child, young, is added as an adjective.

Adjectives of possession are often formed by adding *an*; thus, *daṛe-an*, possessing strength; *häräl-an*, possessing a husband. An *n* can, similarly, be added to almost all words ending in a single vowel. In this way a kind of verbal adjective is formed; thus, *eto-n ḍaṅgra*, a bullock fit to be broken in, from *eto*, to break in. It is perhaps the same *n* which occurs in *abo-n*, we; *ka-n*, is, and in rare forms such as *alä-n*, we; *apä-n*, you; *ako-n*, they, etc.

Comparison.—Comparison is effected in the usual way by putting a postposition meaning 'from' after the compared noun. Thus, *iñ-khán am-em maraṅ-a*, me-from thou-thou big-art; *játá koṛa-ko-khán maraṅ-ich'-dá nui kan-ge-a-e*, all boys-from big-the this is, this is the biggest boy. *Arhā̃*, *artät'*, more; *bạṛti*, more; *utạr*, most, can also be added in order to indicate the higher or highest degree. Thus, *uni arhā̃-ä maraṅ-a*, he is greater; *uni-dá maraṅ utạr*, he is greatest.

Numerals.

The numerals are given in the list of words. The higher numbers are counted in twenties; thus *pon isi*, eighty; *mā̃ṛā̃ isi* or *mit' sae*, hundred. Of late years, however, the Santāls have apparently begun to count in tens. Thus Mr. Heuman gives *pä gäl* or *mit' isi gäl*, thirty; *turui gäl* or *pä isi*, sixty, and so on. This tendency is due to the influence of the schools. Numerals between the tens are often formed by adding *khán*, more, and *kám*, less; thus, *gäl khán ponea*, ten more four, fourteen; *barea kám bar-isi*, two less two-scores,

[1] Long vowels will not be separately marked in what follows. They have been distinguished in the list of Standard Words and Phrases on pp. 240 and ff.

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thirty-eight. Numerals such as *isi*, twenty; *sae*, hundred; *hajar*, thousand, are, of course, borrowed.

Pronouns.

Pronouns are, generally speaking, inflected like nouns in number and case.

Personal pronouns.—The personal pronouns have separate forms for the dual and the plural. The pronoun of the first person has, moreover, two forms each in the dual and in the plural, one excluding and one including the person addressed. Demonstrative pronouns are used as personal pronouns of the third person. There is also a pronoun meaning 'self,' which can be considered as a personal pronoun of the third person.

The full forms of these pronouns will be seen from the table which follows:—

	Singular.	Dual.		Plural.	
		Inclusive.	Exclusive.	Inclusive.	Exclusive.
I	*iñ*	*alaṅ*	*ạliñ*	*abo, abon*	*alä (alän)*
Thou	*am*	*abän*		*apä (apän)*	
Self	*ach'*		*ạ-kin*		*ako*

Abon and *abo*, we, are both used when the person addressed is included. *Abo* is, however, the more intimate form.

The forms given in the table are the full accented forms and correspond to the French *moi, toi, lui*, in phrases like *c'est moi*, it is I. When the pronoun is used as subject without any stress on it, it is suffixed to the word immediately preceding the verb, or to the verb itself, if the latter stands alone. The suffixed forms are like the full forms without the initial *a*. The suffixed form for 'I' is *iñ*, or after vowels *ñ*; that for 'thou' *äm, em*, imperative *mä*, after vowels *m*, and that for 'he,' 'she' is *ä* or *e*.

If the pronoun stands in case-relation to a verb, it is infixed in the verb itself. There are three sets of such infixes, one denoting the direct and one the indirect object, and a third denoting the genitive relation. The infixes of the direct object are like the pronominal suffixes; the dative infixes are formed from them by prefixing an *a*, and the genitive infixes by prefixing *ta*. Further details are shown in the following table:—

	Direct object.	Indirect object.	Genitive.
1st person . . .	*(i)ñ; laṅ, liñ; bo, bon, lä*	*ạñ; alaṅ, ạliñ; abon, alä*	*tiñ; talaṅ, tạliñ, ta-bo, ta-bon, ta-lä*
2nd person . . .	*mä; bän; pä*	*am; ubän; apä*	*tam; ta-bän; ta-pä*
3rd person . . .	*ä; kin; ko*	*ae; ạkin; ako*	*tae; tạ-kin; ta-ko*

Forms such as *mä, ä, bän, lä*, etc., are, of course, changed to *me e*, etc., before or after an *a*.

There is, in addition to the above, also a dative infix *ak'* used with reference to inanimate nouns.

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The following are instances of the use of these suffixes and infixes :—*Hola barea gaṛi-y-ä kiriñ-ket'-kin-a ;* yesterday two cows-he bought-them-two, yesterday he bought two cows ; *gāṛā-am-ạ-ñ*, help-thee-shall-I, I shall help you ; *ti sab-tiñ-mä*, hand seize-my-thou, take my hand, and so forth.

The genitive affixes are frequently used after ordinary nouns; thus, *oṛak'-tiñ*, my house. It is, however, just as common to use the genitive or else the mere base of the personal pronoun as a possessive. Thus, *iñ-rän hāpān*, *iñ hāpān*, or *hāpān-iñ*, my son.

Many words denoting relationship are always combined with personal suffixes, *viz.*, *ñ* for the first, *m* for the second and *t* for the third person. Thus, *ạpu-ñ*, my father ; *ạpu-m*, thy father ; *ạpa-t*, his, or her father ; *eṅgạ-ñ-ä häch'-akan-talaṅ-a*, the mother of us two has come. The last instance shows that these suffixes do not change for number, the number being expressed in the verb.

There are no honorific pronouns, and most people are addressed with the pronoun *am*, thou. The dual of the first as well as of the second person is used between parents-in-law and children-in-law. A man and the wife of his younger brother and a man and his wife's elder sister observe the same custom. Thus, in Specimen II below, the son-in-law says to his mother-in-law, *chet'-bän utu-akat'-a*, what have you two (*i.e.* thou) made curry of, and the mother-in-law answers *ona-ge-liñ utu-akat'-a*, we two (*i.e.* I) have made curry of this. In a similar way the husband's parents address the wife's parents in the inclusive first person plural, and use the same number to denote themselves in conversation with them. The exclusive form and the second person plural are only used when it is required in order to avoid ambiguity ; thus, *duṛup'-pä sumdhi*, sit down, my child's father-in-law.

Demonstrative pronouns.—Santālī possesses a rich variety of demonstrative pronouns. Some of them have different forms according to whether they refer to animate or inanimate objects, others are indeclinable in gender.

The former group ends in *i*, dual *kin*, plural *ko*, when referring to animate nouns, and *a*, dual *akin*, plural *ako*, if they refer to inanimate objects ; thus *nui*, this person, this animal ; *noa*, this thing.

We can distinguish three different bases *án* (*un*) and *än* (*in*) for the nearer, and *an* for the remoter objects. The difference between *án* and *än* is that the latter denotes identity, this same, just this.

The bases *án*(*un*) and *än*(*in*) have each three different forms, one referring to what is close at hand, the second to what is a little farther off but still near, the third to what is still farther off. The first is formed by transposing the vowel and consonant, the second is the unchanged base, and the third is formed by prefixing an *h*. *Á* and *u*, *ä* and *i* interchange according to the rules of harmonic sequence.

		Remote.		Nearer.		Nearest.	
		Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.
Base *än*, *in*	Sing. .	*hini*	*hinạ*	*ini*	*inạ*	*ni*	*niạ*
	Dual .	*hin-kin*	*hinạ-kin*	*in-kin*	*inạ-kin*	*ni-kin*	*niạ-kin*
	Plural .	*hen-ko*	*hinạ-ko*	*en-ko*	*inạ-ko*	*ne-ko*	*niạ-ko*

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		Remote.		Nearer.		Nearest.	
		Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.
Base *ân, un*	Sing. .	*huni*	*hona*	*uni*	*ona*	*nui*	*noa*
	Dual .	*hun-kin*	*hona-kin*	*un-kin*	*ona-kin*	*nu-kin*	*noa-kin*
	Plural .	*hon-ko*	*hona-ko*	*on-ko*	*ona-ko*	*no-ko*	*noa-ko*
Base *an*	Sing. .	*haṇi, hãi*	*hana*				
	Dual .	*han-kin*	*hana-kin*				
	Plural .	*han-ko*	*hana-ko*				

Forms such as *aṇi, naṇi*, etc., do not occur in Santālī, but are used in connected forms of speech.

There is besides a set of lateral demonstratives, referring to something on the side. They are formed from the third group in the table by inserting an *h* after the initial *n*. Thus :—

	Base *ăn, in.*	Base *ân, un.*	Base *an.*
Animate . . .	*nhi, nhi-kin, nhe-ko*	*nhui, nhu-kin, nho-ko*	*nhãi, nhaṇ-kin, nha-ko*
Inanimate . . .	*nhiaṇ, -kin, -ko*	*nhoa, -kin, -ko*	*nha, -kin, -ko*

The form *nhãi*, that there far off to the side, is derived from a non-existing *naṇi ;* see above. Mr. Campbell gives *nãi*, this, which contains the same nasalization as *nhãi*.

All these pronouns are inflected like nouns. By means of the infix *k'* and nasalization of the vowel we may further form intensive demonstratives, which cannot be inflected in case. Compare the table which follows :—

	Base *ăn, in.*		Base *ân, un.*		Base *an.*	
	Ordinary.	Lateral.	Ordinary.	Lateral.	Ordinary.	Lateral.
Animate . . .	*nĩk'ĩ*	*nhĩk'ĩ*	*nũk'ũi*	*nhũk'ũi*	Wanting	*nhãk'ãi*
Inanimate . . .	*nãk'ã, -kin, -ko*	*nhãk'ã*	*nâk'ãe, -kin, ko*	*nhãk'âe*	Wanting	*nhãk'ãe*

There are still two sets of pronouns referring to something which is seen or heard, respectively. They are not inflected in case, but the suffixes of number can be added. They all refer to inanimate nouns, those referring to what is heard are also, in the dual and plural, used to denote animate beings. Compare the table which follows :—

	Base *ăn, in.*		Base *ân, un.*		Base *an.*	
	Near.	Remote.	Near.	Remote.	Near.	Remote.
Things seen .	*ănä*	*hänä*	*ânä*	*hânä*	*anä*	*hanä, hãe*
Things heard . .	*ătä*	*hätä*	*âtä*	*hâtä*	*atä*	*hatä*

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From these bases are formed secondary pronouns by adding *anañ*, *anak'*, *anäch'*, etc. for inanimate objects, and *ạnich'* for animate nouns. Thus, *ánä-anäch'*, that thing you see there close at hand, just that; *átä-ạnich'*, that person you hear there close at hand.

The pronominal bases are also used alone in adverbs and compounds; thus, *ná-tä*, here; *án-tä*, there; *án-parám*, on that side, and so on.

Interrogative pronouns.—*Ákâe*, who? *chele*, of what kind? Both refer to animate nouns. Inanimate are *oka*, which? *chet'*, what?

Relative pronouns.—There are no relative pronouns. Verbal adjectives are used instead. The pronoun *ánä* is often used as a kind of relative. Another demonstrative pronoun must, however, be added in case the relative refers to an animate being, and the verbal adjective is used instead of a finite tense. Thus, *ánä uni hola-m galmarao-ad-e mañjhi uni-rän hápán teheñ-ä gách'-en-a*, that yesterday-thou talked-to-him headman his son to-day-he died, the son of the headman you talked to yesterday has died to-day. The interrogative pronouns *ákâe* and *oka*, with or without a prefixed *ánä*, are also frequently used as a substitute for the relative.

Verbs.

The verb is the most characteristic feature of Santālī grammar. Strictly speaking, there is no real verb as distinct from the other classes of words. Every independent word can perform the function of a verb, and every verbal form can, in its turn, be used as a noun or an adjective. Thus *hár* is 'a man,' and *maraṅ* is 'big.' 'The man is big' can be translated *hár-ä maraṅ-a*. *Hã̄* is 'yes,' and *ket'* is a suffix of the past time; *hã̄-ket'-a* means 'said yes.' Compare *hár-ked-e-a-e*, he made a man of him; *iñ-rän-ked-e-a-e*, be made him mine, and so on. On the other hand, *dal-ket'* is the base of the past tense of the verb *dal*, strike. It can also be used as a noun or as an adjective; thus, *dal-ket'-ko*, those who struck; *dal-ket' hár*, the struck having man, the man who struck. In dealing with words performing the functions of verbs it will therefore be necessary to consider the base of each of the various tenses as an indifferent word which can, according to circumstances, be used as a noun, an adjective, or a verb, but which is in reality none of any of them. Each denotes simply the root meaning as modified by time. We shall hereafter speak of such bases as *inflexional bases*.

The categorical *a*.—When used as verbs these inflexional bases correspond to the tenses of other languages. They are formed by agglutination, *i.e.* by suffixing certain elements to the unchanged root. Such a compound consisting of the root and a tense-suffix cannot as such be used in the function of a verb in an independent sentence, because it only gives the idea of an action in such and such time without adding whether this action really takes place. It is therefore necessary to assert the reality of the action and this is done by means of a suffixed *a* which at once changes the inflexional base to a finite tense. Thus, *dal-ket'-a*, somebody struck. This *a* has been called by Mr. Boxwell 'the categorical' *a*, and it is of the greatest importance in Santālī grammar. By simply adding this *a* any word can be turned into a verb.

The use of the categorical *a* is not regulated according to the principles of Indo-European languages, though it corresponds, to a certain extent, to the indicative mood of Latin, etc. It is not used in subjunctive and relative clauses, and on the whole its use is restricted to those sentences in which the action indicated by the verb has

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independent reality. Compare *jāhānak'-ä met:apä*, whatever he may tell you; *chalak'-pä*, go ye; *jāhā-leka-tä baṛiri alo-ko haṛ-ko*, in order that the enemies may not oust them; *khajuk alo-e dag*, if only he does not rain; *daṛ-ket'-ko-e män-et'-a*, fled-having-they-he says, he says that they have fled. In all such cases the action of the verb has a reality which is only conditional or which is connected with other actions, and the categorical *a* is, accordingly, not added. On the other hand in a sentence such as *añjám-ket'-a-ñ jātā-ko sän-akan-a män-tä*, heard-I, 'all-they gone-are,' saying, *i.e.* I have heard that they are all gone, the sentence *jātā-ko sän-akan-a*, all are gone, has been turned into an independent one by its introduction as a direct statement by way of quotation. The categorical *a* cannot, therefore, be omitted.

Auxiliaries and pronominal infixes.—A verbal form in Santālī thus consists of an inflexional base and the categorical *a*. In compound tenses the auxiliary verbal form is inserted between the two. Thus the copula or verb substantive is *kan*, past *tahā̃-kan*. If we add those forms to *dal-et'*, striking, we can form a present definite and an imperfect; thus *dal-et'-kan-a*, is striking; *dal-et'-tahā̃-kan-a*, was striking. Such forms are complete according to our grammatical ideas. In Santālī, however, this is often not the case. If the action of the verb has an indirect or direct object, this must be indicated in the verb by means of the pronominal infixes, which must be inserted between the inflexional base and the categorical *a*, or, if an auxiliary verb is added, between it and the inflexional base. The same is the case if the object of an action belongs to somebody. The genitive infix follows the infix of the direct or indirect object. Thus, *dal-ked-e-tae-a*, (he) struck-him-his, he struck him who belonged to him. The genitive infix can also refer to the subject, and in this way we occasionally find a double genitive suffix; thus, *gách'-en-tiñ-a-e*, died mine he, he who belongs to me died; *hápán-iñ-e dal-ket'-ta-ko-tiñ-a*, son-my-he struck-theirs-mine, my son who belongs to me struck theirs. Such constructions are however very rare. Similarly if we want to say 'he struck the boy' we must first call to mind the ideas of 'he' 'boy' and 'a beating in the past.' We must next add the infix of the object to the inflexional base. Lastly, the categorical *a* is added and shows that the picture thus drawn up has real existence. Thus *uni koṛa-e dal-ked-e-a*, he boy-he struck him. Compare *ini hápán-ä met-ad-e-a*, that very son-he said-to-him, he said to the son.

Voices.—The Santālī verb further has separate forms for the active voice, the passive or direct middle voice, and the indirect middle voice. It is therefore to be expected that it presents a somewhat complicated aspect. It is, however, quite regular throughout, and once the mind becomes accustomed to these peculiarities, they will not present any difficulty to the understanding.

Conjugational bases.—The root of the verb remains unchanged through all tenses. It can, however, also be modified in various ways, and the modified root is made the base of a separate conjugation, the usual tense-suffixes being added. There are two such modifications in common use. The root can, in the first place, be simply repeated, and the resulting double-base denotes repeated or intensified action. Thus, *dal*, strike; *dal-dal*, strike repeatedly or hard. These forms are conjugated throughout all the tenses.

If only the two first letters are repeated, the resulting reduplicated base becomes a kind of intensive or rather conative; thus *da-dal*, to strike much; *baṛ-ñ ñä-ñäl-a*, not-I see, I cannot see at all, I am blind, compared with *baṛ-ñ ñäl-a*, I don't see (this particular

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thing). If the verb begins with a vowel the infix *k'* is used instead of the reduplication. Thus, *aḳ'gu*, from *aḡu*, carry. The infix *k'* is also used in polysyllabic verbs beginning with a consonant; thus, *bek'nao* from *benao*, to make; *hik'rich'*, from *hirich'*, to spill. In many verbs both forms can be used, in others only one of them. The reduplicated base is sometimes intensified by means of the infix *k'*; thus, *dak'dal* from *dadal*. The base *dadal* is only used before the verb substantive. Nouns of agency denoting habit and occupation are usually formed from this reduplicated base by means of the common suffix *ich'*. Thus, *ra-ran-ich'*, a drug-man, a physician; *bek'nao-ich'*, a maker.

Reciprocal verbs are formed from these bases by inserting the infix *p*. Thus, *dapal* and *dapal-dapal*, to strike one another. There is no regular reciprocal form corresponding to *da-dal*. The double reciprocal *dapapal* is sometimes, but very seldom, used as such.

It has already been mentioned that there are separate forms for the active, passive, and middle. With regard to most tenses we shall have to return to this question later on when dealing with the formation of the inflexional bases. In this place we shall only mention that the passive, which also has the meaning of a direct middle, is formed by adding a suffix *ok'*, which usually drops its *o* after vowels, and the indirect middle by *jáñ*; thus, *dal-ok'*, to be struck, to strike oneself; *dal-jáñ*, to strike for oneself. The intensive base, which is devoid of a middle, forms its passive by adding *ogok'* to the simple base; thus, *dal-ogok'*, to be much struck. These suffixes are not used before the tense suffixes. On the other hand, the passive suffix is common in intransitive verbs, and it seems, on the whole, to have the meaning of an intransitive particle. Thus, *sän* and *sändk'*, go; *häch'* and *hijuk'*, come, and so on. The reduplicated base is treated exactly like the simple one. Thus, passive *dal-dal-ok'*, indirect middle *dal-dal-jáñ*.

Causatives are formed from both simple and reduplicated bases by adding *ocho*; thus, *dal-ocho* and *dal-dal-ocho*, to cause to strike. The causative has a double meaning. In the first place it means 'to cause somebody to do something,' and then it also has the meaning 'to allow somebody to do something.' Thus *aḡu-ocho-ket'-ko-a-e*, he (*-e*) caused (*ocho-ket'*) them (*ko*) to be brought (*aḡu*); *ba-e sor-ocho-añ-kan-a*, not-he to-approach-allowing-to-me-is, he does not allow me to approach.[1] It will be seen from the instances just given that the object infix (*ko*) is used in the former and the dative infix (*añ*) in the latter sense. The causative of the intensive base is formed by inserting the infix *k'* in the suffix *ocho*. The various forms of *dal* and *da-pal*, strike, will be seen from the table which follows :—

Base.	Passive.	Indirect middle.	Causative.	Reciprocal.
dal, strike.	*dal-ok'*, be struck, strike oneself.	*dal-jáñ*, strike for oneself.	*dal-ocho*, cause or allow to strike.	*dapal*, strike each other.
da-dal, strike much.	*dal-og-ok'*, be much struck, strike oneself much.	not used.	*dal-ok'-cho*, cause or allow to strike much.	*dapapal*, strike each other much.

The causative and reciprocal bases further have each their passive, middle and so forth. Thus, *dal-ochok'*, be caused, or allowed, to strike; *dal-ocho-jáñ*, cause, or allow,

[1] Compare the similar use of the German verb *lassen*.

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to strike for oneself ; *dapal-ok'*, be mutually struck ; *dapal-ochok'*, be caused, or allowed, to mutually strike. It will be seen how infinitely the root meaning can be modified, and how it is possible to give expression to the finest shades of verbal action.

Reservative.—In addition to all these bases there is still another conjugation which Mr. Skrefsrud calls the reservative form. He describes its meaning as follows :—

> 'This form denotes an action by which the object is brought into a certain state, in which it is allowed to continue, so as to be available (reserved) for any ulterior purpose. It is used where in German they would use *an, auf, hin,* etc., as *añjâm-kak'-mä,* listen to it (*höre es an,*) (that you may give evidence in case it should be necessary).'

The reservative form, which is conjugated throughout, has also separate causative and reciprocal bases. It usually means that the action is completed in itself. Compare *adâ-ä ñäl-hape-kat'-ge-a,* so-he saw-kept-quiet, he saw it and kept quiet (and did not say any more), in the second specimen below.

The reservative is formed by adding a *ka* to the base. The final *a* coalesces with the initial vowel of tense-suffixes. Thus, *dal-ka,* passive and indirect middle *dal-kok'* reciprocal *da-pal-ka,* causative *dal-ocho-ka, dapal-ocho-ka,* and so forth. In the reservative form the passive suffix *ok'* is also used in the indirect middle, and it does not possess all the tenses of the simple base. In other respects, however, the ordinary and the reservative conjugations are quite parallel.

Person.—Verbs do not change for person. The person of the subject is, however, in the case of animate beings indicated by means of pronominal suffixes. Compare pronouns above. The suffixes are added to the word immediately preceding the verb. Thus, *hâpân-ä met-ad-e-a,* the-son-he said-to-him. If the sentence only consists of a verb the suffix is added after the categorical *a*. Thus, *met-ad-e-ạ-ñ,* I said to him. It should be noted that several verbs which in English are impersonal have a personal subject in Santālī. This is the case with such verbs as indicate natural phenomena such as rain, hail, sunshine, etc. Compare *dak'-et'-a-e,* he waters, it rains ; *ạḍi-y-ä rabaṅ-a,* much-he cold-is, it is very cold. The same expressions are well known from other languages, and it is not necessary to assume that they have anything to do with the idea of an Omnipotent Deity, as has sometimes been supposed.

On the other hand there are several impersonal verbs in Santālī which in English are combined with a personal subject. They are such as denote various sensations such as hunger, thirst, sleepiness, and so on. The Santāls like the Germans say, 'hungers me,' 'makes me cold,' and so forth. In the same way they say *menak'-ko-a,* there are, they exist ; compare the German *es giebt.*

Inflexional bases.—We shall now proceed to a short examination of the inflexional bases which correspond to the tenses of other languages. It is not intended to give a complete survey of all the various forms. We shall confine ourselves to the usual ones.

The mere base, without any addition, gives the idea of the action generally, without being confined to any special time present or past. In verbs ending in a vowel an *e* is added to the base if no pronominal infix is required. This *e* coalesces with a preceding *e* or *i* into the corresponding long vowel. This base is used in general statements, in vivid narratives, in order to denote custom or habit, and, most commonly, as a future. Thus, *dal-ạñ,* I strike, or, shall strike. The pronominal infixes are added immediately

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to the base. Thus, *dal-e-ąñ*, I strike him; *dal-ąñ-a-e*, he strikes for me. Compare further *dal-ok'-a-e*, he is struck, or, he strikes himself; *dal-jâñ-a-e*, he strikes for himself; *dal-ka-k'-a-e*, he strikes it (and has done with it); *dal-ka-e-a-e*, he strikes him; *dapal-a-ko*, they will strike each other, and so forth.

The suffixes of the direct and indirect middle are not used in other tenses, or rather inflexional bases. They are replaced by separate terminations. The various suffixes of time have two forms, one denoting the active, and another the passive and middle. The former ends in *t'*, the latter in *n*. Thus, *dal-let'-a-e*, he struck; *dal-len-a-e*, he was struck. The indirect middle is distinguished from the direct middle and passive in the same way as that in which the pronominal suffix of the indirect object is distinguished from that of the direct object, *i.e.* an *a* precedes the *n* in the indirect middle.

There are several more or less complete sets of such suffixes. In the first place we have a set *et'*, *at'*, *en*, *an*. The form ending in *et'* is an incomplete present, the other forms denote an action performed in the past. Thus, *dal-et'-a-e*, he strikes; *met-ad-e-a-e*, he addressed him; *dal-en-a-e*, he was struck; *dal-an-a-e*, he struck for himself. The corresponding reservative forms are *dal-kat'-a-e*, he struck; *dal-kan-a-e*, he was struck; *dal-ken-a-e*, he struck for himself.

It will be seen that the *a* of the reservative suffix *ka* supersedes a following *e*. The form *dal-ken-a-e* has a different origin. It corresponds to the active *dal-ket'-a-e*, and does not contain the reservative suffix.

The form *dal-kat'-a-e*, he struck, is derived from a *dal-ka-et'-a-e* and *dal-ka-at'-a-e*. It shows that the termination *et'* cannot originally have been confined to the present time.

The suffix *at'* contains the *a* of the pronominal infix of the indirect object. The remaining portion of the infix is added after the final *t'*. Thus, *dal-at'-ko-ąñ*, I struck for them, or, at them; *met-ad-e-ąñ*, I said to him.

There are two infixes which denote an action in the past, *viz.*, *ke* and *le*. *Ke* is only used in the active voice with a direct object. Thus, *dal-ked-e-a-e*, he struck him. The corresponding forms for the indirect object, the direct and indirect middle, are supplied from the set just mentioned; thus, *met-ad-e-a-e*, he said to him; *dal-en-a-e*, he was struck; *dal-an-a-e*, he struck for himself.

The infix *le* denotes something which was done in a more remote past, or the effect of which has been superseded by some later action. It can therefore often be translated as a pluperfect. It is used in the active voice with a direct object and in the passive. Thus, *dal-let'-a-e*, he struck, he had struck; *dal-len-a-e*, he was struck, he struck himself. Instead of *dal-let'*, *dal-lak'* is used with an inanimate object; thus, *dal-lak'-a-e*, he struck it. The suffix *ak'* is well known from the inflexion of nouns and pronouns as a suffix denoting inanimate things. Compare also the reservative future *dal-ka-k'-a-e*, he will strike it.

It will be seen that the infixes *ke* and *le* are prefixed to the suffixes *et'*, *en*, which we have already dealt with. They are, however, also used alone.

Ke is used as a suffix in order to form an inflexional base with the meaning of an optative or hypothetical tense. It is used in polite queries, it denotes wishes, and also what might possibly happen. Thus, *rakap'-ke-a-m*, would you mind bringing up earth? *am-äm met-ąñ-khan-iñ rakap'-ke-a*, if you tell me so I would do it; *nią-ge khusi-tă ţela-ke-am*, may you accept this with favour.

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In a similar way a tense is formed by adding *le*. It is used in conditional sentences in connexion with the negative *áhá*. Thus, *uni-ṭhän-dá gáṛá áhá-m ñam-le-a*, him-from assistance in-no-wise-you will-get; *am-äm män-le-khan*, thou-thou sayest-if.

There is further a form which is usually called a perfect. It is formed by adding the suffixes *akat'*, *aka-w-at'* (indirect object), *akan* (passive and direct middle), and *aka-w-an* (indirect middle). Thus, *dal-akat'-a-e*, he has struck; *dal-akan-a-e*, he has been struck, and so on.

The base of the suffix of the perfect is *aka*, to which the usual set *et'*, *at'*, *en*, *an*, has been added.

The suffix *aka* is also used in a base which is commonly called a continuative. It is always combined with the auxiliary *tahän*, to be, to remain. It is also added to the causative base, and it is used with a direct and an indirect object, in the direct and indirect middle. Before the *a* of the infix of the indirect object and the suffix of the indirect middle a *w* or *o* is inserted to avoid the hiatus, and if no object infix is required an *e* is added as in verbs ending in vowels. Thus, *dal-aka-ko-tahän-a-e*, he will continue to strike them; *dal-akan-tahän-a-e*, he will continue to strike himself; *dal-aka-w-ak'-tahän-a-e*, he will continue to strike at it; *dal-aka-w-ako-tahän-a-e*, he will continue to strike for them; *jagoar-akae-tahän-pä*, wake-ye.

It is evident that the continuative force is imparted to such forms as those just quoted by the addition *tahän*, and not by the suffix *aka*. This latter must be identical with the *aka* of the perfect, though it is difficult to account for its use in all cases.

The inflexional bases mentioned above become real tenses by adding the categorical *a*. It has already been stated that auxiliaries are inserted between the inflexional base and this *a*. By means of such auxiliaries compound tenses can be formed. The most usual auxiliary verbs are the copula *kan* and its past *tahẵ-kan*. Thus, *dal-ed-e-kan-a-e*, or *dal-e-kan-a-e*, he is striking him; *dal-led-e-tahẵ-kan-a-e*, struck-having-him-was-he, he had struck him; *dal-aka-w-an-tahẵ-kan-a-e*, he had struck for himself, and so forth.

The table which follows will shew the usual inflexional bases of the verb *dal*, strike :—

	Direct object.	Indirect object.	Passive.	Indirect middle.
Future	*dal*	*dal-a*	*dal-ok'*	*dal-jáñ*
Reservative	*dal-ka*		*dal-kok'*	*dal-kok'*
Present	*dal-et'*			
Simple past	*dal-ket'*	*dal-at'*	*dal-en*	*dal-an*
Past reservative . . .	*dal-kat'*		*dal-kan*	*dal-ken*
Anterior past . . .	*dal-let'* *dal-lak'*		*dal-len*	
Perfect	*dal-akat'*	*dal-akawat'*	*dal-akan*	*dal-akawan*

The suffixes *ket'*, *at'*, *en*, *an*; *kat'*, *kan*, *ken*; *le* or *len* are often combined with a particle *gé* in order to form a kind of semi-tenses which denote what might perhaps take place or what will take place after the performance of some act. Thus, *mit' bar mat'-lan mak'-ket'-ge*, one two bamboos-we-two cut-may, we may perhaps cut a couple of bamboos. Such forms are used like the English idioms 'will do,' 'may do,' to denote a custom or an action which will probably take place. Thus, *ona ñam-ka-tä-ko*

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johar-baṛao-a-ko-a, adâ mărâm-ko tiąk-idi-ked-e-ge, that got-having-they greet-to-them, then goat-they take-away-it, when they have got it they greet them, and then they will carry off the goat; *hapä, kichrich'-iñ ągu-le-ge,* wait, I will first fetch my clothes; *oṛak'-te-ñ sän-len-ge,* I may first go home, I will first go home. Such forms are not, however, real tenses.

Some of the examples given in the preceding pages will show that imperatives are formed by adding the pronominal suffixes to the inflexional bases; thus, *hijuk'-mä,* come; *häch'-len-mä,* come first (before you do something else), come at once. The simple imperative is formed in this way from the simple, the intensive, the reciprocal, and the reservative bases. If an action should be performed at once, before something else, the pronominal suffixes are added to the suffixes *le* (active), *len* (passive), and *an* (indirect middle). Thus, *paṛ-hao-le-m,* read first; *häch'-len-mä,* come first; *jiraṛu-an-pä,* first rest yourselves.

It has already been mentioned how the inflexional bases are used as verbs and adjectives. In this way are formed verbal nouns, adverbial and relative participles, infinitives of purpose, and so forth. Thus, *Rampur-te-ñ chala-k'-kan-tahã̄-kan-khán pä serma hoe-akan-a,* Rampur-to-I going-been-having-from three years become-have, three years have passed since I used to go to Rampur; *ato-rän hāṛ-ko jarao-lągid-ok'-kan-tahã̄-kan-ṭhäch' mąñjhi-hã̄-e häch'-en-a,* village-of men assembling-for-being-where headman-also-he came, the headman came also to the place where the villagers were about to assemble; *alä-dâ bir-rä-lä duṛup'-akan-tahã̄-kan-rä,* we-as-for forest-in-we sat-having-being-in, while we were sitting down in the forest; *bichąr-bichąr-tä-ko aṅga-ket'-a,* judging-judging-they dawned, they sat in council till dawn; *gâch' hāṛ,* the dead man; *gâch'-ich',* the dead one; *boge jâ baṅ jâk' mit'-kä-mit' dare,* every tree that does not bear good fruit; *on-ko-e dohmotlet'-ko ḍąn-ąimąi,* those-he accused-had-them witches, the witches he had accused, and so forth.

Particles.

Most particles in Santālī are independent words. Thus, *män-khan,* but, *lit.* if you say; *än-rä-hã̄,* still, *lit.* that-in-also; *ona-tä,* therefore, *lit.* that-with, that-in, and so on. In this place we shall only mention the very common particles *dâ* and *ge,* and the negative. *Dâ* can often be translated 'as to,' 'in his turn,' and it is often added to the subject, but also to the object. Thus, *alä-dâ bir-ko-rä ar buru-ko-rä-lä tahã̄-kan-a, ar deko-ko-dâ ṭąṇḍi-ko-rä,* we on our side were living in the jungles and hills; and as to the Hindus, they were living in the plains.

Ge emphasises the word to which it is suffixed; thus, *chalak'-ge-ą-ñ,* I shall certainly go.

The usual negative is a prefixed *baṅ.* The final *ṅ* is dropped before pronominal suffixes. Thus, *ba-ko dal-let'-a,* not-they struck, they did not strike. The suffixes *ket', kat'* are never used after *baṅ.* There is also a negative impersonal verb *bąnuk'-a,* it is not; thus, *bąnug-iñ-a,* I am not; *bąnuk'-le-a,* we are not, etc.

Alo is used in wishes, with the future as an imperative, and in final clauses; thus, *alo-m hijuk'-ma,* may you not come; *alo-m dal-ko-a,* don't strike them. The emphatic negative *âhâ* has already been mentioned.

For further details the student is referred to the works mentioned under Authorities. The principal features of the language will be seen from the Skeleton Grammar which follows.

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SANTĀLĪ SKELETON GRAMMAR.

I.—Nouns:—*Hâṛ*, man; dual *hâṛ-kin*; plural *hâṛ-ko*. Genitive *hâṛ-rän*; *hâṛ-ak'*, *hâṛ-aṅ*, *hâṛ-reak'*, *hâṛ-reaṅ*; *hâṛ-kin-rän*, etc. Postpositions, *tä*, in, into, by means of; *rä*, in; *ṭhän*, *ṭhäch'*, with, to; *sän*, *säch'*, towards; *khân*, *khâch'* from, etc.

II.—Pronouns.—*Iñ*, I; *am*, thou; *ach'*, he.

	Full form.	Suffix.	Infix, direct object.	Infix, indirect object.	Infix, genitive.
I	*iñ*	*iñ, ñ*	*iñ, ñ*	*ạñ*	*tiñ*
Thou and I . .	*a-laṅ*	*laṅ*	*laṅ*	*a-laṅ*	*ta-laṅ*
He and I . . .	*ạ-liñ*	*liñ*	*liñ*	*ạ-liñ*	*tạ-liñ*
We, inclus. . . .	*a-bo, a-bon*	*bo, bon*	*bo, bon*	*a-bo, a-bon*	*ta-bo, ta-bon*
We, exclus. . . .	*a-lä*	*lä*	*lä, le*	*a-lä, a-le*	*ta-lä, ta-le*
Thou	*am*	*äm, m, mä*	*mä, me*	*am*	*tam*
You two . . .	*a-bän*	*bän*	*bän, ben*	*a-bän, a-ben*	*ta-bän, ta-ben*
You	*a-pä*	*pä*	*pä, pe*	*a-pä, a-pe*	*ta-pä, ta-pe*
Self, he . . .	*ach'*	*ä*	*ä, e*	*ae*; *ak'* (inanimate).	*tae*
They two . . .	*ạ-kin*	*kin*	*ki*	*ạ-kin*	*tạ-kin*
They	*a-ko*	*ko*	*ko*	*a-ko*	*ta-ko*

Demonstrative pronouns.—*Ni*, this very; *nui*, this; *hạni*, that.

Remote.		Nearer.		Nearest.		Intensive.	
Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.
hini, (*hin-kin, hen-ko*).	*hinạ*, (*hi-nạ-kin, hinạ-ko*).	*ini* (*in-kin, en-ko*).	*inạ*, (*-kin,-ko*)	*ni*, (*ni-kin, ne-ko*).	*niạ*, (*-kin,-ko*)	*nĩk'ĩ*	*nãk'ã*, (*-kin,-ko*).
huni, (*hun-kin, hon-ko*).	*hona*, etc.	*uni*, (*un-kin, on-ko*).	*ona*, etc.	*nui* (*nu-kin, no-ko*).	*noa*, etc.	*nũk'ũi*	*nãk'ãe*, etc.
hạni, *hãi*, (*hạn-kin, han-ko*).	*hana*, etc.						

Other demonstratives are *nhi, nhiạ*; *nhui, nhoa, nhạ̃i, nha*, this, that, on the side; *ânä, hânä*; *änä, hänä*; *anä, hanä*, this, or that, thing which you see; *âtä, hâtä*; *ätä, hätä*; *atä hatä*, this, or that, thing or being which you hear. Pronouns ending in *i*, and sometimes those ending in *tä*, denote animate beings, the rest refer to inanimate nouns. Those beginning with *h* refer to what is remote; those beginning with a vowel to what is nearer; those beginning with *n* to what is close at hand.

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Interrogative Pronouns.—*Âkâe*, who? *chele*, what sort of animate being? *oka*, which? *chet'*, what?

III.—Verbs.

A. Conjugational bases.—*Dal*, strike.

	Principal form.			Reciprocal form.		
	Active.	Passive.	Middle.	Active.	Passive.	Middle.
Simple base	*dal*	*dalok'*	*dal-jâṅ*	*dapal*	*dapal-ok'*	*dapal-jâṅ*
„ Causative	*dal-ocho*	*dalochok'*	*dal-ocho-jâṅ*	*dapal-ocho*	*dapal-ochok'*	*dapal-ocho-jân*
Intensive	*dadal*	*dal-ogok'*		*dak'pal, dapapal*	*dapapal-ok'*	*dapapal-jâṅ*
„ Causative	*dal-ok'cho*			*dak'pal-ok'cho*, *dapapal-ocho*	*dapapal-ochok'*	
Reservative	*dal-ka*	*dal-kok'*	*dal-kok'*	*dapal-ka*	*dapal-kok'*	
„ Causative	*dal-ocho-ka*	*dal-ocho-kok'*	*dal-ocho-kok'*	*dapal-ocho-ka*	*dapal-ocho-kok'*	

The double base *dal-dal*, to strike repeatedly, is inflected like the simple base; thus, passive *dal-dal-ok'*; reciprocal *dapal-dapal*, etc.

B. Inflexional bases.—

	Future.		Present.	Simple past.		Perfect.	Anterior past.
	Simple.	Reservative.	Simple.	Simple.	Reservative.		
Direct object	*dal*	*dal-ka*	*dal-et'*	*dal-ket'*	*dal-kat'*	*dal-let'*, *dal-lak'*	*dal-akat'*
Indirect object	*dal-a*	„		*dal-at'*			*dal-akawat'*
Passive	*dal-ok'*	*dal-kok'*		*dal-en*	*dal-kan*	*dal-len*	*dal-akan*
Indirect middle	*dal-jâṅ*	„		*dal-an*	*dal-ken*		*dal-akawan*

The future base is often used as a present base, and always so in the reservative form.

Pronominal infixes are added to the inflexional bases; thus, *dal-ked-e*, struck him.

Finite tenses are formed by adding the categorical *a*; thus, *dal-ked-e-ạñ*, I struck him.

The inflexional bases are used as participles and verbal nouns. Thus, *dal-ked-e hâṛ*, the man who was struck; *dal-ka-tă*, having struck.

Compound tenses are formed by means of the auxiliaries *kan*, is; *tahă̆-kan*, was; thus, *dal-kan-ạñ* or *dal-et'-kan-ạñ*, I am striking; *dal-et'-tahă̆-kan-a*, was striking; *dal-let'-tahă̆-kan-a*, had struck, etc.

Negative Particles.—*baṅ*, not. The *ṅ* is dropped before pronominal suffixes; thus, *bạ-ñ dal-led-e-a*, I did not strike him. *Alo*, don't; *âhâ*, used in conditions or as an emphatic negative.

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The language spoken by most Santāls closely agrees with the grammatical sketch given in the preceding pages. Locality to some extent causes differences in vocabulary, and it has already been remarked that this fact has in recent times given rise to a slight difference in dialect between the east, where most loan-words come from Bengali, and the west which chiefly borrows from Bihārī, and the south where the influence of Oṛiyā is felt. On the whole, however, there is scarcely any difference in dialect from Bhagalpur in the north, down to Manbhum and Burdwan in the south.

Five specimens will be given of this Standard form of Santālī. The three first ones have come from the Sonthal Parganas, the fourth from Manbhum, and the fifth from Monghyr. The first is a version of the Parable of the Prodigal Son by the Rev. L. Skrefsrud; the second is a popular tale, and the third two Santālī songs, for which I am indebted to the Rev. P. O. Bodding. The fourth is a short traditional tale, prepared by the Rev. A. Campbell, and the fifth is the account of a famine year in Monghyr.

The specimens are excellent. I have introduced the distinction between *á* and *o*, *ã* and *e*, respectively, in the fourth and fifth specimens, and made some slight corrections in the fifth. On the whole, however, I have printed the specimens as I got them.

A list of Standard Words and Phrases will be found below on pp. 240 and ff. I owe it to the kindness of the Rev. P. O. Bodding, who has also been good enough to read the proofs of the Muṇḍā section. I am indebted to him for a long series of highly valuable notes and corrections.

NATIONAL ARCHIVES OF INDIA

[No. I.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN I.

(BENAGARIA, RAMPUR HAT, SONTHAL PARGANAS.)

(Rev. L. O. Skrefsrud, 1897.)

Mit' hâṛ-rän bar-ea koṛa hâpân-kin tahẽ-kan-tae-a. Ar un-kin
One man-of two boy children-they-two were-his. And them-two
mâtâ-rä huḍiñich'-dâ apat-ä metad-e-a, 'ä baba, iñ-rä paṛaok' menak'-
among the-little-one his-father-he said-to-him, 'O father, me-to falling existing-
ak'-reak' bakhra dän-äm-ka-tiñ-mä.' Adâ aḍaṛi-tät'-ä haṭiñ-at'-
thing-of portion bestow-give-outright-mine-thou.' So the-property-he divided-to-
kin-a. Khan-ge thoṛa din tayâm uni huḍiñ hâpân-dâ sanam-ak'-ko samṭao-
them-two. Then a-few days after that little son all-things collected-
ka-tä mit'ṭäch' saṅgiñ disom-tä-y-ä chalao-en-a, ar âṇḍä-dâ luchạ-lamâṭ din
having one far country-to-he went, and there riotously days
ṭalao-tä tahẽ-kan-tae-ak'-ä tahas-nahas-ket'-a. Ar sanam-ak'-ko-e ubla-ḍubla-
spending-in being-his-what-he wasted. And all-things-he squandered-
ket'-tae-khan ona disom-rä mit-ṭäch' ãṭ akal hoy-en-a, ar uni-dâ räṅgäj-
had-his-when that country-in one mighty famine became, and he to-hunger-
âk'-ä ähâp'-en-a. Khange sän-ka-tä ona disom-rän mit'-ṭän rayot-ṭhän-ä läoṭhä-
he began. Then gone-having that country-of one ryot-with-he joined-
y-en-a ar uni-dâ ach'-ak' ḍâhṭa-jaega-tä-y-ä kol-kad-e-a sukri gupi. Adâ sukri-
himself and he his branch-place-to-he sent-him swine to-tend. And pigs-
ko-ko jâm-et' tahẽ-kan choklak'-tä ach'ak' lach' päk'räch'-ä gagâj-âk'-kan
they eating being husks-with his belly to-fill-he desiring
tahẽ-kan-a, män-khan âkâe-hẽ ba-ko em-ae-kan tahẽ-kan-a. Khan-ge
was, but anyone-even not-they giving-to-him were. Then
chetao-än-tä-y-ä män-ket'-a, 'apu-ñ-rän tinạk' munis-ko-reak' jâm-ak'
sensible-having-become-he said, 'father-my-of how-many men-of food
sareṛ-ok'-kan-tako-a, män-khan iñ-dâ räṅgäch'-tä nâṇḍâ-ñ beṇḍaok'-kan-a.
superfluous-is-their, but I hunger-with here-I perishing-am.
Beret'-ka-tä apu-ñ-ṭhän-iñ chalak'-a ar-iñ met-ae-a, "ä baba, serma-
Arisen-having father-my-to-I will-go and-I will-say-to-him, "O father, heaven-
reak' ar am samaṅ-rä-ñ kại-akat'-a; am-rän hâpân ar ñum-og-ok' lek-ge-ñ
of and thy presence-in-I sinned-have; thee-of son more to-be-called worthy-I

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baṅ-kan-a; am-rän mit'ṭän munis-leka-ñ-mä baṛä."' Khan-ge beret'-
not-am; thee-of one hired-servant-like-make-me-thou please."' Then having-
ka-tä ach'-rän apat-ṭhän-ä häch'-en-a. Män-khan saṅgiñ-rä-y-ä tahã̄-kan-rä-ge
arisen himself-of father-his-to-he came. But distance-at-he being-in
uni-rän apat-dâ-e ñäl-ñam-ked-e-a, ar mãyã̄-ge häch'-ad-e-a, ar ñir-
him-of father-his-indeed-he see-got-him, and compassion came-to-him, and run-
sän-ka-tä-y-ä kâkä-ked-e ar-ä châk'-châk'-ad-e-a. Män-khan hâpân-ä met-
gone-having-he embraced-him and-he kissed-repeatedly-to-him. But the-son-he said-to-
ad-e-a, 'ä baba, serma-reak' ar am samaṅ-rä-ñ kại-akat'-a; am-rän hâpân ar
him, 'O father, heaven-of and thy presence-in-I sinned-have; thee-of son more
ñum-og-ok' lek-ge-ñ baṅ-kan-a.' Män-khan apat-tät'-dâ ach'-rän golam-ko-e met-
to-be-called worthy-I not-am.' But father-his-the himself-of servants-he said-
at'ko-a, 'dän boge utạr oyon-aṅgrâp oḍok-ạgu-hât'-ka-tä hârâk'-ae-pä,
to-them, 'here good most covering-cloth forth-brought-quickly-having put-it-on-him-ye,
ar uni-ak' ti-rä mundạm ar jaṅga-rä kharpaw-ae-pä, ạr jâm-tä-bon
and him-of hand-on ring and feet-on sandal-put-for-him-ye, and eating-us
häsäch'-säkräj-âk'-ma; än-tä nui iñ-rän hâpân gâch'-ge-y-ä tahã̄-kan-a, ar-ä
make-ourselves-merry-let; because this me-of son dead-he was, and-he
jivet'-ruạṛ-en-a; at'-ge-y-ä tahã̄-kan-a, ar-ä ñam-en-a.' Khan-ge häsäch'-
alive-returned; lost-he was, and-he found-was.' Then to-make-
säkräj-âk'-ko pârtân-ket'-a.
themselves-merry-they began.

Män-khan uni-rän maraṅ hâpân-dâ khät-rä-y-ä tahã̄-kan-a. Ar oṛak'-ä
But him-of big son field-in-he was. And house-he
häch'-sor-än-rä raṅ-rij-ä añjâm-ñam-ket'-a. Khan-ge mit'-ṭän guti-koṛa
coming-near-in music-and-dancing-he to-hear-got. Then a servant-lad
hâhâ-sor-ka-tä-y-ä khuṛiạu-an-a, 'ona-ko-dâ chet'-kan-a?' män-tä.
called-near-having-he inquired-for-himself, 'those-things what-are?' having-said.
Uni-dâ-e met-ad-e-a baṅ-ma, 'bâkâ-m-ä häch'-akan-a;
He-on-the-other-hand-he said-to-him that, 'younger-brother-thy-he come-is;
ar ạpu-m-dâ mit'-ṭäch'-ä bhâj-akat'-a, nirâpân-ä ñam-ruạṛ-
and father-thy-on-his-side one-he feast-has-made, safe-and-sound-he got-back-
ked-e-tärâṅ.' Khan-ge-y-ä raṅgao-en-a ar bâlâk' bae räbän-len-a. Adâ uni-rän
him-because.' Then-he angry-was and to-go-in not-he consented. So him-of
apat oḍok häch'-än-tä-y-ä mâsâkusi-y-ed-e-kan tahã̄-kan-a. Män-khan
father-his out come-having-in-he entreating-him was. But
uni-dâ râṛ-ruạṛ-ka-tä apat-ä met-ad-e-a, 'nã̄k'ã̄e, nunạk'
he-on-the-other-hand said-back-having father-his-he said-to-him, 'lo, so-many
serma am-ṭhän golam-iñ khaṭao-et'-a ar amak' hukum tis-rä-hã̄ ba-ñ
years thee-with slave-I work and thy commandment any-time-even not-I
taṛam-parâm-akat'-a. Än-rä-hã̄ iñ-dã̄ tis-rä-hã̄ mit'-ṭäch' märäm-hâpân-ge
transgressed-across-have. Yet me any-time-even one goat-young

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ba-m ām-akaw-ad-iñ-a, jāmân iñ-rān gate-ko tuluch'-iñ hāsāch'-sākrāch'-kâk'.
not-thou given-hast-to-me, so-that me-of companions with-I might-make-merry.

Mān-khan kusmbi-ko tuluch' am-ak' ạidạri-y-ā gadaw-akat' nui hâpân-mā-y-ā
But harlots with thy property-he devoured-having this son-thy-he

hāch'-ān-rā-dâ mit'-ṭāch'-ām bhâj-akat'-a'. Mān-khan uni-dâ-e
come-having-in one-thou feast-hast-made. But he-on-the-other-hand-he

met-ad-e-a, 'bachha, am-dâ jaoge iñ tuluch' mena-m-a, ar jâtâ iñ-ạk'-ko-dâ
said-to-him, 'child, thou-indeed always me with art-thou, and all my-things

amak'-kan-ge-a. Mān-khan hāsāch'-sākrāj-âk' ar rạskạk'-ge chạhiye. Ān-tā nui
thine-are. But to-make-merry and be-glad is-proper. Because this

bâkâ-m-dâ gâch'ge-y-ā tahā̃-kan-a, ar-ā jivet'-en-a; at'-ge-y-ā tahā̃-kan-a,
younger-brother-thy dead-he was, and-he revived; lost-he was,

ar-ā ñam-en-a.'
and-he found-was.'

NATIONAL ARCHIVES OF INDIA

[No. 2.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN II.

(Rev. P. O. Bodding, 1903.) (SONTHAL PARGANAS.)

LELHA JÃWÃE-GOMKE-T-REAṆ.
STUPID SON-IN-LAW-ABOUT.

Sedae jug-rä, kathae, mit'ṭän hâṛ-rän hâpân-era-t jãwãe-gomke-t-ä
Former age-in, it-is-told, one man-of child-female-his son-in-law-his-he
tahã̃-kan-a mit'-ṭaṅ ato-rä. Adâ mit'-dhao, kathae, ach' eskar-ge hâñhar
was one village-in. And one-time, it-is-told, self alone father-in-law
hanhar oṛak'tä sä ñihaṛ-tä peṛa-hâṛ-âk'-ä sän-len
mother-in-law house-to or wife's-father's-house-to relative-person-to-become-he gone
tahã̃-kan-a; adâ un-rä uni hanhar-tät' buḍhi-dâ-ä daka-
was; so that-in that mother-in-law old-woman-as-to-she boiled-
utu-y-et'-a, ar uni tuluch' hã̃-e galmarao-kan-a. Adâ en-ka baṛae-
rice-curry-prepares, and him with also-she talking-is. So thus going-on-
te-ge ạyup'-en-a. Adâ un-rä uni buḍhi-dâ haṇḍuạ-i utu-let'-a.
in evening-became. So then that old-woman bamboo-shoots-she curry-had-done.
Adâ daka-utu-ka-tä dak'-ä taṅ-ad-e-a daka jâm-lagit', ar
So rice-curry-having-made water-she poured-out-to-him rice eating-for, and
silpiñ aṛe sän-re-ge gaṇḍo-dâ-ä bel-ad-e-a. Adâ ạbuk-bâlâ-ka-tä
door side towards stool-she put-before-him. So washing-entering-done-having
ona gaṇḍo-rä-y-ä durup'-en-khan-dâ daka-utu-i ạgu-ad-e-a. Adâ jâm jâkhän
that stool-on-he sat-down-had-when rice-curry-she brought-to-him. So eating time
uni jãwãe-gomke-t-dâ jêl-utu-leka-e ạikạu-et'-a, ar kuṭi-sä ba-e
that son-in-law-her meat-curry-like-he feels-it, and piece-any not-he
ñam-et'-a. Khan-ge adâ-e kuli-ked-e-a, 'henda gâ, chet'-bän utu-
finds. Then so-he asked-her, 'listen mother, what-you-two curry-
akat'-a? Bạ-liñ aṭkar-ṭhik-daṛe-ak'-kan-a.' Adâ uni jãwãe-gomke-t
have-made? Not-we-two feel-accurately-can-towards-it.' So that son-in-law-her
dea sän-rä-dâ mat'-silpiñ-ge tahã̃-kan-a. Adâ buḍhi-dâ-e män-kät'-a,
back towards bamboo-door was. So old-woman-she said,
'ânä, jãwãe, abän dea sän-rä menak' ona-ge-liñ utu-akat'-a.' Adâ
'that-there, son-in-law, your back towards being that-we-two curry-made-have.' So

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uni jãwae-gomke-t-dâ bäṅgät'-ạchur-ka-tä-y-ä ñäl-kät'-dâ mat'-silpiñ-kan; adâ-e
that son-in-law-her looked-turned-having-he saw bamboo-door-being; so-he
ñäl-hape-kat'-ge-a. Chet'-hã̃ ba-e râṛ-lät'-a. Ar uni budhi hã̃-e inạ-
saw-kept-quiet. Anything not-he said. And that old-woman also-she just-
kat'-ge-a.
thus-much-said.

Khan-ge adâ uni jãwãe-gomke-t-dâ ach' mânä-mânä-tä-y-ä män-jâṅ-kan-a
Then so that son-in-law-her self (-of) mind-mind-in-he says-for-himself
baṅ-ma, 'noa utu-dâ ạḍi sebel-kid-iñ-a. Sanam hâṛ nahak'-ko jạpit'-le-
namely, 'this curry very well-tasted-me. All person now-they will-have-fallen-asleep-
khan, noa silpiñ-dâ-ñ ạtkir-ge-a.' On-ka ach' mânä-rä-y-ä hudis-dâhâ-kat'-a.
when, this door-I carry-off-shall.' Thus self (-of) mind-in-he thought-put-down.

Adâ sạri jâm-baṛa-ka-tä-ko jaga-y-en-a. Ar sanam hâṛ-ko
So verily eating-going-on-having-they placed-themselves. And all person-they
jạpit'-kät'-khan-dâ hape-hape-tä beret'-en-tä ona silpiñ-dâ-e raṛa-ket'-tako-a
slept-when quiet-quiet-with arisen-having that door-he loosened-their
ar ona ñindạ-re-ge ona silpiñ-ä gugu-ạtkir-ket'-tako-a. Ar un
and that night-in that door-he carried-on-his-back-carried-off-their. And that
jâkhäch'-dâ ba-ko disạ-led-e-a.
time not-they remembered-him.

Adâ setak' sim rak' jâkhän-ko äbhän-en-dâ-ko ñäl-baṛa-y-et',
So morning cock crow time-they awakened-having-become-they seeing-going-on,
silpiñ-dâ baṇuk' ar uni jãwãe-gomke-t-ko hâhâ-ae-khan-dâ ba-e
door not-being and that son-in-law-their-they calling-to-him-when not-he
gâṅ-ät'-kan, adâ-ko män-kät'-a, 'ma-sä, ñäl-ä-pä bhala mena-e-a sä baṅ;
answering, so-they said, 'well, see-him-you well exists-he or not;
ba-e gâṅ-ät'-dâ.' Adâ sạri-ko ñäl-baṛa-ked-e-a; män-khan baṇug-ich'-an.
not-he answering.' So verily-they looked-went-on-him; but not-being-he.

Khan-ge adâ uni budhi hâṛ-dâ ạḍi gar-tä-y-ä landa-gât'-kät'-a. Adâ
Then so that old-woman person very loudly laughed-suddenly. So
on-ko hâpân-tät' kuṛi-dâ-ko kuli-ked-e-a, 'henda gâ, chet' un gar-tä-dâ-m
those child female-they asked-her, 'listen mother, what that loudly-thou
landa-kät'-a?' Adâ un-rä uni budhi-y-ä lại-ako-kan-a, baṅ-ma, 'noa
laughedst?' So then that old-woman-she saying-to-them-is, namely, 'this
silpiñ-dâ, na, teña-m-ge dhora-e ạtkir-akat'-a. Hola-n-ok'
door, girls, brother-in-law-your certainly-he carried-off-has. Yesterday
haṇḍuạ-ñ utu-ad-e-a; adâ un-rä-y-ä män-let'-a, "henda gâ, chet'-
bamboo-shoot-I curried-for-him; so then-he said, "listen mother, what-
bän utu-akat'-a; ba-liñ ạtkar-ṭhik-daṛe-ak'-kan-a." Adâ un-rä-ñ met-
you curry-have-made; not-we feel-accurately-can-towards-it." So then-I said-
ad-e-a, "ânä, jãwãe, abän dea sän-rä menak' ona-liñ utu-akat'-a,"
to-him, "that-there, son-in-law, your back towards being that-we curry-have-made,"

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mān-tä. Adâ pasät' ona-tä silpiñ-dâ pasät' teña-m-ge-y-ä ạtkir-kät'.'
saying. So perhaps therefore door perhaps brother-in-law-your-he carried-off.'
Adâ ona-e lại-at'-ko-khan sanam hâṛ adâ ạḍi bạṛich'-ko landa-kät'-a, ar-ko
So that-she said-to-them-when all person so very badly-they laughed, and-they
mān-kät'-a, 'nui teñaṅ-dâ ạḍi-y-ä lelha-ge-a.'
said, 'this brother-in-law very-he stupid-is.'

Adâ sạri uni lelha hâṛ-dâ idi-ka-tä ona silpiñ-ä raṛa-ḍhiṅgal-
So verily that stupid person taken-away-having that door-he loosened-to-
saṅgal-kät'-tä mit'-mit'-tä jâtâ-e samak'-kuṭṛạ-kät'-a. Adâ ach' bạhu-i met-
pieces-having one-one-by all-he chopped-into-bits. So self (-of) wife-he saying-
ae-kan-a, 'ma noa-ge teheñ-dâ utui-mä.' Adã uni-y-ä mān-kät'-a, 'noa-dâ
to-her-is, 'please this to-day curry-make.' So that-one-she said, 'this
chet'-leka-ñ utui-a? Noa râhâṛ mat'-dâ sebel-a? Noa-dâ baṅ sebel-a.
what-like-I curry-shall? This dry bamboo well-tasting-is? This not well-tastes.
Am-dâ ạḍi-m lelha-ge-a.' Adâ un-rä uni-y-ä mān-ruạṛ-kät'-a, 'baṅ-a, ạḍi
Thou very-thou stupid-art.' So then that-one-he said-back, 'not-is-so, very
mâñj sebel-a. Hola-n-ok' ayo-tä-ko-ṭhān-iñ sän-len-a. Un-rä noa-ge-ko
beautifully well-tastes. Yesterday mother-with-them-to-I gone-had. Then this-they
utu-ad-iñ-dâ. Chet' baṅ sä, jel utu leka-ñ ạikạu-ket'-a, ona-tä noa-dâ-ñ
curry-made-for-me. What not or, meat curry like-I felt-it, that-for this-I
ạtkir-akat'-tako-a, ba-ko äm-âk'-kan iạ-tä.'
carried-off-have-their, not-they giving that-for.'

Adâ bạhu-t-tät'-ä mān-kät'-a, 'noa râhâṛ-dâ än-tä âkâe jâm-tä-m
So wife-his-she said, 'this dry then who eating-for-thou
utu-ocho-y-ed-iñ-a?' Adâ-e mān-kät'-a, 'achha, apä ba-pä jâm-khan, iñ-ge
curry-make-causest-me?' So-he said, 'well, you not-you eat-if, I
utu-ạñ-pä.' Adâ sạri no-ko-ak' katha ba-e sän-ocho-at'-tako-khan-ko
make-curry-for-me-you.' So forsooth these-of word not-he to-go-allowed-their-when-they
utu-ad-e-a, ar-ko em-ad-e-a daka são-tä. Adâ sạri
made-curry-for-him, and-they gave-to-him boiled-rice with. So forsooth
rase-y-ä dul-gât'-kät'-a; adâ sipi-sipi-ka-tä-y-ä lapät'-gât'-kät'-a, ar
sauce-he poured-out-quickly; so mixed-mixed-having-he mouthful-quickly-took, and
uni bạhu-t-tät'-dâ tan-man-ä ñäl-ä-kan-a. Adâ ona rase tuluch' baṅ
that wife-his intently-she looking-at-him-is. So that sauce with not
sebel-led-e-khan-dâ kuṭi halaṅ-ka-tä-y-ä gär-gât'-kät'-a. Adâ ona-hã̂ ba-e
tasted-him-when a-piece taken-up-having-he bit-quickly. So that-also not-he
gär-chhạḍao-daṛe-at'-khan, uni bạhu-t-tät'-dâ landa ba-e sambṛao-lät'-tä
bite-separate-could-when, that wife-his laughing not-she restrained-having
ạḍi-gar-tä-y-ä landa-gât'-kät'a; adâ ach' hã̂-e landa-kät'-a. Adâ-e mān-kät'-a,
very-loudly-she laughed-suddenly; so self also-he laughed. So-he said,
'chet'-leka-châ-m utu-kät'? Ba-m batrao-lät'-a. Ona-te-ge baṅ sebel-kan-a.
'what-like-thou curry-madest? Not-thou succeededst. That-for not well-tastes.

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Cheka-tä noa kuṭi-dâ ba-m lä-ocho-lät'-a? Ayo-y-ä utu-ad-iñ
Why this piece not-thou dissolved-madest? Mother-she curry-made-for-me
sanam kuṭi-y-ä lä-chaba-ocho-lät'-a; kuṭi-dâ mit' gâṭän hã̂ bạ-ñ ñam-lät'-a.
all pieces-she dissolved-completely-made; piece one piece even not-I found.
Am ma äkän kuṭi-ge-m äm-aka-w-ad-iñ; ar chet'-leka-ñ kuṭi-lät'-a, on-ka-ge-m
Thou now only piece-thou given-hast-to-me; and what-like-I pieces-made, thus-thou
dâhâ-kat'-a. Thoṛa hã̂ ba-m lä-ocho-lät'-a.' Adâ bạhu-t-tät'-ä män-kät'-a,
puttest. Little even not-thou dissolved-madest.' So wife-his-she said,
'iñ-dâ bạ-ñ baḍae-a noa utu-dâ. Am-tä baṛä utu-jâṅ-mä.' Adâ
'I not-I know this curry. Thee-by please make-curry-for-thyself.' So
sạri ach'-tä-y-ä utu-kät'-rä-hã̂ baṅ lä-len. Adâ boge-tä-ko
forsooth self-by-he curry-having-made-even not dissolved-was. So good-in-they
landa-w-ad-e-a. Adâ än hilok' khân lelha-ge-ko bahna-ked-e-a, ar
laughed-at-him. So that-very day from stupid-they surnamed-him, and
ñam-e-pichhe-ko ạṛis-e-a, ona-ge-ko met-ae-tä.
finding-him-every-time-they annoy-him, that-they saying-to-him-by.

Adâ chaba-y-en-a katha-dâ; in maraṅ-ge-a.
So finished-is tale; this great-is.

NATIONAL ARCHIVES OF INDIA

FREE TRANSLATION OF THE FOREGOING.

The stupid son-in-law.

Once in olden times, it is told, there lived in a certain village a certain man's son-in-law. One day, they say, he had gone alone to visit his father-in-law and mother-in-law in their home. While there his mother-in-law was engaged in cooking curry and rice, and at the same time she kept up a conversation with him. In this way the evening fell, and the old woman had prepared some bamboo shoots as curry; when she had done cooking, she poured out some water for him to wash his hands ere sitting down to eat, and placed a stool before him near the door. When he had washed his hands and come in again, he sat down on the stool, and she brought him the curry and rice. Whilst eating the son-in-law thought it was meat curry he had; but he did not find any lumps. So he asked his mother-in-law, 'I say, mother, what curry have you given me to-day? I cannot make out exactly what it is.' Now there was the bamboo door at the back of the son-in-law; so the old woman said, 'look there at the back of you, my son-in-law, that is what I have made into curry for you to-day.' So the son-in-law turned round and saw it was a bamboo door; but looking he kept quiet and said nothing; and the old woman too said thus much and nothing more. The son-in-law, however, thought to himself, 'I find this curry perfectly delicious; when every one is asleep presently, I shall walk off with this door.' This he made up his mind to do.

True enough, when all had done eating they retired for the night, and when every one had fallen asleep, he got up quietly and loosened the door, and that very night he put their door on his shoulders and walked off with it, nobody being aware of it at the time the deed was done. When they awoke at cockcrow in the morning and looked about, there was no door to be seen; and when they called out for the son-in-law there was no answer. So they said, 'look and see, if he is there or not; he doesn't answer.' They looked about for him, but he was not there. Then the old woman suddenly burst out into a loud laugh, whereupon her daughters said to her, 'why, mother, what are you laughing so heartily about?' Then the old woman said to them, 'your elder sister's husband, girls, has most assuredly decamped with this door. Yesterday I made him a curry of bamboo shoots, and he asked me what kind of curry it was, as he could not quite make it out; whereupon I told him to look behind him, and he would see what I had made into curry for him. Perhaps that is why your elder sister's husband has carried off the door.' When she told them this, every one laughed very much and said the son-in-law was dreadfully stupid.

True enough, when the stupid fellow had walked off with the door, he took the whole thing to pieces and chopped it into small bits. Then he told his wife, 'make this into curry to-day, please.' She replied, 'how am I to make a curry of this? Will this dry bamboo taste well? Not a bit of it. You are very stupid.' He replied, 'not so, it is simply delicious. Yesterday I went to see your mother and the others, when she made me some curry of this; you may not believe it, but I tell you, it tasted to me just like meat curry; and that is why I made off with this door of theirs, for they would not give it to me.' His wife said, 'who is then going to eat this dry stuff that you want me to make curry of it?' To which he replied, 'all right, if you other people won't eat it, make some curry of it for me.' So, as he would not listen to her, she made him some curry of it and gave it to him along with some boiled rice. Then he poured

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some of the gravy on it and mixing it together with his hand he took a mouthful; and all the while his wife was watching him closely. But as the rice and gravy did not taste particularly nice, he laid hold of a lump of the curry and gave it a bite; when he was unable to bite a piece off, his wife, no longer able to restrain her mirth, burst into a loud laugh, in which he himself also joined. Then he said, 'what kind of a curry have you turned out? You have not succeeded, and therefore it is not savoury. How is it you have not dissolved this piece? Mother dissolved altogether every piece in the curry she gave me; I could not find a single lump in it, whereas you have given me nothing but lumps; you have got it in lumps just the same as when I cut them up; you have not dissolved them one bit.' Then his wife said, 'I am not acquainted with this curry; you had better cook some for yourself.' And true enough, when he had cooked some for himself too he could not get it to dissolve. Whereupon they had a good laugh at him. From that day forward he got the surname of 'Stupid,' and by addressing him thus every time they met him they teased him well.

That is the end of the tale; there is no more.

NATIONAL ARCHIVES OF INDIA

[No. 3.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN III.

SANTĀLĪ SONGS.

(Rev. P. O. Bodding, 1903.)

(SONTHAL PARGANAS.)

I.

N-eae[1] siñ n-eae ñindạ säṅgäl dag-e ho,[2]
Seven days seven nights fire raining-he O,
N-eae siñ n-eae ñindạ jaḍam-jaḍam ho.
Seven days seven nights continuously O.
T-oka-rä-bän[1] tahã̄-kan-a, manewa,
What-in-you-two were, man,
T-oka-rä-bän soro-len?
What-in-you sheltered-being?
Menak' menak' Harata[3] ho,
Being being Harata O,
Menak' menak' buru-dander ho,
Being being mountain-cave O,
N-ona-rä-liñ tahã̄-kan-a n-ạliñ-dâ,
That-in-we-two were we-two,
N-ona-rä-liñ soro-len.
That-in-we-two sheltered-being.

II.

Kaṭ-dâ, ho, bạbu mag-mä-sä,
Timber, O, young-man cut-thou,
N-isi n-arãṛ bạbu benao-mä-sä;
Plough-beam yoke young-man make-thou;
N-isi n-arãṛ bạbu benao-lä-khach',
Plough-beam yoke young-man made-hast-if,
Hasa-re-ge bạbu sona hoe-ok'.
Earth-in young-man gold becomes.

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[1] In songs an *n* is prefixed to every word beginning with a vowel, with the exception of the interrogative pronoun, which prefixes a *t*. This rule is now-a-days often disregarded, especially by men.

[2] Inserted to fill up the metre.

[3] The mountain where the two progenitors of the human race were saved from destruction by the fire-rain.

NATIONAL ARCHIVES OF INDIA

FREE TRANSLATION OF THE FOREGOING.

I.

It rained fire for seven days and seven nights; seven days and seven nights, incessantly. Where were you two [1] then, where did you take shelter?

On the mountain Harata, in a cave, there we two were, there we two took shelter.

II.

Cut timber, young man, make a ploughbeam and a yoke. Then you will earn gold from the soil.

[1] The man and woman who escaped when God was destroying the human race by fire-rain. The song has been taken from the old Santālī traditions.

[No. 4.]

MUṆḌA FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN IV.

(Rev. A. Campbell, 1897.)

(GOBINDPUR, DISTRICT MANBHUM.)

Khan-ge Maraṅ Buru manwa-e met-ad-e-a niạ-ge, 'unkin
Then Great Mountain man-he said-to-him this, 'those-two

eto-kin-mä.' Khan ek'to-e ähâp'-ked-a. Eto-ket'-kin-khan-ä Maraṅ
break-in-the-two.' Then breaking-in-he began. Broken-in-when-he Great

Buru-dâ manwa nahel mak'-ä idi-ked-e-a. Idi-ka-tä Maraṅ
Mountain man plough to-cut-he took-away-him. Taken-having Great

Buru nahel mak'-ä chet'-ocho-ked-e-a, ar lak'-râk'-ket'-tä
Mountain plough to-cut-he taught-him, and chipped-bored-having

siok'-ä ähâp'-ked-a. Ähâp'-ket'-khan goḍa-e si-lạhut'-ked-a.
to-plough-he began. Begun-having-when highland-he ploughed-crushed.

Lạhut'-ket'-khan-ä kuli-ked-e-a, 'henda, Maraṅ Buru, chet'-bon
Crushed-having-when-he asked-him, 'hark, Great Mountain, what-we

är-a?' Khan Maraṅ Buru serma-khân iṛi-y-ä ạgu-ked-a ar
shall-sow?' Then Great Mountain heaven-from iṛi-he brought and

manwa-e em-ad-e-a, ar-ä är-ked-a. Janaṁ-en-a, dare-y-en-a,
man-he gave-to-him, and-he sowed. It-was-produced, became-a-plant

gele-bele-y-en-a, ar nạwạ̃i-reak'-ko ähâp'-ked-a. Adâ mit' nakha-rä
cared-ripened, and first-fruit-ceremony-they began. Then one direction-in

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Ṣari-sarjâm	tahã̃-kan-a,	ona-reak'	sakam	ągu-ka-tä-ko	bhąuntich'-ked-a
Sari-sarjám	*was,*	*that-of*	*leaves*	*brought-having-they*	*a-cup-made*

ar	ona-rä	sunum	sindur-ko	dâhâ-ked-a.
and	*that-in*	*oil*	*red-lead-they*	*put.*

FREE TRANSLATION OF THE FOREGOING.

Marań Buru[1] then told the man to break in two (bullocks), and he began to do so, and when he had broken them in, Marań Buru took him away in order to cut a plough and taught him to do so. Having chipped and bored it, he began to plough and broke the highland by ploughing. Then he asked, 'Marań Buru, what shall we sow?' Marań Buru then brought an Iṛi[2] from heaven and gave it to the man to sow. It sprouted, became a plant, and ripened, and they began to perform the ceremony of the first fruits. There was a Sari-Sarjom tree on one side. They took its leaves and made a cup out of them, and put oil and red-lead in it.

[1] *Lit.* the great mountain, *i.e.*, the mountain spirit worshipped by the Santāls.
[2] A cultivated millet, Panicum Crus-galli.

NATIONAL ARCHIVES OF INDIA

[No. 5.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN V.

(CHAKAI THANA, DISTRICT MONGHYR.)

Näs-dâ disom-rä akal hoe-akan-tä hâṛ-ko jâm-reak' ạḍi kâsṭâ
This-year country-in famine become-having men-they eat-concerning great distress
hoe-akan-tako-a. Aghaṛ-khân Mag-hạbich'-dâ thoṛa-thuṛi anaj-reak'
has-become-of-them. Aghaṛ-from Magh-till little-little grain-of
dak'-maṇḍi-ka-tä-ko ñi-lâlâ-baṛa-y-en-a. Män-khan ona-ko
rice-water-having-made-they drinking-warming-themselves-went-on. But those-they
chaba-baṛa-ket'-khan matkâm-sarjâm-ko jâm-baṛa-ked-a. Ina-hã̄
finished-again-had-when Matkám-Sarjám-fruits-they ate-for-some-time. These-even
sanam-ko jâm-chaba-ked-a, inạ-ka-tä mit' jâkhan-dâ terel tarâp' siñjo
all-they eating-finished, then one time-on-the-other-hand terel tarop bael
emanteak'-ko-tä din-ko khemao-ked-a. Ona-hã̄ luṛạ-luṛi sanam-ko hunạr-chaba-
etcetera-with days-they passed. Those-even grabbing all-they to-search-
ked-a mit' jâkhan-dâ at-aser-piskạ-ko-tä-ko gujạr-baṛa-ked-a.
finished one time-on-the-other-hand at-aser-piska-roots-with-they subsisted-for-a-time.
Nätar-dâ baihaṛ-reak' kantha-aṛak' gạrunḍi-aṛak' much'-aṛak' jhinuk-tä
At-present rice-field-of kantha-potherb gạruṇḍi-potherb much'-potherb shells-with
sanam-ko khayât'-chaba-ked-a ar bir-reak' maṭha-aṛak' pâḍâ-aṛak' ar boe-bindi-
all-they to-dig-up-finished and forest-of maṭha-potherb poḍo-potherb and boe-bindi-
aṛak' ar sạuṛi-aṛak' oṛsa-aṛak' ar-ar-emanteak' aṛak' sakam-ko jâm-ed-a
potherb and sạuṛi-potherb oṛsa-potherb and-other vegetable leaves-they eat
paṣu-leka. Sanam hâṛmâ ḍhopsa-en-tako-a aṛak' sakam jâm-tä. Näs-dâ
cattle-like. All bodies are-swollen-their vegetable leaves eating-from. This-year
mahajân-ko baṅ-ko ñum-ed-a diṛhia-dobṛa-hã̄ baṅ-ko äm-âk'-kan-a, ona-tä
money-lenders not-they mention two-and-a-half-fold-even not-they are-given, therefore
räṅgäch'-tä ạḍi hâṛ-ko häṇḍät'-ṭhäpät'-en-a, daṛe-hã̄ baṅ-ko ạikạu-ed-a.
hunger-with many men weak-have-become, strength-even not-they feel.
Chaole-hã̄ ạḍi mahnga-y-en-a. Chet'-leka-tä näs-dâ hâṛ-ko gujạr-a,
Husked-rice-even very dear-is. How this-year men-they shall-subsist,
ona-dâ ạḍi mạskil-ge-a. Itạ-rạnu-ko baṅ ñapam-kan-a, chet'-leka-tä hâṛ-ko
that very difficult-is. Seed-grains not are-found-enough, how men-they
khiti-a? Bujhạuk'-kan-a ạḍi ât-dâ pase pâṛti-gi tahän-a itạ-bägâr-tä.
shall-till? It-seems much land perhaps uncultivated will-remain seed-want-for.

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FREE TRANSLATION OF THE FOREGOING.

This year there was a famine in our country, and the people are in great want of food. From the month of Aghaṛ[1] till Magh[2] there were small quantities of grain and rice-water, but only just sufficient. When those provisions ran out, the flowers of the Matkom[3] and Sal trees were eaten for some time. When they had eaten all those, they subsisted on Terel,[4] Tarop',[5] Siñjo,[6] and other jungle fruits. When they could not find any more of those, they for some time got along with roots of At,[7] Aser,[8] and Piska.[9] At present they have dug up from the rice-fields all Kantha,[10] Garuṇḍi[11] and Much' potherbs,[12] with shells, and they eat forest herbs and leaves such as those of Maṭha,[13] Poḍo,[14] Boe-bindi,[15] Sauṛi,[16] Oṛsa,[17] and so forth. This year the money-lenders do not give any loans, even at an interest of 250 per cent., and the husked rice is also very dear. How will the people be able to get on this year? It is impossible to get seed-corn, and how will it be possible to sow? It seems likely that much land will remain uncultivated for want of seed-corn.

In the southern districts, in Midnapore, Balasore, the Orissa Tributary States, and Singbhum, Santālī has come under the influence of Oṛiyā. Borrowed words therefore often assume a different aspect. Compare *dhana*, property; *dina*, day; *mane*, mind, etc., in Morbhanj. *Ḍ* between vowels has become *ṛ*; thus, *huṛiñich'*, the younger. The phonology is, however, on the whole the same as in the Standard. An initial *ñ* sometimes becomes *y*; thus, *yam*, get, in Morbhanj and Balasore. Note also forms such as *ajak'*, for *ach'ak'*, his. The demonstrative pronouns frequently end in *n*; thus we find *noan*, this, and so on. Such forms are very seldom met with in Standard Santālī. There is, generally speaking, a strong tendency to suffix the pronominal suffixes after the verbal tenses. On the whole, however, the dialect remains the same as the Standard, and it will be sufficient to print the beginning of a version of the Parable of the Prodigal Son received from Morbhanj in order to illustrate this southern and less correct form of Santālī.

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[1] I.e., *Aghan*, November-December.
[2] January-February.
[3] *Bassia latifolia.*
[4] *Diospyros tomentosa.*
[5] *Buchanania latifolia.*
[6] *Ægle marmelos.*
[7] *Zehneria umbellata.*
[8] A jungle climbing plant.
[9] *Dioscorea oppositifolia.*
[10] *Euphorbia granulata*
[11] *Acternanthera sessilis.*
[12] *Polygonum plebeium.*
[13] *Antidesma diandrum.*
[14] *Ficus Cunia.*
[15] *Randia dumetorum,*
[16] *Polygonum glabrum.*
[17] A certain wild plant used as a pot-herb.

NATIONAL ARCHIVES OF INDIA

[No. 6.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN VI.

(MORBHANJ, ORISSA TRIBUTARY STATES.)

Mit' hâṛ-rän barea koṛa hâpân-kin tahẽ-kan-a. Un-kin mâtâ-rä
One man-of two boy children-they-two were. Them-two among

huṛiñich' apat-ä met-ad-e-a, 'ä baba, amak' dhana-rä tiṇak'
the-little-one father-his-he said-to-him, 'O father, thy property-in how-great

bhäga iñ yam-a ona oṃ-ạñ-mä.' Noan kạtha-rä uni ajak' dhana hạṭiñ-ka-tä
share I shall-get that give-me.' That word-on he self-of property divided-having

un-kin-ä em-at'-kin-a. Kichhu diṇạ khan-ge uni huṛiñich' koṛa-dâ
them-two-he gave-to-them-two. Some days then that younger son-on-his-side

jâtâ dhan mit'-ṭhän samṭao-ka-tä mit'-ṭaṅ sạṅgiyan diśum-tä chalao-ka-tä
all property one-place collected-having one distant country-in gone-having

luchạ-lamâṭ bebhora-tä jâtâ dhane uṛao-ked-ae. Jâtâ dhan baya-
riotousness shamelessness-in all property wasted-he. All property expend-

chaba-ket'-khan ona diśum-rä maraṅ akal hoy-en-khan uni-reyak'
finished-having-when that country-in big famine arose-when him-of

dukha daśa hoy-en-a. Ona-iạtä uni chalao-ka-tä ona diśum-rän-ich'
unhappy condition became. Therefore he gone-having that country-of-being

mit'-ṭaṅ kiśạn-hara-ṭhän-ä guṭi-y-en-tä uni kiśạn-hara-dâ śukạri
one cultivator-near-he servant-become-having that cultivator swine

gâṭ gupi-y-ä oyad-tä kol-ked-e-y-ae. Âṇḍä uni-dâ âkâe-hẽ jâmak'
herd to-tend-he field-in sent-him-he. There him anyone-even food

baṅ-ko em-ad-e-tä uni-dâ śukạri-reyak' jâmak' choklak'-tä lach'-ä
not-they given-to-him-having he swine-of food husks-with belly-he

päräch'-tae-a-e män-tä mane-an-a-e.
fills-his-he saying thought-he.

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KĀRMĀLĪ OR KÂLHÄ.

There is a numerous caste of iron smelters in the Sonthal Parganas, Hazaribagh, and Manbhum which is known as the Kols or Kâlhäs. They call themselves *hâ̊r*, men, and also *kâlhä̊*, which is the name given to them by the Santāls. The Hindūs call them Kol. In Manbhum and Hazaribagh, they also call themselves Kārmālēs. Their language has hitherto been classed as a dialect of Hō or Kol, and it is quite possible that some of the Kols enumerated in the districts in question do really speak that language. This must be inferred from the fact that specimens of Hō have been forwarded from the Sonthal Parganas. Most of the Kâlhäs in the Sonthal Parganas, Manbhum, and Hazaribagh, however, have nothing to do with the Hōs, but speak a dialect of Santālī. That dialect will in this Survey be called Kārmālī in order to avoid confusion with Hō or Kol. It is quite different from Kuṛmālī, the dialect of the Kuṛmīs of Hazaribagh, Manbhum, and other districts, which is a form of Magahī. See Vol. V., Part ii, pp. 145 and ff.

Kārmālī has been returned for the purposes of this Survey from the following districts :—

Sonthal Parganas	22,821
Hazaribagh	10,239
Manbhum	11,000
TOTAL	44,060

The local returns give the name of the dialect as Kol, and it is possible that the figures may include some stray Hō immigrants. Their number cannot, however, be important.

At the last Census of 1901 Kārmālī was returned from the following districts:—

Birbhum	23
Midnapore	647
Rajshahi	130
Pabna	1,949
Monghyr	83
Sonthal Parganas	8,117
Angul and Khondmals	13
Hazaribagh	2,610
Manbhum	3,770
TOTAL	17,342

The principal home of the Kārmālēs is the south of the Sonthal Parganas and the north of Manbhum. In Hazaribagh they are found in scattered settlements in the south of the district.

The Kārmālī dialect does not much differ from ordinary Santālī. One good specimen, prepared by the Rev. A. Campbell, will be found below. It represents the language of the Kâlhäs of Manbhum. According to a list of Standard Words and Phrases prepared by the Rev. P. O. Bodding, the dialect is essentially the same in the Sonthal Parganas. The same is the case in Hazaribagh, to judge from a corrupt list forwarded from the district.

Pronunciation.—The sounds *â* and *o* or *ä* and *e*, respectively, are distinguished as in Standard Santālī. The neutralizing power of *i* and *u* is not so strong as in Standard Santālī; thus, *buba* and *buba*, father.

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Diphthongs such as *ae, áe, ao,* are commonly simplified. Thus, *äm-ē-mē,* Standard *äm-ae-me,* give him; *âkä-rän hápán,* whose son? *chalá-en-ē,* Standard *chalao-en-a-e,* he went, etc. The change of *ḍ* to *ṛ* is common in the Sonthal Parganas; thus, *huṛiñ,* Manbhum *huḍiñ,* small, etc. The Kâlhäs of the Sonthal Parganas have the same tendency as the Mâhlēs to substitute *á* for *ae* and *ao;* thus, *uṛá-paṛá,* squander, in Manbhum *uḍai-paḍai.* Note also *tahão-kan* and *tahã̄-kan,* in Hazaribagh *tahĩ-kan,* was; *hälär,* Standard *häräl,* a male being, a man, and so forth.

The most important phonological peculiarities of the dialect are the changes of *ṛ* to *r;* of initial *ñ* to *n* and *l;* and, in some cases, of *r* to *l.* Thus, *hár,* Standard *háṛ,* man; *ōrak',* Standard *ōṛak',* house; *nīr,* Standard *ñīr,* run; *nam,* Standard *ñam,* get; *lel,* Standard *ñäl,* see; *luar,* Standard *ruaṛ,* return, and so forth.

Inflexion.—The inflexion of nouns and pronouns is regular. The genitive suffixes *ĩch'* and *ak'* are in common use. Thus, *ạnī-ĩch' hápán,* his son; *iñ-ak' mātrāñ-re,* before me; *būbā-k',* of a father.[1] Note forms such as *ĩnī,* this; *ạ̄nī, ūnī,* that one; *ákä,* who? *chētak',* what? and so forth.

The numerals six to ten are Aryan loan-words. 'Twenty' is *mīt' kūrī,* and 'hundred' *márä kūrī.*

The categorical *a* in verbal forms is generally dispensed with in the singular; thus, *tahã̄-kan-īñ,* I was; *gūjūk'-kan-īñ,* I die.

The causative particle is *cho;* thus, *dāl-chōk'-kān-īñ,* I am beaten.

The pronominal infix of the dative is sometimes replaced by the accusative infix; thus, *meta-ked-e-y-e* and *met-ad-e-a,* said to him; *ema-akad-iñ-am,* thou hast given to me. *Meta* and *ema* are fuller forms of *män* and *äm,* respectively, which are also used in Standard Santālī before the dative infixes. Forms such as *meta-ked-e-y-e,* he said to him, are not used by the Kâlhäs of the Sonthal Parganas, who say *meta-ud-i-e* or *meta-w-ad-e-e* instead. The pronominal suffixes denoting the subject are often added to the verb and not to the word preceding it.

The suffix *len* of the past time occurs in the form *nen;* thus, *chālō-en-īñ* and *chālō-nen-īñ,* I went.

Note also forms such as *mēn-īñ-ā,* I am; *hēnām-gi-ā,* thou art, and so forth.

In most respects, however, the dialect is regular, and it will be sufficient to print one specimen in order to illustrate it.

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[1] Note *buḅa-ñ,* my father; *ḅabu-m,* thy father; *ḅabu-t-tet',* his father. The Kâlhäs of the Sonthal Parganas use *buḅa* throughout; thus, *buḅa-m,* thy father. 'My father' is, however, *bắñ.*

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[No. 7.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

KĀRMĀLĪ DIALECT. SANTĀLĪ. DISTRICT MANBHUM.

(Rev. A. Campbell, 1899.)

Mit' hâr-ren barea kora hâpân tahĩ-kan-a-kin. Adâ huḍiñich'
One man-of two boy sons were-they-two. And young-the
babu-t-tet' meta-ked-e-y-e, 'ä buba, dhan-daulat ja-gi haṭiñ hoyok'-tiñ-a
father-his-the said-to-him, 'O father, property(-of) which share will-come-mine
dan-bakhra-ka-te ema-ka-tiñ-mi.' Adâ babu-t-tet' ach'-ak' dhan haṭiñ-at'-
divided-having give-mine.' And father-his-the self-of property divided-to-
kin-e. Thora din tayâm-te huḍiñich'-dâ sanom samṭâ-ka-te saṅgiñ
them-two. Few days back-on young-the all collected-having far
disom-te âḍâk-chalâ-en-e, ar aṇḍe ach'-ak' dhan-daulat rijh-tamasa-re
country-to out-went-he, and there self-of wealth debauchery-in
tahas-nahas-ked-e. Sanom uḍai-paḍai-chaba-ket'-khan ana disom-re aḍi
wasted. All squandering-finished-having-when that country-in heavy
durbich akal-ked-e ar raṅgejok' nandhâ-en-e. Ar ana disom-ren mit'
dearth famished and to-feel-hunger began-he. And that country-of one
hâr-ṭhen sän-ka-te tahĩ-en-ak'-e, ar ani ach-'ak' khät-ku-re sukri gârkhi
man-with gone-having remained-he, and he self-of fields-in swine to-tend
kâl-ked-e-y-e. Ar sukri-ku jâm-et' choklak'-te bik'-e men-an-a, ar
sent-him-he. And swine eating husks-with to-satisfy-himself-he wished, and
âkä-hã̃ baṅ-ku ema-led-e-a. Khan-gi disạ-re hich'-ad-e-te
anyone not-they gave-to-him. Then remembrance-in come-for-him-having
men-ked-e, 'buba-ñ-ren-dâ amin-āmin achu kamia-ku-dâ jâm-saräj-laka
said-he, 'father-my-of several hired servants-as-for eating-leaving-like
hena-ta-ku-a, ar iñ-dâ naṇḍe raṅgech'-te gujuk'-kan-iñ. Akä-tora sän-ka-te
is-their, and I here hunger-with dying-am-I. Now gone-having
bubaṇ iñ met-ae-a, "ä buba, serma-reak' ar am sojha-re iñ
father-my I say-to-him-will, "O father, heaven-of and thy before I
gunah-akad-iñ. Ar-dâ am-ren hâpân numok' lekan-dâ baṅ-kan-iñ. Am-ren
sinned-I. Now-as-to thy son to-be-called worthy not-am-I. Thy
achu kamia laka dâhâ-ka-iñ-mi." ' Adâ birit'-ka-te babu-t-ṭhen chalâ-en-e.
hired servant as keep-me." ' And arisen-having father-his-near went-he.
Ar saṅgiñ-re-y-e tahĩ-kan-ri-gi babu-t-tet' ani läl-ka-te mãyã
And distance-at-he was-when father-his-the him seen-having pity
hich'-ad-e-te nir-sän-en-e ar harup'-ka-te châk'-ad-e-a-e. Hâpân-
come-to-him-having ran-went-he and embraced-having kissed-him-he. Son-

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tet'-e män-ked-e, 'ä buba, serma-reak' ar am sojha-re-ñ gunah-akad-iñ,
the-he said, 'O father, heaven-of and thy before-I sinned-I,
ar-dâ am-ren hâpân nutum-ok' lekan-dâ baṅ-kan-iñ.' Khan-gi
now-as-to thy son to-be-called worthy not-am-I.' Then
babu-t-tet' ach'-ren kamia-ku meta-ket'-ku-e, 'sanom-khân bhali lugri
father-his-the self-of servants said-to-them-he, 'all-from good cloth
ągu-ka-te sârâk'-e-pe, ar ti-re aṅgṭhi sârâk'-e-pe, ar
brought-having put-on-him-you, and hand-on ring put-on-him-you, and
kaṭa-re-dâ juta sârâk'-e-pe. Ar ąsul-akad-e damkâm gâj-e-pe. Ar
foot-on shoes put-on-him-you. And fatted calf kill-him-you. And
jâm-ka-te khusi-raṣką-ma-bon. Nąi hâpân-iñ gâch'-len-tahî-kan-e, ar jivet'
eaten-having rejoice-let-us. This son-my dead-was-he, and living
luar-a-kan-e; at'-len tahî-kan-e, adâ nam-akan-e.' Adâ khusi-raṣką-en-a-ku.
returned-has-he; lost was-he, now found-has-been-he.' And rejoiced-they.

Ar maraṅich' hâpân-tet' khät-re tahî-kan-e. Ar orak'-te hich'-sorok'-kan
And elder-one son-the field-in was-he. And house-to coming-near-being
jokha siriñ ar anäch' anjâm-ked-e. Khan mit'-ṭaṅ kamia hakâ-sor-ka-te
time singing and dancing heard-he. Then one servant called-near-having
kuli-ked-e-a-e, 'chidak'-ku anka-ed-a?' Adâ-e met-ad-e-a, 'bâkâ-m-e
asked-him-he, 'why-they thus-do?' And-he said-to-him, 'younger-brother-thy-he
hich'-akan-e, ar bąbu-m-dâ ani bäs-gi nam-ked-e-te asulich' damkâm gur-akad-
come-has-he, and father-thy him well found-him-having fatted-the calf killed-has-
e-ae.' Mahaj-ki ani-dâ idri-en-te bâlâk'-hũ baṅ räb än-len-e. Ar-dâ bąbu-t-
it.' But he angry-becoming to-enter-even not agreed-he. Then father-
tet' âḍâk-ka-te sãorâ-ked-e-a-e. Khan-ge bąbu-t-tet' men-ąchur-ad-
his-the come-out-having persuaded-him-he. Then father-his-the said-returned-to-
e-a-e, 'lel-mi, namin din kona namin serma kona am-ak'-iñ kami-kid-iñ. Ar
him-he, 'see, so-many days from so-many years from thee-of-I service-did-I. And
hukum mit'-ṭaṅ-hũ baṅ ṭalâ-akad-iñ. Tao-ri-hũ iñ-ren gati-ku tuluch' khusia
order one-even not transgressed-I. Still me-of friends with to-make-merry
män-ka-te mit'-ṭaṅ märâm hâpân ṭanich' hũ baṅ ema-akad-iñ-am. Mahaj
saying one goat young or-such-like even not given-hast-to-me-thou. But
nąi hâpân-mi bachkar-ku tuluch' am-ak' dhan jâm-chaba-ked-e, ani hich'-en-khan
this son-thy harlots with thee-of property eat-finished-he, he came-when
asul-moṭa damkâm gur-ad-e-am.' Ar-dâ meta-ked-e-a-e, 'ä bacha, am-dâ
fatted calf killedst-for-him-thou.' Then said-to-him-he, 'O son, thou
jae-jug iñ-ṭhen hena-m-gi-a, ar iñ-ak' sanom am-ak'-kan-gi-a. Khusi-raṣką-dâ
always me-with art-thou, and me-of all thine-is-indeed. To-make-merry
jąrur-gi tahî-kan-a. Ani bâkâ-m-dâ gâch'-gi tahî-kan-e, adâ jivet'-en-e;
proper was This younger-brother-thy dead was-he, and alive-became-he;
at'-ge tahî-kan-e, ar-e nam-en-e.'
lost was-he, and-he found-was-he.'

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MĀHLĒ.

The Māhlēs are a caste of labourers, palanquin-bearers and workers in bamboo in Chota Nagpur and Western Bengal. They speak a dialect of Santālī.

The Māhlē or Māhilī dialect has been returned for the purposes of this Survey from the following districts:—

Birbhum	650
Sonthal Parganas	17,237
Manbhum	10,794
Morbhanj State	280
TOTAL	28,961

The corresponding figures at the last Census of 1901 were widely different and are as follows:—

Burdwan	180
Birbhum	322
Midnapore	1,681
24-Parganas	369
Rajshahi	22
Dinajpur	282
Jalpaiguri	1,137
Darjeeling	180
Bogra	116
Malda	117
Sonthal Parganas	8,643
Angul and Khondmals	1
Hazaribagh	9
Ranchi	9
Manbhum	1,169
Singbhum	2,851
Kuch Bihar	12
Orissa Tributary States	1,642
Chota Nagpur Tributary States	59
TOTAL	18,801

Even the Census figures are probably too high, the name of the caste having, in many cases, been entered as denoting language.

The principal home of the Māhlē dialect is the central and southern portion of the Sonthal Parganas and the adjoining parts of Birbhum and Manbhum.

Specimens have been received from Birbhum, the Nilgiri State, and the Sonthal Parganas. The Nilgiri specimens were written in a corrupt Santālī, and those received from Birbhum contained a considerable admixture of Aryan words. I have therefore only reproduced a version of the Parable from the Sonthal Parganas. A list of Standard Words and Phrases has been prepared with the utmost care and accuracy by the Rev. P. O. Bodding. It will be found on pp. 240 and ff.

Māhlē is closely related to Kārmālī. Among themselves the Māhlēs to some extent make use of a kind of secret language, substituting peculiar words and expressions for the common ones. Thus they say *ṭhâk'* instead of *ṭākā*, a rupee; *pīṭīs* instead of *paisā*, a pice; *mâch'* instead of *pāe*, half a seer; *lekā* instead of *ānā*, an anna; *lâlâ*, warm, instead of *dāl*, beat, and so forth. Our information about this slang, which only concerns the vocabulary, is not, however, sufficient for describing it in detail, and I therefore turn to some peculiarities of Māhlē grammar.

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Pronunciation.—*O* and *â*, *e* and *ä*, respectively, were not distinguished in the original specimen. Mr. Bodding's list, however, shows that Māhlē in this respect agrees with Standard Santālī.

An *a* is often pronounced as the *a* in 'all.' Thus, *āpâ-t*, Standard *āpä-t*, his father; *lātâr*, Standard *lātār*, down; *mārâṅ*, Standard *mārāṅ*, big; *ām* and *âm*, Standard *ām*, thou; *-tâm-*, Standard *-tām-*, thy.

The colour of vowels is sometimes apt to change, probably under the influence of neighbouring sounds. Thus the inanimate pronominal infix *ak'* occurs as *ek'* and *ak'*. Compare also forms such as *ken-īñ*, I am; *kán-âm*, thou art; *ken-ē*, he is; *kan-ā-bōn*, we are, etc. The neutral vowels are treated as in Kārmālī.

Diphthongs are often simplified in the same way as in Kārmālī. Thus, *āemǟ*, Standard *āimāi*, woman; *-tǟ-*, Standard *-tae-*, his; *dāl-kēñ*, Standard *dāl-kē-ạ-ñ*, I may strike; *ken-ē*, Standard *kan-ā-e*, he is; *samṭâ-ke-tē*, Standard *samṭāo-ka-tǟ*, having collected, and so on.

In *hējok'*, Standard *hijuk'*, come; *gâjâk'*, Standard *gujuk'*, die, Māhlē has preserved forms which are lost in Standard.

N and *l* correspond to Standard *ñ* in the beginning of words. Thus, *nīndā*, Standard *ñīndāṇ*, night; *lūtūm*, Standard *ñūtūm*, name. In Birbhum we also find forms such as *ñam*, get.

Ṛ becomes *r* as in Kārmālī. Thus, *hâr*, Standard *hâṛ*, man; *kōrā*, Standard *kōṛā*, boy. It is dropped as in Hō in *dūrup'* and *dūp'*, sit, in which word the *r* is an old infix and does not belong to the base. Compare, on the other hand, *gäṛǟ*, Standard *gäḍǟ*, duck.

R often becomes *l*; thus, *luwar*, Standard *ruāṛ*, return; *lâr*, Standard *râṛ*, to speak. In *bet'*, Standard *beret'*, arise, the *r* is an old infix.

Inflexion.—The declension of nouns and pronouns is mainly regular. Dative suffixes such as *kē* in Nilgiri are, of course, Aryan. Note genitive suffixes such as *īch'* and *inīch'*, and the ablative suffix *ketē*; thus, *ūnī-īch' hâpâñ*, his son; *āpâ-t-inīch'*, of the father; *mēsēt-ketē*, from his sister. 'I and thou' is usually *ālâñ*, and not *ālañ*. Note also the dative infixes *äñ*, to me; *âm*, to thee, and the genitive infixes *tīñ*, my; *tâm*, thy; *tǟ*, his.

The numerals 'six' and following, and, in counting, often also the first five, are commonly Aryan loan-words.

The conjugation of verbs is also regular, though some forms have a peculiar appearance under the influence of the rules of pronunciation mentioned above.

The causative suffix is *sâ*; thus, *dāl-sâk'-ken-īñ*, I am caused to be struck, I am struck.

The categorical *a* is often dropped, specially in the singular, or else replaced by an *ē*; thus, *dāl-īñ*, I shall strike; *hänäñ-ē*, I am.

The usual form of the verb substantive has already been mentioned. 'I am,' 'I exist,' is *mēnēñ-ē*, or *hänäñ-ē*. Compare Santālī *mēn-ak'* and *hēnak'*.

The base *hēn* is also, in addition to *tāhän*, used in the formation of compound tenses; thus, *dāl-hēn-īñ*, I was striking.

The present tense of finite verbs is formed by adding the suffix *et'*; thus, *dāl-et'-īñ*, I strike. The *e* of *et'* is dropped before pronominal infixes. If the base ends in a vowel, a very short *e* is, however, heard. Thus, *dāl-d-ek'-īñ*, I strike it; *dāl-d-ák'-ā̂m*, thou strikest it; *dāl-d-ē-īñ*, I strike him. The inanimate infix *ek'*, *ak'*, etc., is apparently used much more freely than in Standard. Thus it is used in order to denote a direct, inanimate object. Compare the suffixes *lak'* and *kak'* in Standard. Note also compound forms such as *dāl-et'-ken-īñ*, I am striking; *dāl-ē-ken-īñ*, I strike him.

The past tenses are regularly formed. Thus, *dāl-ked-ek'-īñ*, I struck it; *dāl-ked-ē-īñ*, I struck him; *dāl-kád-ák'-ā̂m*, thou struckest it. Forms such as *dāl-kek'-īñ*, I struck; *ḍāl-lek'-īñ*, I had struck, show that the real suffixes of the past time are *ke* and *le*, as has already been inferred from the state of affairs in Standard Santālī. In *ḍhēr dāl-kek'-ē-īñ*, many stripes I-struck him, both the inanimate and the animate infixes have been added.

Note also medial forms such as *chālā̂-en-īñ*, *chālā̂-nen-īñ*, and *chālā̂-len-īñ*, I went.

The suffix of the perfect is *aken*, *akán*, etc., but the initial *a* is often dropped after vowels. Thus, *dārā-ken-īñ*, I have walked. A very short *a* or *e* is, however, generally heard, and the final vowel of the base is distinctly lengthened before the suffix.

For further details the specimen which follows should be consulted.

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[No. 8.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

MĀHLĒ DIALECT. (SONTHAL PARGANAS.)

Mit' hâr-rän barea kora gidra men-en-tey-a-kin. Ar un-kin mud-rä
One man-of two boy children were-his-they-two. And them-two among
huḍinich' apât-tät' met-âd-e-y-e, 'baba, oka iñak' dhân-bakhra hâk'-tiñ-a
small-the father-his-the said-to-him-he 'father, what my property-share be-mine-will
sä-dâ äm-ke-tiñ-me.' Adâ apâ-t ach'-ak' dhân haṭiñ-ad-akin-e. Thora
that-as-to give-mine.' Then father-his self-of property divided-to-them-two. Few
din tayâm-te huḍiñ gidra sanâmak' samṭâ-ke-te saṅgiñ disom-te-y-e oḍoṅ-chalâ-
days back-on small son all collected-having distant country-to-he out-went-
en-e, ar âṇḍä-dâ lucha-lamâṭ-ke-te ach'-ak' dhân tahas-nahas-ket'-te-a. Ar
he, and there riotously self-of property squandered-his. And
sanâm-ak' kharâch-ket'-khan ona disom-re baṛi ãṭ akal hoi-en-e, ar uni-dâ
all spent-had-when that country-in very strong famine became, and he
räṅgäjâk' ähâp'-en-e. Tâbä ona disom-räṅ mit'-ṭäch' rayât-ṭhän sän-ke-te
hungry-to-be began. Then that country-of one ryot-with gone-having
japâk'-en-e. Uni-dâ ach'-ak' khät-rä sukri aṭiñ kol-ked-ek'-e. Uni-dâ sukri-ko
clinged. He self-of field-in swine to-feed sent-him. He swine
jâm-et' tahẫ-ken-a härä-tä jâm-jâm-bij-ok'-lagit' män-hen-e, män-khan ona-hẫ
eating were husk-with eating-eating-being-filled-for thought, but that-even
âkâe-hẫ baṅ äm-ä-hen-a-ko. Khan-ge chetâ-ke-te män-ket'-e, 'iñ
anyone-even not gave-to-him-they. Then having-come-to-senses said, 'my
aṇu-ñ-rän tinak' munis-ak' jâm-ak' saräj-ok'-ken-teko-a, ar iñ-dâ
father-my-of how-many servants-of food spared-is-their, and me-as-to
nâṇḍä räṅgäch'-te gâjâk'-ken-iñ. Achha, bät'-ke-te aṇu-ñ-ṭhän chalâk'-iñ ar
here hunger-with dying-am-I. Well, arisen-having father-my-with go-will and
met-â-iñ, "baba, serma-rak' ar am samâṅ-re kaṛi-ket'-iñ. Ar-dâ am-ich'
will-say-to-him-I, "father, heaven-of and thy presence-in sinned-I. Again thee-of
gidra lutum-ok' leg baṅ-ken-iñ. Am-ich' mit'-ṭäch' munis leka dâhâ-ñ-me."'
son to-be-called worthy not-am-I. Thee-of one servant like keep-me-thou."'
Khan-ge uni bät'-en-e ar apâ-t-ṭhän häch'-en-e. Mät-âk'-me uni saṅgiñ-re
Then he arose and father-his-to came. Say-you he distance-at
män-en-re uni-räṅ apâ-t-tät' läl-nam-ked-ek'-e ar mãyã häch'-ad-ek'-a
was-when him-of father-his-that to-see-got-him and pity came-to-him
ar nir-sän-ke-te hâbâr-ked-ek'-e ar châk'-châk'-ad-ek'-e. Gidra-dâ apâ-t-lich'
and run-gone-having embraced-him and kissed-repeatedly-to-him. Son father-his-to
met-âd-ek'-e 'baba, iñ-dâ serma-rak' ar am samâṅ-re kaṛi-ket'-iñ. Am-ich' gidra
said-to-him, 'father, I heaven-of and thy presence-in sinned-I. Thee-of son

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lutum-ok' leg ar-dâ baṅ-ken-iñ.' Män-khan apâ-t-tät'-dâ ach'-rän guti
to-be-called worthy more not-I-am-I.' But father-his-the self-of servants
met-od-oko-y-e, 'sanâm khân bäs aṅgrâp dän-ạgu-hât'-ke-te oyo-e-pä,
said-to-them, 'all from good cloth given-brought-quickly-haven put-on-him-you,
ar uni-ak' ti-re ạṅgṭhi, ar jaṅga-re jutạ sârâk'-ä-pä. Ar dä
and his hand-on ring, and foot-on shoe put-on-him-you. And come
jâm-tä kusik'-ma-bon. Karân nĩk'ĩ iñ-ich' gidrạ-dâ gâch'-len-hen-e,
eaten-having make-merry-let-us. Because just-this me-of son died-had,
ar-hã̂ jivet' ạchur-en-e; at'-len-hen-e, ar-hã̂ nam-luạr-eken-e.' Khan-ge un-ko-dâ
and alive returned; lost-had-been, and found-again-was.' Then they
kusi lagâ-en-ko.
to-make-merry began.

Män-khan uni-rän marâṅ gidrạ-tät'-dâ khät-re men-en-e. Adâ orak'-te häch'-
But him-of big son-the field-in was. And house-to come-
hänät'-ke-te bajna ar änäch' ajâm-nam-ket'-e. Khan-ge mit'ṭäch' munis hâhâ-
close-having music and dancing to-hear-got. Then one servant called-
ke-te kuli-ked-ek'-e, 'chet' hâk'-kan-a?' Uni-dâ met-âd-ek'-e,
having asked-him, 'what becoming-is?' He said-to-him,
'bâkâ-m häch'-ken-e, ar ạpu-m-dâ bhâj-ket'-e, uni boge nam-ạchur-
'younger-brother-thy come-has, and father-thy feast-made, him well got-back-
ked-e-tä.' Khan-ge edre-en-e ar bâlâk' baṅ räbän-nen-e. Ona-iạte
him-having.' Then got-angry-he and go-in not would-he. Therefore
uni-rän apâ-t-tät' oḍoṅ-häch'-ke-te boṅso-ked-ek'-e. Män-khan uni-dâ lâr-achur-
him-of father-his-the out-come-having entreated-him. But he speak-return-
ke-te apâ-t-lich' met-âd-ek'-e, 'nä-lel-me, ninạk' serma am-ak' kạmi
having-made father-his-to said-to-him, 'lo, these-many years thee-of service
ạgu-ket'-iñ, ar am-ak' hukum tis-rä-hã̂ iñ-dâ baṇ ṭalâ-ket'-iñ. Sä-rä-hã̂ iñ-dâ
brought-I, and thee-of order ever-even I not-I transgressed-I. Still I
tis-hã̂-ṭhâr mit'-ṭäch' märâm hâpân tạnich' hã̂ baṅ em-âd-iñ-âm, jämân iñ-rän
ever-even one goat young or-the-like even not gavest-to-me-thou, so-that me-of
gate-ko tuluch' kusi-kok'-iñ. Män-khan kusbi-ko tuluch' am-ak' dhân âṭâṅ-
friends with I-might-make-merry. But harlots with thee-of property wasted-
ket'-tâm-e nui gidrạ-me häch'-en-tâm-rä-dâ, bhâj-kâk'-âm.' Män-khan uni-dâ
thy-he this son-thy coming-thy-in, feast-madest-thou.' But he
met-âd-ek'-e, 'bachha, am-dâ jae-ge iñ-tuluch' men-âm-a, ar iñ-ak' sanâm-
said-to-him, 'child, thou always me-with art-thou, and mine all-
ak'-ko-dâ am-ak'-kan-ge-a. Nit-dâ kusi raskaji men-en-tabon-a; än-tä nĩk'ĩ
things thine-are. Now mirth gladness was-our; because this-very
bâkâ-m-dâ gâch'-len-hen-ech', ar-hã̂ jivet'-en-e; at'-ken-henech', ar
younger-brother-thy dead-was-who, now alive-became; lost-was-who, now
nam-eken-e.'
found-was-he.'

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MUṆḌĀRĪ.

Muṇḍārī is the dialect spoken by the tribe who call themselves *hāṛā̂-kō*, or, 'men.' The number of speakers is about half a million.

Name of the language.

Muṇḍārī literally means the language of the Muṇḍās. According to Mr. Risley, 'the name Muṇḍā is of Sanskrit origin. It means headman of a village, and is a titular or functional designation used by the members of the tribe, as well as by outsiders, as a distinctive name much in the same way as the Santals call themselves Māñjhī, the Bhumij Sardār, and the Khambu of the Darjiling hills Jimdār.'

Area within which spoken.

The principal home of the Muṇḍās is the southern and western portion of Ranchi District. There are, moreover, speakers in Palamau and the south-east of Hazaribagh. Towards the south we find Muṇḍārī spoken side by side with Hō in the north of Singbhum. Speakers are further found scattered over the Chota Nagpur Tributary States, especially in Bonai and Sarguja, and further to the south-west, in Bamra and Sambalpur and the neighbouring districts of the Central Provinces. Emigrants have further brought the dialect to Jalpaiguri, Dinajpur, Rajshahi, the 24-Parganas, and other districts of the Bengal Presidency, and to the tea-gardens of Assam. The Muṇḍās of Ranchi assert that they have come from the north-east.

Dialects.

With regard to sub-dialects Muṇḍārī can be compared with Santālī. The difference is mainly to be found in the vocabulary borrowed from Aryan neighbours, and in the grammatical modifications occasioned by the neighbouring Aryan forms of speech.

The most idiomatic Muṇḍārī is spoken in Mankipatti, a tract of land to the south-east of the town of Ranchi, comprising Tamar and a part of Singbhum. The Muṇḍārī of Palamau is almost identical.

In Hazaribagh and in Sambalpur and Bamra the dialect has come under the influence of the neighbouring Aryan forms of speech. In all essential points, however, it agrees with the Muṇḍārī of Ranchi and Palamau. The same is the case in the State of Patna.

In the State of Sonpur the Muṇḍās are found scattered in villages bordering on the jungles. They have originally come from Chota Nagpur and must formerly have spoken the same dialect as their cousins in Ranchi. At the present day, however, they have almost entirely forgotten their old speech, and they now use a form of Oṛiyā, intermixed with Muṇḍārī words.

The Kurukhs in the neighbourhood of the town of Ranchi have adopted Muṇḍārī as their home tongue. Their dialect is known under the denomination of *Horo-liā jhagar*. We have no information about its character. It is, however, probable that it is identical with the dialect spoken by the so-called 'Kera-Uraons' to the east of Ranchi. Father de Smet is, so far as I am aware, the only authority who mentions that form of Muṇḍārī. He states that the principal peculiarity of the dialect is that an *r* is substituted for the final *t'* or *d* of verbal tenses; thus, *jā̂m-ker-ā-m* instead of *jā̂m-ked-ā-m*, thou atest.

During the preliminary operations of this Survey, a Kol dialect called Bhuyau was reported to exist in Sambalpur. No specimens of any form of speech bearing this name

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have been forwarded, and no such dialect occurs in the Sambalpur tables of the last Census. It is therefore probable that Bhuyau is the dialect of the Muṇḍā Bhuiyas of the district, and the Bhuyau figures have, accordingly, been shown under Muṇḍārī.

Closely related forms of speech are spoken by the Bhumij tribe of Singbhum and neighbourhood; by the Bīrhâṛs of Hazaribagh, Ranchi, Singbhum and adjoining districts, and by most of the so-called Kōḍās. Those dialects will therefore be dealt with immediately after Muṇḍārī. The dialect of the Hōs or Laṛkā Kols of Singbhum is also so closely connected with Muṇḍārī that it can almost be described as a sub-dialect of that form of speech.

According to information collected for the purposes of this Survey, Muṇḍārī was spoken as a vernacular in the following districts :—

Number of speakers.		
Bengal Presidency—		
Hazaribagh	125	
Ranchi	322,148	
Palamau	30,000	
Jashpur State	100	
Bonai State	478	
Sarguja State	395	
Total Bengal Presidency		353,246
Central Provinces—		
Sambalpur	7,500	
Sakti	700	
Bamra	13,569	
Rairakhol	312	
Sonpur	1,250	
Patna	250	
Total Central Provinces		23,581
TOTAL		376,827

Of the 7,500 speakers returned from Sambalpur, 1,500 were stated to speak Bhuyau.

Outside the area where it is a vernacular Muṇḍārī was returned from the following districts :—

Bengal Presidency—		
Jalpaiguri	8,965	
Angul and Khondmals	46	
		9,011
Central Provinces—		
Kalahandi		40
Assam—		
Cachar Plains	896	
Sylhet	300	
Kamrup	200	
Darrang	2,300	
Nowgong	1,350	
Sibsagar	2,800	
Lakhimpur	12,800	
		20,646
GRAND TOTAL		29,697

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By adding these figures we arrive at an estimated total of speakers of Muṇḍārī at home and abroad, as follows :—

Muṇḍārī spoken at home	376,827
Muṇḍārī spoken abroad	29,697
TOTAL	406,524

The corresponding figures at the last Census of 1901 were as follows :—

Bengal Presidency—		
Burdwan	835	
Birbhum	214	
Bankura	61	
Midnapore	510	
Hoogly	670	
Howrah	79	
24-Parganas	4,490	
Nadia	42	
Murshidabad	224	
Jessore	4	
Khulna	412	
Rajshahi	4,255	
Dinajpur	3,528	
Jalpaiguri	10,290	
Darjeeling	3,783	
Rangpur	687	
Bogra	1,421	
Pabna	8	
Dacca	84	
Backergunge	118	
Chittagong Hill Tracts	16	
Patna	2	
Bhagalpur	809	
Purnea	96	
Malda	63	
Sonthal Parganas	849	
Angul and Khondmals	619	
Hazaribagh	7,910	
Ranchi	298,611	
Palamau	8,524	
Manbhum	1,886	
Singbhum	32,743	
Kuch Bihar	2	
Orissa Tributary States	837	
Chota Nagpur Tributary States	18,576	
Hill Tippera	125	
Total Bengal Presidency		403,383
Central Provinces—		
Sambalpur	10,844	
Sakti	44	
Sarangarh	22	
Bamra	6,023	
Rairakhol	825	
Sonpur	594	
Patna	261	
Kalahandi	146	
Total Central Provinces		18,759

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Assam—		
Cachar Plains	1,450	
Sylhet	1,027	
Goalpara	9	
Kamrup	468	
Darrang	6,642	
Nowgong	608	
Sibsagar	5,438	
Lakhimpur	21,698	
North Cachar	42	
Naga Hills	29	
Total Assam		37,411
GRAND TOTAL		459,553

It has been found convenient to add to this total some speakers who have been returned under the head of Kol, and who cannot be shown to speak any other Muṇḍā dialects, *viz.*—

Assam	1,169	
United Provinces	3	
Berar (Bassim)	19	
TOTAL		1,191

The total number of speakers of Muṇḍārī can therefore be put down at 460,744. It is, of course, possible that the speakers of 'Kol' do not belong to Muṇḍārī, but are Kâlhäs. Their number is, however, so small that no great harm can be done in showing them under that language.

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Language and Literature.

There is no written Muṇḍārī literature. The New Testament and the first books of the Old Testament have been translated into the language by the Rev. A. Nottrott. They have been printed, in Dēvanāgarī type, at the Baptist Mission Press, Calcutta, 1881—1899.

Muṇḍārī is, like Santālī, a dialect of the language which I have called Kherwārī. In most respects it agrees with Santālī, and I shall therefore only draw attention to those minor points in which the two dialects differ from each other.

Pronunciation.—The old Muṇḍārī grammars are very inaccurate in reproducing the various sounds of the dialect. Father Hoffmann's grammar has considerably advanced our knowledge of the phonology of the dialect, and there are only some few points left, about which we cannot as yet judge with absolute certainty. In dealing with them I have been fortunate enough to be able to make use of a specimen and a list of Standard Words and Phrases in the so-called Kōḍā of Birbhum, for which I am indebted to the Rev. P. O. Bodding of Mohulpahari. It represents a form of speech which, in all essential points, is Muṇḍārī. Compare below, p. 108. I have, therefore, consulted Mr. Bodding's list of words in preparing Father Hoffmann's Muṇḍārī list for the press. The specimens, on the other hand, have been printed as I have received them, with the exception of some few minor details to which attention will be drawn in the ensuing remarks.

The sounds *ä* and *e*, *á* and *o*, respectively, have not been distinguished in the specimens. Mr. Bodding's Kōḍā list shows that Muṇḍārī in this respect agrees with Santālī, and I have therefore introduced the signs *ä* and *á* in the list, but not in the specimens, where I have followed Father Hoffmann in using *e* for *ä* and *e*, and *o* for *á* and *o*.

Long and neutral vowels have not been separately marked. Mr. Bodding's Kōḍā texts, however, show that Muṇḍārī also in this respect agrees with Santālī. The neutral vowels are also mentioned in Father Hoffmann's grammar.

The laws of harmonic sequence are apparently the same as in Santālī. Compare *kōṛā*, boy; *kūṛī*, girl; *in-kin*, these two; *en-ko*, these; *dāl-ok'*, being struck; *kājī-uk'*, being said, and so forth.

E and *i*, *o* and *u*, respectively, are, moreover, often interchanged where no reason can be shown to account for the fact. Thus, *sērmā* and *sīrmā*, heaven; *sȧṅgäl* and *siṅgäl*, fire; *oroṅg* and *uruṅg*, to drive out, etc. Compare also *chikan*, Santālī *chekan*, what? *bīrīt'*, Santālī *beret'*, arise; *upuniā*, Santālī *pōneā*, four; *ā-bū*, Santālī *ā-bō*, we, and so forth.

An *o* corresponds to Santālī *e* in *ōm-āi-mē*, give him. Compare Asurī *ov-ai-me*.

The *e* of the verbal suffixes *et'* and *en* is commonly changed to *ya* and further to *ja*; thus, *lēl-jad-i-ā*, (I) see him; *sēn-ok'-jan-ā-e*, he went.

Muṇḍārī has preserved fuller forms of many words. Compare *hâṛâ*, Santālī *hâṛ*, man (compare Santālī *hāṛâ-hāṛâ*, every man); *jīlū*, Santālī *jēl*, deer; *upuniā*, Santālī *pōneā*, four; *apīā*, Santālī *pāā*, three; *lāich'*, Santālī *lāch'*, belly, and so forth.

An *ṅ* is often prefixed to words beginning with a vowel, especially in western districts; thus, *hēr* and *ēr*, sow; *hīsī* and *īsī*, twenty.

A *t* is used in some cases in which Santālī has *k*, e.g., in the copula *tan*, is, and in several verbal suffixes. Compare the remarks under the head of Verbs, below. Note also the use of *ch* corresponding to Santālī *t* in words such as *chīmīn*, how many?

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An initial *ñ* becomes *n*, and an initial *n* is further often changed to *l*; thus, *nām*, Santālī *ñām*, get; *nēl* and *lēl*, Santālī *ñāl*, see; *nūtūm* and *lūtūm*, name. Compare Kārmālī and Māhlē. According to Father de Smet, however, forms such as *ñām* are used in some localities.

Final *ñ* and *n* often become *ṅg*, *i.e.*, probably *ṅ*. Thus *īṅg*, I; *nī-kīṅg*, these two. Palatal *ñ* and dental *n* are, however, in many localities retained in this position. The old final *ñ* of the pronoun *īñ*, I, is, moreover, usually restored before the categorical *a* and suffixes beginning with *a*, thus, *īñ-ak'*, my.

The cerebral *ḍ* between vowels is interchangeable with *ṛ*; thus, *hūḍīṅ* and *hūṛīṅ*, small. The cerebral *ṛ* is used in the same words as in Santālī. The old infix *ṛ* has been dropped in *dūp'*, Santālī *duṛup'*, sit.

Aspirated letters are used as in Santālī. The aspiration in borrowed words is often dropped in Mankipatti.

The semi-consonants are apparently pronounced in the same way as in Santālī. There appears, however, to be a tendency to exhale the current of air through the nose instead of through the mouth. In incorrectly written texts we therefore find words such as *mīt'*, one; *ūp'*, hair, shown as *midn* or *min*, *ubm*, and so on. Soft consonants are very frequently substituted for the semi-consonants; compare Santālī. The semi-consonants are, on the whole, not so distinctly pronounced as in Santālī. In pronouncing the dental semi-consonant a greater part of the tongue strikes against the palate than is the case in Santālī. Hence the writing of *ḍ* instead of *t'* in Hō.

I have marked the semi-consonants in the same way as in Santālī. Most old authorities confound them in the wildest manner possible or leave them unmarked throughout. Father Hoffmann uses the sign ' to denote both *k'* and *ch'*, and he writes *d'*, *b'* instead of *t'*, *p'*, respectively. His reason for writing *d'* and *b'* is probably that those sounds are often changed to *d* and *b*, respectively. I have not, however, adopted Father Hoffmann's spelling because the semi-consonants are hard and not soft sounds.

It has not always been possible to distinguish between *k'* and *ch'* with absolute certainty. Forms such as *ini'*, this, I have written *īnīch'*, because the genitive of this word in Sonpur is *inij-ak'*. In other cases I have compared the corresponding Santālī form, and I hope that, in most cases, I have succeeded in distinguishing between the guttural and palatal semi-consonants. It should, however, be understood that the original specimens make no distinction between the two sounds.

The semi-consonants have the same tendency to develop into soft consonants as in Santālī; thus, *dāl-ked-i-ā*, struck him; but *dāl-ket'-chī*, having struck. In Mankipatti, however, the semi-consonants are usually retained before pronominal suffixes beginning with *i*. Thus the form *om-ad-iñ-ā-e*, he gave to me, is given as *om-a'-iñ-a-e* by Father Hoffmann. The full way of writing the form is *ōm-āt'-iñ-ā-e*. The final *t'* of verbal suffixes coalesces with the initial *i* of pronominal infixes into the semi-consonant *ch'*; thus, *dāl-kīch'-ā-e*, he struck him. This *ch'* has only been fully written in Mr. Bodding's Kōḍā specimen.[1] In Palamau it is further softened to a *j*, so that we find forms such as *dāl-kīj-āe* instead of *dāl-kīch'-ā-e*, Santālī *dāl-ked-e-a-e*, he struck him. The form *dāl-kīj-ā-e* already shows that we have to do with the palatal semi-consonant. I have therefore followed Mr. Bodding in introducing it in the specimens.

[1] Mr. Bodding explains the *ch'* as part of the pronominal infix.

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Accent.—The accent is the same as in Santālī. It has been marked by putting the sign ′ over the accented syllable in the first two specimens.

Nouns.—Genders and numbers are the same as in Santālī. The dual suffix *kīṅg* (*kīn*), and the plural suffix *kō*, are commonly dispensed with in the case of such nouns as denote inanimate objects. The dual and the plural are sometimes confounded in those districts in which the Aryan influence is strongest; *e.g.*, in Sambalpur, Bamra, and Jashpur.

The case suffixes are mainly the same as in Santālī. The Aryan suffix *kē* begins to be used for the dative and accusative outside the Ranchi District.

The genitive suffix *ak'* is sometimes used instead of *rēn* when the governing noun denotes an animate being.

Some of the most common postpositions are *tē*, in, into, by means of; *tak'*, to, near; *rē*, in; *atē*, *etē*, from; *lāk'*, with, together with; *ṭhāṅ*, with, near, and so forth.

Adjectives.—Adjectives very commonly end in *n*; thus, *bugi-n*, good; *et'ka-n*, bad. In a similar way the suffix of nouns of agency is *ïch'* or *nïch'*; thus, *hūṛïṅ-nïch'*, the small one; *lekā-nïch'* and *lekāïch'*, one who is like.

Numerals.—The first numerals will be found in the list of words. Higher numbers are always counted in twenties. The old Muṇḍārī numerals are gradually being superseded by Aryan loan-words, and in Sambalpur they are, for example, now scarcely known beyond 'four.'

Pronouns.—The personal pronouns are the same as in Santālī. 'I' is *īṅg* or *īñ*. An accented form *āïṅg*, I, is, however, also used in many localities. 'I and he' is *ālïṅg*, 'I and you' *ābū*.

The pronoun *āch'*, self, is often written *āe*. The genitive is *ājak'* or *āch'-ak'*. The pronominal suffix of the third person is *ē*, *ï*, and, sometimes, *ïch'*, thus, *Ụrāõ̃-tan-ïch'*, he who is an Urāõ̃, or, he is an Urāõ̃.

Note also forms such as *iñ-ag-ak'*, mine; *ām-ag-ak'*, thine; *Sōmā-tā-kïṅg*, Soma and his relative (compare Santālī *Paṇḍu-te-ko*, Pandu and his people); *āpū-tē*, his father, the father, and so forth. The suffix *tē* in *āpū-tē* corresponds to Santālī *t* and *tăt'*.

Muṇḍārī does not appear to possess the rich variety of demonstrative pronouns which we have found in Santālī. The usual forms are *nē*, *nïk'ï*, this (animate); *neā*, *năk'ă*, this thing; *ïnï*, this farther off (animate); *ēnā*, this (inanimate); *ānï*, that, he (animate); *ānā*, that thing; *hānï*, that being far off; *hānā*, that thing far off. By adding the pronominal suffixes *ch'* (animate) and *ak'* (inanimate) we arrive at the compound pronouns *nïch'*, *ïnïch'*, *hānïch'*; *nēak'*, *ēnak'*, *hānak'*, etc. The bases *nē*, *ēn*, *hān*, etc., are commonly used as adjectives. Thus, *nē hâṛâ*, this man; *hān būrū*, that mountain.

The interrogative pronouns are *âkâe*, who? *chikanak'*, what? *Âkâ* and *chikan* are adjectives. Compare *âkâ-n-ïch'*, which? *chikan-ïch'*, what kind? and so forth.

Verbs.—The inflexion of verbs is mainly the same as in Santālī. The categorical *a* is dropped after the pronominal infix *ak'*; thus, *nï-tāk'-lāṅ*, we two shall set the door ajar; *lēl-lāk'-ïṅg*, I saw it first, and so forth.

The pronominal infixes and suffixes play the same rôle as in Santālī. When the direct object is an inanimate object an *e* is inserted after the base in the future and the simple imperative. Thus, *lēl-e-ā-ïṅg*, I shall see it; *jâm-e-ak'*, that which is eaten; *lēl-e-mē*, look at it.

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The conjugational bases are formed as in Santālī. Compare *dal*, strike; intensive *dadal*; reciprocal *dapal*. The suffix of the reservative form is *tă*, or, very seldom, *kă*, passive *kok'*. Thus, *nē sădăm-kō-iṅg ă-kīrīṅ-tă-kō-ă*, I will sell off these horses; *dūb-kok'-ă-iṅg*, I shall sit down.

The suffix *en* is often used in the indefinite tense of the direct middle. Thus, *dăl-en-ă-iṅg*, I strike myself. This shows that the suffix *en* is not in reality a suffix of the past; compare p. 49, above.

The suffix of the causative is *ichi* or *chi*; thus, *sēn-ichi-tan-ă-iṅg*, I make him go.

The inflexional bases are, broadly speaking, formed as in Santālī. Compare *ăbūṅg-ĭ-ă-iṅg*, I shall wash him; *mēt-ăi-ă-iṅg*, I shall say to him; *sēn-ok'-ă-iṅg*, I shall go; *nī-tăk'-iṅg*, I shall set the door ajar; *ăbūṅg-ked-ă-iṅg*, I washed; *dăl-kīch'-ă-iṅg*, I struck him; *ōm-ăch'-ăe*, he gave him; *dăl-led-ă-iṅg*, I had washed; *lēl-līch'-ă-e*, he had seen him; *răk'-lī-ăe*, he shall first call him; *dăl-lăk'-e*, he had struck it; *dăl-akad-ă-e*, he has struck.

In a few characteristics, however, Muṇḍārī differs from Santālī.

The copula or verb substantive is *tan*, past *tăe-ken-ă*. Thus, *răk'-iṅg-tan-ăe*, he is calling me.

The suffixes *et'*, *en*, become *yat'*, *yet'* and *yan*, respectively, and, in Mankipatti, further, *jat'*, *jan*, respectively. After nasals we sometimes also find *nat'*, *nan*, respectively. Thus, *lēl-jad-ĭ-ă-e*, he sees him; *hōbō-yan-ă*, it became (Palamau); *sēnok'-jan-ă-e*, he went (Mankipatti); *oṛōṅ-nad-ă-bū*, we come out, and so forth. The suffix *et'* is probably not contained in forms such as *ōṛak'-tīch'-ñ-ă*, I am going home; *Răñchī-rīch'-ñ-ă*, I am staying at Ranchi. The suffixes *tīch'*, *rīch'* are probably formed from the suffixes *tē*, *rē*, respectively, by adding the suffix *ĭch'*. Compare *nē-rē-m-ă*, thou art here; *ăpū-iṅg-tak'-tīñ-ă*, I shall go to my father.

The future, and usually also the past tense of the reservative form, begin with *t* where Santālī has *k*; thus, *dăl-tăk'-e*, he will strike it; *tăl-tăch'-ă-e*, he bound him.

The perfect is formed as in Santālī. The infixes of the direct and indirect object are not, however, distinguished. Thus, *sēn-ăkan-ă*, has walked; *ōm-ăkat'-iñ-ă-e*, he has given to me.

The suffix of the subjunctive mood is *ke*; thus, *Asam-tē idi-ke-mē-ă-kō*, they might possibly take you off to Assam. In Jashpur we find forms such as *jăm-te-ăe*, he would have eaten. This suffix is probably different from the optative particle *k*; thus, *sēn-k-ă-e*, he may go; *lēl-kō-k-ăe*, let him see them.

Conjunctive participles are formed from the inflexional bases by adding postpositions. A very common postposition in such forms is *chī*; thus, *sambuṭau-ket'-chī*, having collected.

In Sambalpur and Bamra we find infinitives such as *gūpī-năṅg*, in order to tend. They apparently contain the Aryan suffix *nă* or *nã̆*.

The negative particles are *kă* and *alō*. *Kă* is used as Santālī *bă*. There is, however, also an impersonal base *kă-iñ-ak'*, *kă-m-ak'*, etc., which usually has the meaning 'not to want,' 'to refuse.' Thus, *kă-e-ak'*, he does not wish; *kă-iñ-ak'-jad-ă*, I do not agree to this. 'I do not exist,' 'I am not' is *băṅg-ĭñ-ă*, second person *băṅg-mē-ă*, third person *băṅgak'-i-ă*, neuter *banok'-ă* or *banoak'*.

For further details the student is referred to the works mentioned under the head of authorities, and to the specimens which follow. The two first, a version of the Parable

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and a popular tale, have been prepared by the author of the newest and best Muṇḍārī grammar, Father J. Hoffmann, S.J. They represent the Muṇḍārī of Mankipatti, and are accented. A list of Standard Words and Phrases, for which I am likewise indebted to the kindness of Father J. Hoffmann, will be found below on pp. 240 and ff. It represents the same form of the dialect. I have, however, brought the orthography in closer agreement with that used in the Santālī portion, and I have, for that purpose, made use of a list of Standard Words and Phrases in the Kōḍā of Birbhum prepared by the Rev. P. O. Bodding.

The third specimen is the beginning of a version of the Parable in the Muṇḍārī of Palamau. It represents a form of speech which is almost identical with that current in Mankipatti. Note only forms such as *kaji-aj-a-i*, he said to him; *hobo-yan-a*, it became; but *senok'-jan-a*, went.

The fourth specimen is the beginning of another version of the Parable from Jashpur. The dialect has come under the influence of Aryan forms of speech. It is, however, in most characteristics identical with that spoken in Mankipatti. Note forms such as *sen-en-a-e*, he went; *nam-nan-a-e*, he was found; *baria koṛa hon-ko*, instead of *hâṅ-kīṅg*, two sons.

The fifth specimen has come from Bamra. It represents the Muṇḍārī of Bamra and Sambalpur. The influence of Aryan forms of speech can be traced in the confusion between the dual and the plural, and in the general want of consistency in grammar. Note forms such as *baria hán tai-ken-a-ko*, two sons were (plural); *ayum-le*, he heard; *jájum-naṅg*, to eat.

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[No. 9.]

MUṆḌA FAMILY.

KHERWĀRÎ.

MUṆḌĀRÎ.

SPECIMEN I.

(Father J. Hoffmann, S.J., 1899.) (DISTRICT RANCHI.)

Mit' hóṛo-ak' koṛa-hón-kiṅg bar hóṛo-ge-kiṅg tái-ken-a. En-te huṛíṅg-nich',
One man-of male-child-two two men-they-two were. Then small-the,
'kúrji-ko-ak' áiñ-ag-ak' haṭíṅg, aba, om-á-iṅg-me,' mén-te apú-te-e kaji-ách'-a.
'goods-of mine share, father, give-to-me-thou,' saying father-his-he said-to-him.
Oṛok' dán-kúrji-e haṭiṅg-at'-kiṅg-a. Huṛíṅg dín-re huṛiṅg-nich' sobén-ak'
And wealth-he divided-to-them-two. Few days-in small-the all-things
sambuṭaú-ket'-chi saṅgín disúm-te-e senok'-jan-a oṛok' en-tak'-re jom-nú
collected-having far country-to-he went-away and there eating-drinking
at' ét'kan kuṛi-ko-te kúrji-tae dumbuí-chabá-tad-a. Sobén-ak' chabá-ket'-te en
and bad women-with wealth-his to-drown-finished. All-things finished-having that
disúm-re kentet' riṅga-jan-a, oṛok' inich'-o-e reṅge-ok'-eṭech'-jan-a. Oṛok'
country-in intense famine-arose, and he-also-he hungry-to-become-began. And
senok'jan-chi miat' en disúm-ren hoṛo tak'-re dasí-n-jan-a. Ní-do
gone-having one that country-of man with servant-made-himself. He
ach'-ak' óte-te súkuri-ko gupí-ko-e kul-tach'-a. Oṛok' súkuri-ko jóm-jat'
self-of land-to pigs to-keep-them-he sent-him. And swine eaten
lupú-ko-te lach' bi sanaṅg-lich'-taí-ken-a, mēn-do jetaé-o ká-ko om-ách'-a.
husks-with belly to-fill wishing-was, but anyone-even not-they gave-to-him.
En-te-do moné-ruṛá-jan-chi-e kaji-lak', 'apu-iñ-ak' oṛak'-re chimín nāla-ko
Then thought-returned-having-he said, 'father-my-of house-in how-many day-labourers
laich' biuk'-ge-ko jóm-tan-a, oṛok' aiṅg né-re-ge reṅge-góch'-tan-a-iṅg.
belly full-indeed-they eating-are, and I here hungry-dying-am-I.
Birit'-ko-te apu-iṅg-tak'-tīñ-a oṛok'-iṅg meta-á-i-a, "ela aba, sírma-ak'-
Arisen-having father-my-near-I-go and-I will-say-to-him, "O father, heaven-of-
iṅg pap-akad-a, oṛok' am-ag-ak'. Am-ak' hon kaji-ok' leka-nich' aiṅg oṛok'-do
I sinned-have, and thine. Thy son to-call-myself worthy-man I more
ka. Am-ak' nāla-nich'-leká-iṅg-me."' Oṛok' biríṭ'-jan-chi apu-te-tak'-
not. Thee-of day-labourer-a-like-me-make-thou."' And arisen-having father-his-
tí-jan-a. Men-do saṅgín-re taí-ken-ímta apu-te-e lel-nám-kich'-a oṛok'-e nír-daróm-
approached. But far-off was-whilst father-his-he see-got-him and-he ran-met-

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kich'a oṛok' hoṭok'-re hambuṭ'-kich'-chi-e chók'-kich'-a. Hón-te-do-e met-ach'-a, 'ela
him and neck-on embraced-him-having-he kissed-him. Son-his-he said-to-him, 'O
aba, sirma-ak'-iṅg pap-akad-a, oṛok' amag-ak'. Amak' hon kaji-ok'-leka-nich'
father, heaven-of-I sinned-have, and thine. Thy son to-call-myself-worthy-man
aiṅg oṛok'-do ka.' Apu-te-do dási-ko-e kaji-at'-ko-a, 'bugín uter lijak'
I more not.' Father-his servants-he said-to-them, 'good most cloth
uṛuṅg-táb-ke-ate uiuk'-i-pe, oṛok' tik'-re mudám tusiṅg-i-pe, oṛok' kúṭa-re
brought-quickly-having put-on-him, and hand-on ring put-on-him-ye, and feet-on
júta; oṛok' kiri-akan chúi mak'-i-pe, oṛok'-bu jom-nú-rasiká-e-a; ne hon-íṅg
shoes; and fattened calf kill-him-ye, and-we will-eat-drink-feast; this son-my
dáṅg-e góch'-len-a, oṛok'-e jit'-ruṛá-jan-a; at'-len-a-e, oṛok'-e nám-ruṛa-ákan-a.'
forsooth-he dead-was, and-he alive-returned; lost-was-he, and-he found-again-has-been.'
Oṛok' rasiká-ko eṭech'-jan-a.
And to-feast-they began.

Maráṅg-nich'-do píri-re-e tai-ken-a. Oṛok' ruṛá-jan-chi oṛak' tebáge-lok'
Great-one-as-to field-in-he was. And returned-having house reaching-on
jhum-kaú-akán bája-ko at' susuntán-ko-ak' duráṅg-e aium-lak'. Oṛok'
tuned-having-been instruments and dancers-of singing-he heard. And
miat' dasi-e rak'-kich'-te, 'néa chí-kan-ak'?' mente-e kulí-kich'-a.
one servant-he called-him-having, 'this what-being-thing?' saying-he asked-him.
Nich'-do-e meta-ách'-a, 'bokó-m-e hijuk'-akan-a; oṛok' apú-m
This-very-he said-to-him, 'younger-brother-thy-he come-has; and father-thy
kiri-akan chui-e mak'-kich'-a, inich'-ge bugi-bugí-ge-e nam-ruṛá-kich'-a men-te.'
fattened calf-he killed-him, that-one well-well-indeed-he got-back-him saying.'
En-te-do-e kís-jan-a oṛok' bolo ka-e-ák'-jan-a. Ena-men-te apu-te
Then-he angry-became and to-enter not-he-wished. Therefore father-his
uruṅg-jan-chi-e kuli-eṭech'-kich'-a. Inich'-do apu-te-e kaji-ruṛa-ach'-a, 'aminaṅg
come-out-having to-ask-began-him. He father-his-he said-back-to-him, 'so-m
sírma-iṅg dasi-ám-tan-a. Oṛok' amak' húkum miat'-ó ká-iṅg atóm-lak' chiula-o.
years-I servant-thy-am. And thee-of order one-even not-I put-aside ever-even.
Én-re-ó sáṅgi-ko-lok' rasiká men-te miat'-ó meróm hón ka-m
That-in-even friends-with to-feast saying one-even, goat young not-thou
om-akat'-iñ-a.' Apú-te-do, 'hon-iṅg,'-e men, 'ám-do janaú aiṅg-lok'-ge-m
given-hast-to-me.' Father-his, 'son-my,'-he said, 'thou always me-with-indeed-thou
taín-tan-a. Oṛok' aiñ-ak' soben-ak' am-ag-ak'-tan-ak'. Bokó-m kóṛa-do
remainest. And me-of all-things thine-being-things. Younger-brother-thy boy
goch'-len-áte-e jit'-ruṛá-jan-a; oṛok' sen-át'-len-áte-e nám-ruṛa-ákan-a
dead-having-been-he alive-again-became; and gone-lost-having-he found-again-has-been
men-te ka-chí rasiká hobá-len-a?'
saying not-why to-feast became?'

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[No. 10.]

MUṆḌA FAMILY.

KHERWĀRĪ.

MUṆḌĀRĪ.

SPECIMEN II.

(Father J. Hoffmann, S. J., 1899.) (DISTRICT RANCHI.)

Bár-ia haṛám-búṛia-kiṅg taí-ken-a. Én-te ráhari-kiṅg
Two old-man-old-woman-they-two were. Then rāhar-dāl-they-two
hér-la(k'), én-te jetaé dási mit' hóṛo ká-ko taí-ken-a. Én-te kulaí-ko
sowed-had, then any servant one man not-they were. Then hares
silíb-ko jóm-jat'-ko taí-ken-a en rahari. Én-te musíṅg-dín-do-,'laṅg dási-ko
deer eating-they were that rāhar-dāl. Then some-day-,'we-two servants
nam-aú-ko-a-laṅg',-kiṅg mén-ked-a. Én-te sída keat'-kiṅg
seek-bring-them-will-we-two',-they-two said. Then first parrot-they-two
nám-kich'-a. 'Ko-te-bén-tan-a, hale ája-kiṅg ?'-e
found. 'Where-you-two-are-going, hey grandfather-and-grandmother?'-he
meta-a-kíṅg-tan-a. 'Dási-kamiṛín-ko nam-aú-te-líṅg-tan-a.' 'En-te
says-to-them-two. 'Servants-maid-servants seeking-bringing-in-we-two-are.' 'Then
aíṅg-do-ben suku-aíñ-a-chi ?' En-te-do, 'chí-leka-m rak'-e-a ?'-kiṅg
me-you-two will-agree-to-me-what?' Then, 'what-like-thou crying-out?'-they-two
meta-ai-tan-a. En-te, 'keat'-keat'-keat' mente-ṅg rak'-e-a.' 'Ká-liṅg-ak';
said-to-him. Then, 'keat'-keat'-keat' saying-I cry.' 'Not-we-two-wish;
keat'-chaba-taliṅg-ge.'
keat'-finish-our-indeed.'

FREE TRANSLATION OF THE FOREGOING.

An old couple had sown their rice. They had not any servants to look after it, and so the hares and the deer used to eat the rice. One day they went out in search of servants, and they met a parrot. Said he, 'where are you going, grandfather and grandmother?' 'We are looking out for servants.' 'Would you take me?' 'How do you cry?' 'I say *keat'-keat'-keat'*.' 'You would eat up all our rice in singing *keat'*. We don't want you.'

NATIONAL ARCHIVES OF INDIA

[No. II.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

MUṆḌĀRĪ.

SPECIMEN III.

(DISTRICT PALAMAU.)

Ja hoṛo-ak' bar-hoṛ hon-kiṅg tai-ken-a. En-kin-ate huṛiṅg-nich' apu-
Some man-of two-men son-they-two were. Those-two-among small-one father-
te-ke kaji-aj-a-i, 'he apu, khurji-ete okoe aiñ-ak' haṭiṅg-re hobao-a
his-to said-to-him-he, 'O father, property-in which me-of share-in will-come
ena aiñ-ke em-aiñ-me.' En-te ini ach'-ak' khurji-ko haṭiṅg-at'-kiṅg-a. Pura
that me-to give-to-me.' And he self-of goods divided-to-them-two. Many
din ka hobo-yan-a chi ach'-ak' huṛiṅg hon soben khurji huṇḍi-ket'-te
days not became that self-of small son all property collected-having
saṅgiṅg disum-te senok'-jan-a, oṛo an-re etka kami-re din bitao-ket'-te
far country-to went, and there bad deeds-in days spent-having
ach'-ak' khurji uṛao-ked-a-i.
self-of property wasted-he.

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[No. 12.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

MUṆḌĀRĪ.

SPECIMEN IV.

(STATE JASHPUR.)

Miat' herel-ke baria koṛa hon-ko tae-en-a. Huḍiṅg hon-te apu-te-ke
One man-to two male children were. Small son-the father-his-to
kaji-la(k')-e, 'e aba, aiṅgak' baṇṭa-khurji-ko em-a-iṅg-me.' Oṛo ini han-ku-ke
said-he, 'O father, me-of share-goods give-to-me.' And he them-to
ag ro khurji haṭiṅg-at'-ku-a-e. Oṛo huḍiṅg din tayom-te huḍiṅg hon
all property divided-to-them-he. And few days after small son
soben-ko-ke au-la(k')-e oṛo saṅgiṅg disum sen-en-a-e, en-ta(k')-re soben
all-things took and far country went, there all
khurji-ko-ke be-kar kami-ko-re ḍubuch'-chaba-tad-a-e. Soben-ak'-e chaba-ked-chi en
goods evil deeds-in to-drown-finished-he. All-he finished-having that
raij-re isu reṅgech'-nan-a, oṛo inich'-ke dukuk'-nan-a. En-te inich' sen-en-a-e
kingdom-in heavy famine-became, and him-to misery-became. Then he went-he
oṛo en raij-re-do miat' hoṛo-lo(k') tae-en-a-e. Oṛo inich' inich'-ke ach'-ak' biṛi-re
and that kingdom-in one man-with stayed-he. And he him his field-in
sukri gupi-te kul-ki(ch')-a-e. Oṛo sukri-ko heṛe-ko jom-tae-en-a en heṛe-ke
swine tend-to sent-him-he. And swine husks eating-were those husks
nam-te-a-e hole lach' biyok'-gi jom-te-a-e, oṛo jetae inich'-ke ka-ko
got-if-had-he then belly to-fill eaten-would-have-he, and anyone him-to not-they
em-la(k').
gave.

NATIONAL ARCHIVES OF INDIA

[No. 13.]

MUṆḌĀ FAMILY.

MUṆḌĀRĪ.

SPECIMEN V.

(STATE BAMRA.)

Miat' hatu-re tai-ken-a-ko (*sic.*) haṛam buṛhi. Mu-siṅg buṛhi dak'
One village-in were-they old-man old-woman. Some-day old-woman water
au sen-kan-a-e. Raja oṛak'-ren hâṛâ baid nam-tahin-a-ko. Buṛhia
to-fetch went-she. King's house-of men physician searching-were-they. Old-woman
kuli-lit'-ku-a-i, 'ape oka-te sen-ok'-tan-a-pe?' Hiu-ko kaji-la(k')-e-ko, raja hân
asked-them, 'you where going-are-you?' They told-they, king's son
dukhu-tan-a-e je baid nam-te sen-ok'-tan-a-ko. Buṛhia kaji-la(k')-e, 'ali-ak'
ill-is-he that physician seeking going-are-they. Old-woman told, 'our
haṛam khob sari-a-e.' Hen hâṛâ-ko haṛam-ke sap'-idi-ked-i-a-ko. Buṛha-ke
old-man much knows-he.' Those men old-man caught-took-away-him-they. Old-man
idi-ke-te dukhali hâṛâ-lo(k') miat' kuthri-re ader-tad-i-a-ko. Chilka-ke-te
taken-having ill man-with one room-in shut-up-him-they. Somehow
hen hâṛâ bes-nan-a-e. Raja buṛha-ke khob mal-jal im-ad-i-a-e. Buṛha
that man well-became. King old-man-to much property gave-to-him-he. Old-man
buṛhi khob sukh-re tahen-en-a-ko.
old-woman great happiness-in lived-they.

FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man and an old woman. One day the old woman went to fetch water. Men from the king's house had just gone out to find a physician and she asked them where they were going. They told her that the king's son was ill, and that they had been sent for a physician. The old woman told them that her husband was very clever, and so the men took the old man away and shut him up in a room with the sick prince, who, somehow, became well again. The king then bestowed much wealth on the old man, and he and his old wife lived in great happiness.

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BHUMIJ.

It has already been mentioned that a dialect which is almost identical with Muṇḍārī is also spoken by the Bhumij tribe of Singbhum and neighbourhood. According to Mr. Risley, the Bhumij are probably 'nothing more than a branch of the Muṇḍās who have spread to the eastward, mingled with the Hindūs, and thus for the most part severed their connection with the parent tribe.' According to information collected for the purposes of this Survey they speak a separate dialect in the west of Singbhum, in the Orissa Tributary States, and in the Chota Nagpur Tributary States. At the last Census of 1901, speakers have also been returned from Midnapore and Manbhum, and, in small numbers, also from some other districts of the Bengal Presidency.

No information is available regarding the dialect of the Bhumij of Midnapore. It is probably Santālī, and it is spoken in the west of the district. In Manbhum they are found in the west, and, according to Mr. Risley, speak Muṇḍārī. The Bhumij on the eastern side of the Ajodhya range speak Bengali. The Tamariās are a sub-tribe of the Bhumij, who were originally settled in Pargana Tamar of Ranchi. Their dialect does not differ from that of the Bhumij proper. Other Tamariās speak a dialect of Magahī. See Vol. v, Part ii, pp. 166 and ff.

The number of speakers of Bhumij has been estimated for the purposes of this Survey as follows :—

Orissa Tributary States—		
Morbhanj	39,693	
Nayagarh	1,681	
Nilgiri	321	
		41,695
Singbhum		30,000
Chota Nagpur Tributary States—		
Sarai Kala	5,900	
Bonai	75	
		5,975
TOTAL		77,660

Forty-three out of the 75 speakers in the Bonai State have been reported to speak Kuṛmi Bhumij. No specimens have been forwarded from the State. It is, however, not probable that the different denomination connotes a difference of dialect. With regard to the Kuṛmi caste compare Dr. Grierson's paper *On the Kurmīs of Bihār, Chutiā Nāgpur, and Orissa. Journal* of the Asiatic Society of Bengal, Vol. lxvii, Part iii, 1893, pp. 110 and f.

The following are the revised figures for the so-called Tamariā Bhumij as estimated for this Survey :—

Orissa Tributary States—	
Morbhanj	832
Nilgiri	586
TOTAL	1,418

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By adding these figures to those given above for Bhumij proper we arrive at the following total as estimated for this Survey :—

Bhumij proper	77,660
Tamariā Bhumij	1,418
TOTAL	79,078

The number of speakers returned at the Census of 1901 was as follows :—

Midnapore	23,272
Hoogly	7
24-Parganas	963
Jalpaiguri	7
Pabna	206
Sonthal Parganas	1
Balasore	356
Manbhum	2,340
Singbhum	25,624
Orissa Tributary States	53,120
Chota Nagpur Tributary States	5,314
Assam	94
TOTAL	111,304

This total includes the figures returned under the head of Tamariā Bhumij, *viz.*:—

Singbhum	4,016
Orissa Tributary States	2,705
Chota Nagpur Tributary States	799
Assam	52
TOTAL	7,572

It will be seen that Bhumij has been returned from several districts where the information collected for the purposes of the Linguistic Survey does not make any mention of such a dialect. The obvious reason is that Bhumij is not the name of a dialect but of a tribe, and it has not formerly been separately returned in districts where the Bhumij speak the same dialect as their neighbours. In the Orissa Tributary States, Singbhum, and the Chota Nagpur Tributary States, on the other hand, the principal Muṇḍā languages are Santālī and Hō, while the members of the Bhumij tribe mostly speak a dialect which is almost identical with Muṇḍārī. Some of them, however, apparently use the current Muṇḍā language of their district. Thus the Bhumij vocabulary published by Hodgson in 1850 and prepared by Captain Haughton in Singbhum, is mainly Hō. The figures given above are therefore far from being certain, as in other similar cases when the name of a tribe has been used as the denomination of a dialect.

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[LYALL, SIR A. J.],—*Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of aboriginal tribes brought to the Jubbulpore Exhibition of 1866-67.* Nagpore, 1868. Part iii contains a Bhumij vocabulary.

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India.* Calcutta, 1874. Contains Bhumij of Manbhum.

Specimens have been received from the Orissa Tributary States and from Singbhum, and two of them will be reproduced in what follows. The first is a version of the Parable o the Prodigal Son taken down in the Nilgiri State and professing to be written in Tamariā Bhumij ; the second is a short tale from Singbhum. Both represent the same form of speech, *viz.*, Muṇḍārī, with very few peculiarities. The Aryan postposition *ke* is commonly used in the dative and the accusative, and the genitive of pronouns is usually formed after the model *am-ag-ak'*, thy. In the specimens received from the Orissa Tributary States we find *kana*, what ? and a conjunctive participle ending in *kiate ;* thus, *haṭiṅg-kiate*, having divided ; *sen-kiate*, having gone. Compare *ananda-kia-natin*, in order to make merry. In other respects the dialect is almost ordinary Muṇḍārī, as will be seen from the specimens which follow.

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[No. 14.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

So-called Tamariā Bhumij.

Specimen I.

(Nilgiri State.)

Moyat' hoṛo-ak' bāriā hon koṛā-kin tāi-ken-ā. In-kin-ak' madh-re
One man-of two child boy-they-two were. These-two-of among
huṛiṅg hon koṛā apu-te-ke kaji-ād-i-ā-i, 'e ābā, amagak' daulat-re
small child boy father-his-to said-to-him-he, 'O father, thy property-in
oka-w-ak' bhāg-iṅg nāme-y-ā-iṅg inā om-āiṅg-me.' Inā-te inich' ach'-agak'
which share-I get-shall-I that give-to-me-thou.' Then he himself-of
daulat hāṭiṅg-kiāte in-kin-ke om-at'-kin-ā-i. Huṛiṅg din tayom-te
property dividing them-two-to gave-to-them-two-he. Few days after
hani huṛiṅg hon koṛā sobenak' huṇḍi-kiāte sāṅgiṅg disum-te sen-
that small child boy all collected-having distant country-in gone-
kiāte khārāp ācharan-te soben daulat aṭāṅg-ked-ā-y-e. Soben kharch-
having evil behaviour-in all property squandered-he. All spent-
ket'-tayom-te inā disum-re isu riṅgā hobā-en-te ini-ak' duku-jan-ā-y-e.
having-after that country-in big famine arisen-having him-of misery-got-he.
Inā-te ini sen-kiāte inā disum-rak' moyat' hoṛo-ak' asra-hobā-jan-te
Then he gone-having that country-of one man-of shelter-become-having
inich' hoṛo ini-ke sukuri-goṭh gupi-te baṭi-te kul-kid-i-ā-y-e. Han-re
that man him swine-flock keeping-in field-in sent-him-he. There
ini-ke jitāe jitānak' jomeyak' kā-ko om-ād-i-āte ini sukuri-ko-ak'
him-to anyone anything food not-they given-to-him-having he swine-of
jojomak' lupuk'-te lach' biyuk'-na-tin sana-kid-i-a. Inā tayom-te ini
food husks-with belly to-fill-his-for wish-seized-him. That after he
mane-mane-te thor-kiāte kaji-ked-ā-e, 'hāya, iñagak' ābā jāpak'-re
mind-mind-in sense-having-got said-he, 'alas, my father near
chimināṅg muliā-chākar isu ado inā-āte jatkā jomeyak' nam-jad-ā-ko
how-many labourers much and that-from enough food get-they
ado iṅg reṅga-te gojok'-tān-ā-iṅg. Iṅg biriṭ'-kiāte ābā-ak' jāpak'-re
and I hunger-in dying-am-I. I arisen-having father-of near
sen-kiāte kaji-ā-iṅg, "e ābā, iṅg mahā-prabhu-ak' ado amagak'
gone-having say-shall-I, "O father, I God-of moreover thee-of
upar-re-iṅg pāp-ked-ā-iṅg. Amagak' hon koṛā men-te bikhyāt jayak'a
against-I sinned-I. Thee-of child boy saying to-be-honored worthy

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niā-tayom-te kā-iṅg hobā-ā. Amagak' moyat' muliā-chākar lekā iṅg-ke
this-after not-I shall-become. Thee-of one servant like me
doho-g-iṅg-me."' Inā-tayom-te ini birit'-kiāte āpu-tet'-tak'-te senok'-jan-ā-e.
keep-me-thou."' That-after he arisen-having father-his-near-to went-he.
Ado ini-ak' āpu-tet' isu sāṅgiṅg-re ini-ke lel-ka-te dāyā-kid-i-ā-y-e,
And his father-the much far him seen-having pitied-him-he,
ado dhauṛ-sen-kiāte iniak' hoṭok'-re sap'kiāte ini-ke chok'-
and run-gone-having him-of neck-on seized-having him kissed-
kid-i-ā-ye. Inā-te hon koṛā ini-ke kāji-ād-i-ā-y-e, 'e
him-he. Then child boy him-to said-to-him-he, 'O
ābā, mahā-prabhu-ak' ado amagak' upar-re pāp-ked-ā-iṅg. Niā-te
father, God-of and thee-of against sinned-I. Henceforth
amagak' hon koṛā mente bikhyāta hobāyok' niā-tayom-te jayak'a kā-iṅg
thee-of child boy saying honoured to-become this-after worthy not-I
hobā-ā.' Ado iniak' āpu-te ach'agak' chākar-ko-i hukum-at'-ko-y-ā-e,
shall-become.' And his father-the self-of servants-he ordered-to-them-he,
'soben-ko-te bugiak' kichirich' agu-kiāte ini-ke pindhā-e-pe; ini-ak'
'all-from good cloth brought-having him put-on-him-you; him-of
dādo-re mudum em-āi-pe; ini-ak' kāṭā-re juta em-āi-pe. Ado ābo
hand-on ring give-him-you; him-of foot-on shoe give-him-you. And we
jom-kiāte ānandan-ā-bo, je-man-je iñagak' ne hon koṛā goch'-jan-te
eaten-having feast-shall-we, because me-of this child boy died-having
ado-masā bañchāo-jan-ā-y-e; ini at'-len-ā-y-e nām-jan-ā-y-e.' Inā-te in-ko
again saved-was-he; he lost-had-been-he found-was-he.' Then they
ānanda-ked-ā-ko.
merry-made-they.

Im-tāṅg inigak' maraṅg hon koṛā bādi-re tāi-ken-ā-e. Ado hijuk'-
Then his big child boy field-in was-he. And coming-
hijuk'-te oṛak' japak'-re hich'-jan-te susun oṛo bājānā-reyak' sāṛi
coming house near arrived-having-in dancing and music-of sound
ayum-nām-ke-te chākar-ko-ak' moyat' hoṛo-ke rak'-kiāte kuli-kid-i-ā-y-e,
hear-got-having servants-of one man called-having asked-him-he,
'niā kāji chi-kanak'?' Ini kāji-ked-ā-y-e, 'amagak' hāgā hich'-len-ā-y-e,
'this matter what?' He said-he, 'thee-of brother come-has-he,
ado amagak' ābā hāni-ke bugin hoṛmo-re nām-kid-i-kāran-te maraṅg
and thee-of father him good body-in got-having-him-reason-in big
bhoj em-ked-ā-y-e.' Inā-te kis-ke-te bitar-te senok' kā-e
feast gave-he.' That-on angry-having-become inside-to to-go not-he
mānā-tiṅg-len-a. Inā-te inig-ak' ābā rāchā-te hich'-ke-te ini-ke isu
wished. Therefore him-of father outside come-having him much
bujhāo-kid-i-ā-y-e. Ado ini apu-te-ke kāji-ruāṛ-ād-i-ā-y-e, 'lel-me, amagak'
entreated-him-he. And he father-the-to said-back-to-him-he, 'lo, thee-of

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jitāyak' hukum kā-iṅg amānātiṅg-led-ā isu sirmā-te amagak' sewā
any order not-I disregarded many years-from thee-of service
agu-tad-ā-iṅg. En-re-y-o kuṭum-ko-lok' ānanda-kiā-natin chim-tāṅg-ho moyat'
carried-out-I. Still friends-with feasting-for ever-even one
merom iṅg-ke kā-m om-ad-iṅg-ā. Ado amagak' oko hon-koṛā kasbi-
goat me-to not-thou gavest-to-me. And thee-of which child-boy harlots-
tak'-te senok'-eman-āte amagak' daulat ipāyāte kharch-ked-ā-y-e,
near going-etcetera-in thee-of property useless squandered-he,
ini hich'-torā inigak'-natin isu bhoj em-ked-ā-m.' Inigak'
he coming-as-soon-as him-of-sake-for big feast gavest-thou.' His
āpu-tet' kāji-ked-ā-e, 'e hon koṛā, am jāoge iṅg-lok' men-ā(k')-m-ā.
father-the said-he, 'O child boy, thou always me-with art.
Ado iñagaḳ' oka-joto menak'-ā inā soben amagak'. Ado inā-te amagak'
And mine whatever is that all thine. But that-for thy
hāgā goch'-hobā-ke-te, ado-masā bañchāo-jan-ā-e; īni at'-len-ā-e,
brother dead-been-having, again saved-was-he; he lost-had-been-he,
nām-jan-ā-e; niā-te mauchhab ado ānanda-kiā-te ale-ak' uchit.'
found-was-he; this-for festivity and merriment-to-make us-of proper.'

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[No. 15.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

BHUMIJ.

(DISTRICT SINGBHUM.)

SPECIMEN II.

Moyat' hātu-re moyat' hoṛo tāi-ken-ā. Ach'agak' bāriyā koṛā hon-
One village-in one man was. His two boy children-

kin tāi-ken-ā. Inā bhitar-re maraṅ koṛā hon-te oṛak'-re sari
they-two were. Those among big boy child-the house-in well

kami-tan-e tāi-ken-ā. Huṛiṅg hon-ṭak' jetā-o kā-e kami-tan-ā. Inā
working-he was. Small child-the anything not-he did. This

gunā-te āpu-tet' jetā-o kā suku-tan-ā. Moyat' hulaṅg āpu-tet' huṛiṅg
reason-in father-the anything not pleased-was. Some day father-the small

hon-ṭak' kāji-ad-i-y-ā, 'oṛak'-re jodi kā kami-re-do, har-mi-y-ā.' Enā
son said-to-him, 'house-in if not working-in, drive-off-thee-shall.' That

kāji-natin-te en hon-ṭak' oṛak'-ete nir-jan-ā. Bāriā āpe kos-re
word-on-account-of that son house-from went. Two three kos-in

moyat' hātu-re hich'-ke-te peṛā-ko oṛak'-re tāin-jan-ā-e. Peṛā-ko
one village-in come-having relatives house-in stayed. Relatives

kuli-kid-i-y-ā, 'chikā-kānā-m hich'-ākan-ā?' En koṛā hon-ṭak' kāji-ad-i-y-ā,
asked-him, 'why-thou come-hast?' That boy child told-him,

'iñak' āpā oṛak-te har-oṛoṅ-tad-iṅg-ā.' Tār-gāpā-tā-re peṛā-ko
'my father house-from drove-out-me.' Thereupon-next-day-in relatives

en hon-ṭak-ko āpu-te-ta-ko-tak'-re ao-seṭe[r]-ad-i-ā. Hon-ṭak'-ke āpu-tet'
that child-they father-their-near brought-near-him. Son-to father-the

bes-lekā bujātiṅg-kid-i-y-ā-e, oṇḍo eṅgā-tet'-o bes-lekā bujātiṅg-kid-i-y-ā-e.
well remonstrated-he, and mother-the-also well remonstrated-she.

Tayum-te hon-ṭak' bujātiṅg-jan-ā-e oṇḍo oṛak'-re kami-jan-ā-e. Maraṅg-ete-o
Then son-the came-to-senses-he and house-in worked-he. Big-from-even

huṛiṅgich' khub kami-jan-ā-e, je tayum-te eṅgā-tet' āpā-tet' khub
small-the much worked-he, so-that then mother-his father-his much

suku-ad-i-y-ā-kin.
loved-him-they-two.

FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man who had two sons. The elder son used to busy himself in the house, but the younger did not do anything. The father was much displeased,

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and one day he said to the latter, 'if you will not work in the house, I shall turn you out.' The son thereupon left the house, and after having gone some miles came to a village where certain relatives lived, and stayed with them. They asked him why he had come, and he told how his father had turned him out. The following day the relatives took him back to his father, and his mother and father admonished him. He then came to his senses, and did his work in the house even better than his elder brother. His mother and father were then very well pleased with him.

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BĪRHÂṚ.

Bīrhâṛ literally means 'Forest-man.' According to Mr. Risley, they are 'a small Dravidian tribe of Chota Nagpur who live in the jungle in tiny huts made of branches of trees and leaves, and eke out a miserable living by snaring hares and monkeys, and collecting jungle products, especially the bark of the *chob* creeper (*Bauhinia scandens*), from which a coarse kind of rope is made. They claim to be of the same race as the Kharwars.'

According to information collected for the purposes of this Survey, a dialect called Bīrhâṛ was spoken in Hazaribagh, Ranchi, and Singbhum. Two hundred speakers were also returned from Palamau, but they have since left the district. No estimates of the number of speakers were forwarded from Hazaribagh and Singbhum, and the Census figures for the tribe have, therefore, been taken instead. It was also stated that the dialect was spoken by 500 individuals in the Jashpur State. The specimen forwarded from that State has, however, turned out to be written in Khaṛiā, and the Bīrhâṛ dialect of Jashpur will therefore be dealt with in connexion with that form of speech. At the last Census of 1901, some speakers of Bīrhâṛ were also returned from Manbhum. The numbers are everywhere small. The revised figures are as follows:—

Hazaribagh	717
Ranchi	504
Singbhum	13
TOTAL	1,234

The corresponding figures at the Census of 1901 were as follows:—

Hazaribagh	180
Ranchi	129
Manbhum	44
Singbhum	173
TOTAL	526

Some few Bīrhâṛs are also found in other districts, such as the Sonthal Parganas, but no estimates are available, and their number is unimportant.

AUTHORITY—

DRIVER, W. H. P.,—*Notes on some Kolarian Tribes. Journal* of the Asiatic Society of Bengal, Vol. lvii, Part i, 1889, pp. 12 and ff.

I am indebted to the Rev. W. Kiefel, German Evangelical Lutheran Missionary in Ranchi, for a version of the Parable of the Prodigal Son, and the Rev. P. O. Bodding of Mohulpahari has been good enough to send me a list of Standard Words and Phrases taken down in the Sonthal Parganas.

The dialect of the Bīrhâṛs is not the same in all places. In Ranchi it does not differ much from Muṇḍārī; in the Sonthal Parganas it has come under the influence of Santālī and its sub-dialects. On the whole, however, Bīrhâṛ is more closely connected with Muṇḍārī than with Santālī. The tribe has probably been more numerous in former days than it is now, and it is probably only a question of time when the Bīrhâṛ dialect will cease to exist.

Pronunciation.—Mr. Kiefel does not distinguish between *á* and *o*, or *ä* and *e*, respectively. Mr. Bodding's list, however, shows that at least the Bīrhâṛ of the Sonthal Parganas in this respect agrees with other neighbouring forms of speech.

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The cerebral *ṛ* is commonly changed to *r* in the Sonthal Parganas; thus, *hâr*, man; *ōrak'*, house; *dūrūp'*, sit. Compare Kārmālī and Māhlē. The form *hâr* is probably due to the influence of those latter dialects. The corresponding word in Ranchi is *hoṛo*, i.e. *hâṛâ*.

On the other hand, the Ranchi specimen contains forms such as *hurīnīch'*, Santālī *hūḍīñ-īch'*, the small one. In the list 'how many?' is *tīmīn* as in Santālī. The word does not occur in the specimen.

Inflexional system.—The declension of nouns and pronouns is the same as in Muṇḍārī. The suffix of the dual is *kīn*; thus, *āpōt-kīn*, two fathers. The inanimate form of the genitive suffix is sometimes used when the governing noun denotes an animate being, and *vice versâ*. Thus, *mīat' hâṛâ-ak' bāreā kōṛā hâpân-kīn tāhi-ken-ā-kīn*, one man of two male children were. Note also the suffix *rinīch'* in the list; thus, *tīmīn dīn-rinīch'*, of how many days? how old? *īñ-rinīch'* (and *īñ-inīch'*), my. It is formed from the locative suffix *rē* by adding *n* and *īch'*. In Santālī the suffix *rinich'* has got the special meaning of 'wife'; thus, *Paṇḍu-rinich'*, Paṇḍu's wife.

The conjugation of verbs is mainly the same as in Muṇḍārī.

The copula or verb substantive is *tan* and *kan* in Ranchi, and *kan* in the Sonthal Parganas.

The present tense of finite verbs is given in the list only; thus, *rū-y-atā-e*, he strikes. In the specimen we find forms such as *ḍubāo-atā-e*, he wasted; *moṭrā-atā-e*, he gathered. The suffix is *atā*, corresponding to Santālī *aka*.

According to the list of words the suffix of the past tense is *et'*, passive *en* and *len*. Thus, *rū-y-et'-ā-ñ*, I struck; *sēn-en-ā-ñ*, I went; *sēn-len-ā-ñ*, I had gone.

The corresponding suffixes in the specimen are *ed*, *ad*, passive *en*, *ān*, and *yan*. Thus, *nam-ed-e-ā-e*, he found him; *his-ād-kin-ā-e*, he divided to them; *ād-en*, lost; *reṅge-ān-ā*, a famine arose; *khisāo-yan-ā-e*, he got angry.

The suffixes *ed* and *ad* correspond to Santālī *et'* and *at'*. *Ad* is, however, occasionally also used before what we would call a direct object. Thus, *nam-ruāṛ-ad-e-ā-bu*, we found him again. In a similar way the suffix *ked* is sometimes used in cases where we would say that there is an indirect and not a direct object. Thus, *kahī-kīch'-ā-e*, he said to him.

Other forms of the past tense are *kul-tach'-ā-e*, he sent him; *āyum-la(k')-ē*, he heard; *torāyā*, he went; *chaba-ākad-chī*, having finished; *moṭhāo-ākan*, fatted, and so forth.

The negative particle is *kā* as in Muṇḍārī.

For further details the student is referred to the specimen which follows.

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[No. 16.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

BĪRHÂṚ.

(DISTRICT, RANCHI.)

(Rev. W. Kiefel, 1898.)

Mia(t') hoṛo-ak' bāreā koṛā hopon-kin tāhi-ken-ā-kin. En-kin-ā-te
One man-of two male children-they-two were-they-two. Them-two-from
hurīñīch' āpu-ke kahī-kī(ch')-ā-e, 'e abā, iṅgak' hisā huḍu om-ā-
small-the father-to said-him-he, 'O father, my share goods give-
iṅg-me.' Ente hinī en-kin-ke ach'-ak' huḍu his-ād-kin-ā-e. Huriṅg
to-me-thou.' Then he them-two-to his goods divided-to-them-two-he. Few
din tayom-te huriṅg hopon sobenak' moṭrā-atā-e saṅgiṅg disum-te
days after small son all-thing together-made-he far country-to
torāy-ā, oḍo en-tāi-re et'kan paiṭī-re din harāo-lo(k') ach'-ak' huḍu
went, and there evil life-in days spending-with his goods
ḍubāo-atā-e. Soben-ak'-i chaba-ākad-chī en disum-re bechoṭ
wasted-he. All-he finished-had-after that country-in heavy
reṅge-ān-ā, oḍo hinī-e reṅge-ān-ā. En-te hinī sed nam-te en
starvation-came, and he-he destitute-became. Then he sense getting that
disum-re mia(t') hoṛ-tā-re tāhī-ken-ā-e, oḍo hinī ach'-ak' ote-re sukrī
country-in one man-near stayed-he, and he his field-in swine
gorkhī-te hinī-ke kul-ta(ch')-ā-e. Oḍo hinī sukrī jomad lupu-ko-āte ach'-ak'
feeding-for him sent-him-he. And he swine eaten husks-from his
laich' bī-sanaṅg-tāhi-ken-ā-e, oḍo jāe hinī-ke kā-e om-ā(ch')-tāhi-ken-ā.
belly to-fill-wishing-was-he, and anyone him-to not-he gave-to-him.
En-te hinī birid-an-te kahī-ked-ā, 'āpu-iṅg-ak' ḍher nalhā-ko-tā purā
Then he arisen-having said, 'father-my-of many servants-to much
jojomak' men-ā, oḍo iṅg reṅgech'-gojuk'-tan-ā-iṅg. Iṅg birid-ko-te āpu-tā(k')-
food is, and I hunger-dying-am-I. I arisen-having father-to-
iṅg sinuk'-a oḍo hinī-ke-ṅg gām-ā-i-ā, "e abā, iṅg drom oḍo amak'
I shall-go and him-to-I shall-tell, "O father, I right and thee-of
ayar-re-ṅg gunhā-ked-ā. Oḍo ayar-te amak' hopon kahīok'-lekā
before-I sinned. And henceforth thee-of son to-be-called-worthy
baṅg-aiñ-ā. Amak' nalhā-ko-te miānī (mianīch'?) leka doho-iṅg-me."'
not-am-I. Thee-of servants-among one like keep-me-thou."'
Oḍo birid-ko(k')-te āpu-tā(k')-te torāy-ā-e. Oḍo hinī saṅgiṅg-re tāhi-ken,
And arisen-having father-near went-he. And he distance-at was,
im-tā āpu hinī-ke nel-kī(ch')-āte moh-ad-i-ā-e, oḍo nīr-daram-hambut'-
then father him seen-him-having pitied-him-he, and run-met-embraced-

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ke-te chok'-kī(ch')-ā-e. En-te hopon kahī-kī(ch')-ā-e, 'e abā, drom oḍo
having kissed-him-he. Then son said-him-he, 'O father, right and
amak' ayar-re gunhā-ked-ā-iṅg, oḍo ayar-te amak' hopon kahī-ok'
thee-of before sinned-I, and henceforth thy son to-be-called
lekā-nich' baṅg-aiñ-ā.' Batkam āpu ach'-ak' dhaṅgor-ko-ke gām-ad-ko-ā-e,
worthy-man not-am-I.' But father his servants-to said-to-them-he,
'soben-āte bugin kichrīch' oḍoṅg-e-pe oḍo hinī horok'-o-pe, oḍo hinī-ak'
'all-from good cloth bring-out-you and him put-on-you, and him-of
tī-re aṅṭhī oḍo kaṭā-re jutā horok'-o-pe, oḍo moṭhāo-ākan urich'
hand-on ring and foot-on shoe put-on-you, and fattened cow
hopon au-ki(ch')-te goj-i-pe, oḍo abu jom-ke-te rījāo-ā-bu. Chikan
young brought-it-having kill-it, and we eating feast-shall-we. What
men-te, ne hopon goj-ākan-e tāhi-ken-ā, oḍo jīved-ruāṛ-ākan-ā-e; oḍo
saying, this son died-having-he was, and alive-returned-has-he; and
hinī ād-en tāhi-ken-ā-e, oḍo nam-ruāṛ-ad-e-ā-bu.' Oḍo en-ko rījhāo
he lost was-he, and found-again-him-we.' And they to-feast
eṭech'-ked-ā-ko.
began-they.

Batkam hinī-ak' pahil hopon khet-re tāhi-ken-ā-e. Oḍo hijuk'-tan-lo(k')
But his first son field-in was-he. And coming-on
oṛak'-te seṭer-ān-te piṭhāo-te enech'-ko-ak' sāḍī āyum-la(k')-e.
house-to approaching drumming dancing-people-of sound heard-he.
Oḍo dhaṅgor-ko-ete mia(t')-ge ach'-tā hohoi-od-i-yā-e, 'neā chinā-tan-ā?'
And servants-from one him-near called-to-him-he, 'this what-is?'
men-te gām-ad-i-ā-e. Oḍo hinī-e kahī-ked-ā, 'boko-m koṛā
saying said-to-him-he. And he-he said, 'younger-brother-thy boy
hich'-ākan-ā-e, oḍo āpu-m moṭhāo-ākan urich' goj-āka(ch')-ā-e neā
come-has-he, and father-thy fatted calf killed-has-it-he this
lagit'-te chi hinī-ke bugī-ge nam-ed-e-ā-e.' Oḍo hinī-e khisāo-
for that him well got-him-he.' And he-he angry-
yan-ā-e, oḍo bolok' kā-e sanaṅg-ken-ā. Āpu-do oḍuṅg-yan-te hinī-ke
became-he, and to-enter not-he wished. Father out-come-having him-to
samjhāo-ad-e-ā-e. Batkam hinī āpu-ke kahī-ruāṛ-ad-e-ā-e,
remonstrated-to-him-he. But he father-to said-back-to-him-he,
'nele-me, nimin sirmā-te amak'-iṅg paiṭī-tan-ā, oḍo chilā-o amak' anchu
'see, so-many years-in thy-I serving-am, and ever thy order
kā-iṅg sid-ked-ā. Oḍo iṅgak' saṅgī-ko-lo(k') rijhāo-nagen-te chilā-o iṅg-ke
not-I transgressed. And my friends-with feasting-for ever me-to
mia(t') bheḍī hopon kā-m om-ad-iṅg-ā. Batkam bisrendā paiṭī-re amak'
one goat young not-thou gavest-to-me. But evil living-in thy
huḍu chabā-atā-e, ne hopon-tam hech'-len im-tā-ge am hinī-ak'
property finished-he, this son-of-thee came then-indeed thou his

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lāī en moṭhāo-ākan urich' hopon goj-ad-e-am.' Batkam
sake-for that fatted cow young killedst-for-him-thou.' But
hinī-e gām-ad-e-ā, 'e hopon, am sob din iṅg-lok' menām-ā, oḍo iṅgak'
he-he said-to-him, 'O son, thou all day me-with art, and mine
sobenak' amak'-gi-kan-ā. Batkam rijhāo amak' tāhi-ken-ā mar ne
all-thing thine-indeed-is. But to-feast thine was for this
boko-m goch'-ākan tāhi-ken-ā-e, oḍo-e jīved-ruāṛ-ākan-ā; hinī
younger-brother-thy died-having was-he, and-he living-returned-has; he
ād-en tāhi-ken-ā-e, oḍo nam-ruāṛ-yān-ā-e.'
lost was-he, and found-again-was-he.'

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KŌḌĀ OR KŌṚĀ.

The various Census reports mention a dialect called Kōḍā or Kōṛā. According to local estimates it is spoken by about 9,000 individuals

Name of the dialect.

The Kōḍās are constantly confounded with other tribes, and it is often impossible to distinguish them. Their name is given in many various forms such as Kōḍā, Kōṛā, Kāorā, Khairā, Khayrā, and so forth. It cannot have anything to do with the Muṇḍā word for 'man,' which is *hāṛ* in those districts where most members of the tribe are found. The form Kōḍā seems to be the original one. It is probably an Aryan word and means simply 'digger.' This supposition well agrees with the actual facts. The principal occupations of the Kōḍās are tank-digging, road-making, and earthwork generally. The Kōḍās of Sambalpur and the neighbouring tributary States, Sarangarh, Bamra, and Rairakhol, are mostly cultivators, and they are commonly known as Kisāns, *i. e.* cultivators. Moreover, the Kōḍās do not speak the same language everywhere. In the Central Provinces they mostly speak the Dravidian Kurukh, in the Bengal Presidency some of them speak Muṇḍārī, others Kurukh, and others perhaps Santālī, and so forth. Kōḍā is not, therefore, the name of a language, but of a profession. In Sarguja 569 speakers have been returned under the head of Kōḍārī. Kōḍārī simply means the language of the Kōḍās, *i.e.* diggers.

The form Kōṛā is only the Bengali way of pronouncing the common Kōḍā. It has, however, often been confounded with the Muṇḍā word *kōṛā*, a boy, and the Kōḍās are therefore often confounded with the Kūrkūs, the Korwās, and other connected tribes. Thus the Kōḍās, like the Korwās, are not always distinguished from the Khaṛiās, and the names Khairā or Khayrā mentioned above are probably due to this fact.

It has already been remarked that the Kōḍās of the Central Provinces speak Kurukh, and the figures referring to these will therefore be shown under the head of that language. It is of course possible that some of the Kōḍās of the Central Provinces use a Muṇḍā form of speech. We have not, however, any facts to corroborate such a supposition. In this place I shall therefore only deal with the Muṇḍā Kōḍās.

The honorific title which the Muṇḍā Kōḍās use to denote themselves is Mudi, and their language is, hence, sometimes called *Kōṛā-mudi ṭhār*. They are divided into four sub-castes, bearing the names Dhalo, Molo, Sikhariā, and Bādāmiā. According to Mr. Risley, 'the Dhalo sub-caste say that they came from Dhalbhum, the eastern pargana of Singbhum; the Molo from Manbhum; and the Sikhariā from the tract of country between the Damodar and Barakar rivers bounded on the east by Samet Sikhar or Parasnath Hill. In Bankura, again, besides the Sikhariā we find three other groups—Sonārekhā, Jhetiā, and Guri-Bāwā, of which the first is associated with the Sonarekha or Subarnarekha river, which rises in the Muṇḍārī country, while the second bears the same name as one of the sub-castes of the Bāgdis.'

'The caste believe tank-digging, road-making and earthwork generally to be their characteristic profession, and it may be surmised that their adoption of a comparatively degraded occupation, necessarily involving a more or less wandering manner of life, may have been the cause which led to their separation from the Muṇḍās who are above all things settled agriculturists, conspicuous for their attachment to their original villages.'

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Area within which spoken.

The Kōḍās are spread over a rather large area in the central portion of the Bengal Presidency. Their old home is, according to their own traditions, Dhalbhum, Manbhum, and the neighbouring localities, *i.e.* the tracts of country now inhabited by the Bhumij and Muṇḍārī tribes. To a great extent, the Kōḍās lead a wandering life, and it is not, therefore, possible to draw up exact boundaries of the area within which they are found.

Sub-Dialects.

The language of the Kōḍās is not a uniform dialect, and the materials forwarded for the purposes of this Survey are not sufficient for judging its nature in all the various localities.

One excellent specimen of Kōḍā has been prepared by the Rev. P. O. Bodding. It represents the dialect as spoken in Birbhum. The Kōḍās of that district aver that they have come from Singbhum. They are now found on the frontier of the Sonthal Parganas. Their language is almost pure Muṇḍārī. The same is also, according to the Rev. A. Campbell, the case in Manbhum. The Kōḍās returned at the last Census from the Sonthal Parganas are not settled inhabitants. They have probably come from Birbhum or Manbhum. One section of them call themselves Ḍhaṅgâṛ.

The Kōḍās of Bankura state that they have come from Nagpur, and that they speak a dialect of Santālī. One specimen has been forwarded from the district. It is written in a very corrupt form of speech, but seems originally to have been a dialect of the same kind as that spoken in Birbhum, with a tinge of Santālī.

We have no information about the dialect of the Kōḍās of other districts. In Athmallik they are said to speak Kurukh, and the same is perhaps the case everywhere in the Orissa Tributary States. It seems as if the Muṇḍā Kōḍās originally spoke a dialect of Muṇḍārī, but are gradually abandoning their old language for that of their neighbours in districts in which they are only found in small numbers. On the other hand, they have entered their dialect as Kōḍā, *i.e.* under the head of their caste. The language returns for Kōḍā therefore probably comprise more than one dialect, and it is safer to give them separately, than to add them to the Muṇḍārī figures. If we only had to consider the specimens forwarded for the purposes of this Survey, I should certainly have considered Kōḍā as simply a sub-dialect of Muṇḍārī.

Number of Speakers.

According to information forwarded for the purposes of this Survey, the Muṇḍā dialect Kōḍā was spoken in the following districts:—

Spoken at home—		
Burdwan	2,309	
Bankura	830	
Manbhum	4,043	
Sarguja	569	
Morbhanj	276	
Pal Lahera	215	
Talcher	103	
Total		8,345
Spoken abroad—		
Angul and Khondmals		604
Grand Total		8,949

The speakers in Sarguja were returned under the head of Koḍārī, and it is not certain that they are really Kōḍās. They are said to speak a Kōl dialect.

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The corresponding figures at the last Census of 1901 were as follows:—

Bengal Presidency—	
Burdwan	5,115
Birbhum	5,756
Bankura	867
Midnapore	3,853
Hoogly	60
Murshidabad	505
Rajshahi	5
Dinajpur	202
Jalpaiguri	6
Bogra	5
Dacca	22
Sonthal Parganas	2,559
Balasore	707
Manbhum	2,229
Singbhum	32
Orissa Tributary States	1,848
Chota Nagpur Tributary States	56
Total Bengal Presidency	23,827
Assam	46
GRAND TOTAL	23,873

It will be seen that the dialect has now been returned from several districts where no mention had been made of it in the information collected for the purposes of this Survey. This fact can be accounted for in more than one way. The Kōḍās are constantly confounded with other tribes. Thus the speakers in Burdwan and Manbhum were reported in the preliminary operations of this Survey to speak Korwā, but they have turned out to be Kōḍās. On the other hand, it is probable that some of the returns under the head of Kōḍā in reality belong to some other dialect. Moreover, the Kōḍās lead a wandering life, and it is only what we should expect when we find them now in one district, and now in another.

Language.

The Kōḍā dialect of Birbhum is well illustrated by the specimen printed below. It has been prepared by the Rev. P. O. Bodding of Mohulpahari. It will be seen that the dialect is almost pure Muṇḍārī.

Pronunciation.

The various sounds of the dialect have been very carefully distinguished in the specimen. It will be seen that the phonetical system is the same as in Muṇḍārī. Compare *hâṛâ*, man; *nām*, get; *chīmīn*, how many; *upun-īā*, four; *bīrīt'*, arise; *ā-bū*, we; *lēl*, see; *dūp'*, sit; *dāl-kīch'-ā-ñ*, I struck him, etc. Final *ñ* and *n* are usually retained unchanged; thus *īñ*, I; *īn-kīn*, they two. Note also forms such as *hũ̄dīṅīch'*, the young one.

Inflexional system.

The inflexion of nouns and pronouns is the same as in Muṇḍārī. The suffixes of the genitive *rēn* and *ak'* are used promiscuously; thus, *ām-ak' hā̃n*, thy son; *īñ-ak' bābā-rēn chīmtit' mūnīs-kō-rēn māṇḍī bīsīk'-tan-ak' tākō-ak'*, my father-of how-many servants-of bread to-save-is-their. The form *tākō-ak'* in the last example shows that the pronominal genitive infixes are used as independent words. Compare *ā̃m-āñ-mē tīñ-ak'*, give me mine, give me my share; *ā̃ṇḍā̃ dáhā̃n-ken-ak' tāe-ak' tahās-nahās-ket'-ā-e tāe-ak'*,

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there being his wasted-he his, he then wasted all his substance. On the other hand we also find the usual suffixed forms; thus, *tusīṅ-tāe-pē*, put-on-his-ye, etc.

Note pronouns such as *ạnī*, he; *ānā*, that; *nīk'ī*, this, and so forth.

The numerals are the same as in Muṇḍārī. Aryan loan-words are used for the numerals six and following; thus, *chhẫ*, six; *sāt*, seven; *ãṭ*, eight; *lẫ*, nine; *dẫs*, ten. *Mi-ñ-at'* means 'one only.' 'One' is *ṁiat'*, *mīt'*, as in Muṇḍārī.

The conjugation of verbs is mainly the same as in Muṇḍārī. The pronominal infix and suffix of the third person singular is often *īch'* instead of *e*; thus, *dāl-ed-īch'-tan-ā-ñ*, I strike him.

The copula or verb substantive is *tan-ā-ñ*, am; *tāhän-ken-ā-ñ*, I was.

The suffix *et'* (passive *en*) is used to denote past time; thus, *dāl-et'-ā-ñ*, I struck.

Note also forms such as *bīrīt'-ketách'*, having arisen; *kā-e-ak'-ken-ā*, would not.

For further details the student is referred to the specimen which follows. It will be seen that the Kōḍā of Birbhum in all essential points agrees with Muṇḍārī.

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[No. 17.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

Kōḍā. (Birbhum.)

(Rev. P. O. Bodding, 1903.)

Mīaṭ' hâṛâ-rēn bār-iā hărăl hân tāhăn-ken-ā-kīn. Ār īn-kīn
One man-of two male children were-they-two. And these-two
mâtâ-rē hũḍiṅ-ich'-ṭāk' āpū-tēt'-ke gām-ăch'-ē, 'hă baba, īñ-ak' âṅsâ ja
among the-youngest-one father-the said-to-him-he, 'O father, my share which
năm-eñ haṭiñ-ke-tē ăm-ąñ-mē tīñ-ak' dā.' Khān-gē bīsâe
get-I divided-having give-to-me-thou mine give.' Then property
haṭiñ-āt'-kīn-ā-e. Khān-gē dīn kâtăk tāyâm hũḍiñ hân-ṭāk' jâtâ
divided-to-them-two-he. Then days some after young son all
sămṭāo-ke-tē sąṅgīn dīsōm sēt'-en-e; ār ăṇḍă dâhân-ken-ak' tāe-ak'
collected-having distant country went-he; and there being his
băchâlân-tē tahās-nahās-ket'-ā-e tāe-ak'. Ār jâtâ-gē ublą-ḍublą-ket'-ā-e,
bad-living-in squandered-he his. And all wasted-he,
ēn-khān ānā dīsōm ąsū mārāṅ ākāl pōṛā-y-en-ā, ār ąnī-dâ rēṅgēj-ok'
then that country very great famine fell, and he to-hunger
lagā-y-en-ā-e. Khān-gē săn-ke-tē ānā dīsōm-rēn mīaṭ' rayât ṭhāṅ
began-he. Then gone-having that country-of one tenant with
japāk'-en-ā-e, ār ąnī-dâ āch'-ak' pâd-jāegā-tē sūkrī bāgāl
took-shelter, and he his outside-property-place-to swine tending
kâl-kīch'-ē. Ār sūkrī-kō jâm-ken-ak' chōklāk'-tē āch'-ak' lāhech' pērēch'
sent-him-he. And swine eating husks-with his belly filling
natāṅ gârâj-ok' tāhăn-ken-ā-e; kīntū jahẽe kā-kō ăm-ăe-ken-ā. Khān-gē
for wishing was-he; but anyone not-they gave-to-him. Then
chătân-ēn-tē-y-ē gām-ket'-ā-e, 'īñ-ak' bābā-rēn chīmtit' mūnīs-kō-rēn
having-come-to-senses-he said-he, 'my father-of how-many servants-of
māṇḍi bīsī-k'-tan-ak' tākō-ak'; kīntū īñ-dâ răṅgăch'-tē năṇḍă bēṇḍāk'-
food more-becoming-is theirs; but I hunger-from here perishing-
tan-ā-ñ. Bīrit'-ke-tâch' bābā-tak' săn-ok'-īñ ār gām-āe-īñ, "hă bābā,
am-I. Arisen-having father-to shall-go-I and shall-say-to-him-I, "O father,
sīrmā-rēn ār ām-ak' samāṅ-rē pāp-tāt'-īñ. Ām-ak' hân ār nūtūm-
heaven-of and thy presence-in sinned-I. Thy son henceforth to-call-
ok' layēk lâhâe-tan-īñ. Ām-ak' mīaṭ' mūnīs lekā hōe-to-kā-ñ-mē."'
myself worthy not-being-am-I. Thy one servant like be-let-me-thou."'
Khān-gē bīrit'-ke-tē āch'-ak' āpū-tēt'-tāṅ hīch'-en-ā-e. Kīn-tū sąṅgīn-rē
Then arisen-having his father-to came-he. But distance-at

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dâhân-ken-rē-y-ē ạnī-ak' āpū-tēt' lēl-nām-kīch'-ē, ār mãyã̃-gē hīch'-en-ak'
being-in-he his father to-see-got-him-he, and compassion came
tāe-ak'; ār nīr-sắn-kẹ-tē hâbâr-kīch'-ē; ār châk'â-kīch'-ē. Kīn-tū
his; and run-gone-having embraced-him-he; and kissed-him-he. But
hân gām-āch'-ē, 'hắ bābā, sīrmā-rēn ār ām-ak' samāṅ-rē pāp-tāt'-īñ.
son said-to-him-he, 'O father, heaven-of and thy presence-in sin-did-I.
Ām-ak' hân ār nūtūm-ok' layēk lâhâe-tan-īñ.' Kīn-tū āpū-tēt'
Thy son henceforth to-call-myself worthy not-am-I.' But the-father
āch'-ak' nākâr-kō gām-at'-kō-ā-e, 'dā, jâtâ hatâk' būgīn-ak' sânâk'
his servants said-to-them-he, 'give, all from good robe
ōḍōṅ-ạgū-i-pē; ār tusīṅ-tāe-pē; ār ạnī-ak' tihī-rē ạṇṭī, ār
take-out-bring-ye; and put-on-his-ye; and his hand-on ring, and
kāṭā-rē jutạ tusīṅ-tāe-pē. Ār posāo-ta-rēn dāmṛā ạgū-ke-tē bạṭī-hât'-
foot-on shoe put-on-his-ye. And fattening-of calf brought-having kill-quickly-
ī-pē. Ēn-khān jâmē-jâmē-lâk' rīj-râṅ-ā-bū. Kārân, nīk'ī īñ-ak'
him-ye. Then eating-eating-with shall-make-merry-we. Reason, this my
hân gâch'-gē tāhắn-ken-ā-e, ār jīt' ruāṛ-en-ā-e; āt'-gē tāhắn-ken-ā-e,
son dead was-he, and living returned-he; lost was-he,
ār nām-en-ā-e.' Khān-gē rīj-râṅ natāṅ lagā-y-en-ā-kō.
and found-was-he.' Then merry-making for began-they.

Kīn-tū ạnī-rēn mārāṅ hân lâyâṅ-rē tāhắn-ken-ā-e. Ār ōṛak'-tē hīch'-
But his big son field-in was-he. And house-to come-
nāṛēch'-en-rē dữrậṅ ār ắnắch' ạjūm-nām-ket'-ā-e. Khān-gē mīat'
near-having-in singing and dancing to-hear-got-he. Then one
mạhīndār kōṛā nāṛēch'-te rāk'ā-ạgū-ke-tē kūlī-kīch'-ā-e, 'ānā-kō-dâ
servant boy near-to called-brought-having asked-him-he, 'those-things
chekān-tan-ak'?' Ạnī-dâ gām-āch'-ē, 'ām-ak' hữḍiṅ hagā-m hīch'-akān-ā-e,
what-kind-being?' He said-to-him, 'thy younger brother-thy come-has-he,
ār ām-ak' ạpū-m-dâ posāo-tarēn dāmṛā bạṭī-kīch'-ē; kārân, bogīn-hârmâ
and thy father-thy fattening-of calf killed-him-he; reason, good-body
nām-ruāṛ-kīch'-ē.' Khān-gē raṅgāo-en-ā-e, ār bâlâk' kā-e-ak'-ken-ā.
got-back-him-he.' Then angry-became-he, and enter not-would.
Âṭâk'-dâ ạnī-rēn āpū-tēt' oḍōṅ-hīch'-ke-tē lắhâr-īch'-ken-ā-e. Kīn-tū ạnī-dâ
So his father out-come-having entreater-was-he. But he
gām-ruāṛ-ke-tē āpū-tēt'-kē gām-āch'-ē, 'nāk'ắ nitīt' bâchâr ām-ak'
said-back-having father-his-to said-to-him-he, 'these so-many years thee-of
thāṅ mạhīndār khaṭāok'-tan-īñ, ār ām-ak' hukūm jahã̃-chīu-lâṅ hõ
with servant employed-am-I, and thy order ever even
kā-ñ tāṛâm-pārâm-tāt'-īñ. Inạ-rē-hõ īñ-dâ jahã̃-chīu-lâṅ hõ mīñat'
not-I transgressed-passed-I. This-in-even me ever even one-single
mắrâm hân-ge kā-m ắm-tāt'-iñ-ā-m, jāmân īñ-ak' gatē-kō lâk' rīj-
goat young not-thou gavest-me-thou, so-that my friends with merry-

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râṅ-īñ. Kīn-tū kūsmbī-kō lâk' ām-ak' bīsōi-dāulāt nâsṭâ-tāt'-ē nīk'ī
make-I. But harlots with thy property-wealth wasted-he this
hân-tām-ak' hīch'-ka-tâch' posāo-ta-rēn dāmṛā-gē baṭī-kīch'-ā-m.' Kīn-tū
son-thy coming-after fattening-of calf killedst-it-thou.' But
ạnī-dâ gām-āch'-ē, 'hă bachhā, ām-dâ dīn-gē īñ-ak' lâk' mēnak'-mē-ā;
he said-to-him-he, 'O son, thou days me-of with art-thou;
ār jâtâ īñ-ak'-kō-dâ ām-ak'-tan-ak'. Kīn-tū rīj-râṅ ār khūsī-gā
and all my-things thine-are. But merry-making and rejoicing
chāe; kārân, nīk'ī hagā-m-dâ gâch-gē tāhañn-ken-ā-e, ār
is-proper; reason, this brother-thy dead was-he, and
jīt'-en-ā-e; āt'-gē tāhañn-ken-ā-e, ār nām-en-ā-e.'
alive-became-he; lost was-he, and found-was-he.'

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It has already been remarked that some of the Kōḍās of the Sonthal Parganas are known under the name of Dhaṅgâṛ. Most Dhaṅgâṛs of the district speak Kurukh. Some of them, however, use a form of speech which is closely related to the Kōḍā of Birbhum. I am indebted to the Rev. P. O. Bodding for a list of Standard Words and Phrases in that dialect. It will be found below on pp. 241 and ff.

The so-called Dhaṅgâṛ is almost identical with Kōḍā. In a few points, however, it differs.

The word for 'man' is *hâṛâ*, but also *hâṛ*. 'Four' is *pōn* as in Santālī.

The inflexion of nouns and pronouns is the same as in Kōḍā. Thus the genitive suffixes *rēn* and *ak'* are used promiscuously.

Most tenses of the verbs are formed as in the Kōḍā of Birbhum. The categorical *a* is often dropped in the singular.

The copula *tān* is often shortened to *t* when used to form the present. Thus, *dāl-ek'-et-īñ*, I strike; *dāl-īch'-et-īñ*, I strike him; *sēnok'-tā-lāṅ*, we two go. Compare Khaṛiā.

The final *t'* of the suffix *tāt'* sometimes becomes *r* as in some dialects of Hō. Thus, *dāl-tar-ak' dâhâk'-ken-īñ*, I had struck.

In other respects the dialect is regular.

A Kōḍā specimen has also been forwarded from Bankura. It is very corrupt, and it seems to show that the Kōḍās of Bankura will soon abandon their old tongue for Bengali. Compare genitives such as *hor-or*, of a man; *ghorkonnor*, of the property; conjunctive participles such as *birit'-kē*, having arisen, and so forth. The basis of the dialect is, however, a form of speech closely related to the Kōḍā of Birbhum. A form such as *bā-kan-ā*, I am not, corresponds to Muṇḍārī *baṅg-iñ-ā*. The negative particle is *kā*; thus, *kā-m em-at-e*, you did not give. Forms such as *nām-ed-ā*, I get; *hui-en-ā*, it became; *sennā*, i.e. *sen-en-ā*, went; *hatiṅg-ki-ā-y-e*, he divided, apparently agree with the Kōḍā of Birbhum. Other forms occurring in the specimen do not furnish any indication regarding the relationship of the dialect.

I have restored the beginning of the very corrupt specimen as best I could. I have not, however, made any attempt at consistently restoring the semi-consonants.

NATIONAL ARCHIVES OF INDIA

[No. 18.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

Kōḍā.

(District Bankura.)

Miat(') hâro-r bāriā hâne tahin-kin-ā-kin. Inā-maddhē huṛiṅg hàn-te
One man-of two sons were-they-two. Them-among small son
bābā-kē gom-ke, 'bābā, jor ghorkonno-r bhāg nāmi, im-āṅg-me-dâ.'
father-to said, 'father, what property-of share shall-get, give-to-me-thou.'
Unāk-nātik-kē bābā hatiṅg-ki-ā-y-e. Kichhu din bad-rē huṛiṅg hân-te
Them-for father divided. Some days after small son
ghorkonno(-r) bhāg au-ka-te akdara-meṭne(*sic*). Ani sen-ka-te ku-kāj-kete
property-of share taking went-abroad. He gone-having evil-deeds-with
ghorkonna-te at(')-kete. Ana dēś sen-ka-te ghorkonna at(')-kete
property lost. That country gone-having property lost-having
akal-kete. Anā-tē aśu kaṣṭa hui-en-a. Ani hon-tē girastha sab-kete
famine-arose. There much distress became. He then householder joining
āśraya nām-kete. Girastha piri-kē śukri gupi kul-ki-ā-ye. Śukri
shelter found. Householder field-to swine to-tend sent-him-he. Swine
gupi-kē amin-rē ani-a(k') man-rē gami-ā-y-e, 'iṅg bābā-reṅg chākar am-te
tending that-in his mind-in said-he, 'my father-of servants gratis
jom-nāme-ā, iṅg jom ka-i(ṅg) nām-ed-ā. Iṅg birit(')-kē bābā-thāṅg
to-eat-get, I to-eat not-I get. I arisen-having father-near
gomi, "bābā, sarge-ri boṅgā thāṅg ār āmā(k') thāṅg āśu pāp-ke-ā-i(ṅg).
will-say, "father, heaven-in God near and thee near much sinned.
Āmā(k') hân-hâpân parichay-em-riā jogya bā-kan-ā. Bābā, āmā(k') chākar
Thy son recognition-giving-of worthy not-am. Father, thy servant
lekhā iṅ-kē-hâ doh-iṅg-mē."'
like me-also keep-me-thou."'

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HŌ OR LAṚKĀ KOL.

Hō is the dialect spoken by a Muṇḍā tribe in Singbhum and the Tributary States to the south. The number of speakers is about 400,000.

Name of the Language.

Hō is the name of a tribe, and the language is often called *Hō-kājī*, *i.e.* the language of the Hōs. The word Hō is identical with *hāṛ* and *hāṛā*, the words for 'man' in Santālī and Muṇḍārī respectively. The Hōs are closely related to the Muṇḍārīs, and they assert that they have come into their present homes from Chota Nagpur. In Singbhum they are usually known as the Laṛkā Kols, *i.e.* the fighting Kols. Mr. Bradley-Birt rightly remarks that they have fully justified this name. 'As far back as their annals go, they are found fighting, and always crowned with victory, driving back invaders or carrying war and devastation into the enemy's lands.' They have no sub-tribes, and the dialect is the same over the whole area where it is spoken.

Area within which spoken.

The principal home of the Hōs is Singbhum, the neighbouring States of Kharsawan and Sarai Kala, and the adjoining districts of Morbhanj, Keonjhar, and Gangpur. They are found only in small numbers outside these localities. Their territory lies in the midst of the country inhabited by the Muṇḍārīs, and both dialects are spoken side by side in the frontier tracts. In Singbhum, however, Hō is the predominant language, even if we consider the Aryan forms of speech. This is particularly the case in the south-east, in the Kolhan or Kol territory proper.

It has already been mentioned that Kol or Kâlhă has been returned as the dialect of numerous speakers in Hazaribagh, the Sonthal Parganas, and Manbhum, and that it is possible that some of the Kols of those districts speak Hō. The bulk of them, however, use a form of Santālī which has been described above under the name of Kārmālī.

Number of speakers.

According to local estimates made for the purposes of this Survey, Hō was spoken in the following districts :—

Orissa Tributary States—		
Athmallik	200	
Daspalla	45	
Keonjhar	18,536	
Morbhanj	45,479	
Nilgiri	2,440	
Pal Lahera	710	
		67,410
Singbhum		205,433
Chota Nagpur Tributary States—		
Sarai Kala	9,975	
Kharsawan	19,702	
Gangpur	65,000	
Korea	3	
Bonai	3,348	
Sarguja	276	
		98,304
TOTAL		371,147

Most of the speakers in the Chota Nagpur Tributary States were returned under the head of Kol, and it is possible that some of them in reality speak Muṇḍārī.

NATIONAL ARCHIVES OF INDIA

Outside the territory where it is spoken as a vernacular Hō was returned from the following districts :—

Bengal Presidency—		
Purnea	3,000	
Angul and Khondmals	46	
		3,046
Central Provinces—		
Kalahandi		575
Assam—		
Cachar Plains	4,028	
Sylhet	1,750	
Kamrup	330	
Darrang	500	
Lakhimpur	1,750	
		8,358
TOTAL		11,979

By adding all these figures we arrive at the following grand total for the dialect :—

Hō spoken at home	371,147
Hō spoken abroad	11,979
TOTAL	383,126

At the last Census of 1901, 371,860 speakers of Hō were returned. I have only seen the details from the Bengal Presidency. They are as follows :—

Midnapore	334
Balasore	244
Angul and Khondmals	35
Manbhum	85
Singbhum	235,313
Orissa Tributary States	96,249
Chota Nagpur Tributary States	35,353
TOTAL	367,613

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Language and Literature.

The dialect of the Hōs has no literature. I am not aware of any portion of the Scriptures having been translated into it.

The dialect itself is almost identical with Muṇḍārī. The only difference of importance is the different treatment of the cerebral *ṛ*. It is retained in Muṇḍārī, but dropped in Hō. Compare *hō*, Muṇḍārī *hāṛā̊*, a man; *koa*, Muṇḍārī *kōṛā*, a boy; *kui*, Muṇḍārī *kūṛī*, a girl; *rua*, Muṇḍārī *rūāṛ*, return; *oak'*, Muṇḍārī *ōṛak'*, house; *moya*, Muṇḍārī *mā̊ṛeā*, five; *dāi*, Muṇḍārī *dāṛī*, to be able, and so forth. In a specimen received from Morbhanj, it is true, we find *kola*, a boy, but 'a house' is regularly *oak'*. It has already been remarked that the *ṛ* in *dūp'*, Santālī *duṛup'*, sit, is an old infix. The same is perhaps the case in many other instances where an *ṛ* is dropped in Hō.

The short *a* is occasionally written *o* and *e* in the specimens received from the Sonthal Parganas. Thus the copula *tan* is also written *ton* and *ten*.

Note forms such as *hujuk'* instead of *hijuk'*, come; *rās-ate-y-a-iṅg*, I might feast; *jome-ka-iṅg*, I may eat; *ho-naṅg*, to become, etc.

The semi-consonants are treated as in Muṇḍārī. The final *t'* of verbal tenses commonly becomes *d* or *ḍ*, or else it is retained, but very weakly sounded. In the grammar called *Hokaji*, mentioned above under authorities, forms such as *jom-akaḍ-a-iṅg*, I have eaten, are said to be used when there is no animate object.

The change of *n* to *l* does not appear to occur. Thus we always find *nel*, see.

In other respects Hō is, so far as we can judge from the materials at our disposal, exactly like Muṇḍārī, and it will be sufficient for further details to refer the student to the specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second the deposition of a witness, both received from Singbhum. The third is the statement of two accused persons taken down in the Sonthal Parganas. It is a comparatively good specimen, and I have therefore printed it, though Hō is not a vernacular of the district. The use of the word *muṇḍa*, village headman, shows that the speaker did not belong to the Sonthal Parganas.

NATIONAL ARCHIVES OF INDIA

[No. 19.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

Hō or Laṛkā Kol.

Specimen I.

(District Singbhum.)

Okon ho-ren baria koa hon-kiṅg tai-ken-a. In-kiṅg-te huṛiṅgich'-do
A-certain man-of two boy children were. Them-two-among small-one
apu-te-ta-re kaji-ked-a-i, 'am-ak', apo-ṅg, biti-te okonak' aiṅg-ak' hitad
father-his-to said-he, 'thy, father-my, property-in whatever mine share
hobao-a ena aiṅg em-aiṅg-me.' En-te ini ach'-ak' biti haṭiṅg-ad-kiṅg-a-e.
becomes that me give-to-me-thou.' Then he self-of property divided-(to-)them-two-he.
Pura din ka senok'-yan-a chi huṛiṅg hon-do saben jaha-jetanak'-ko
Many days not went that small son all whatever
huṇḍi-ked-ete saṅgiṅg disum-te senok'-yan-a-e oṇḍo en-pa-re etkan
together-having-made far country-in went-he and there evil
paiṭi-re dim-si tain-te biti-ko chaba-ked-a-i. Chimi-taṅ ini sabenak' chaba-reṅga-ked-a
doing-in always living goods finished-he. When he all finished-away
en-te en disum-re isu riṅga-ked-a, oṇḍo ini reṅgech'-yan-a-e. Oṇḍo
then that country-in much famined, and he destitute-became-he. And
ini senok'-yan-te en disum-ren miat' ho-ta-re tai-yan-a-i okoe ni ach'-ak'
he gone-having that country-of one man-with stayed-he who him self-of
ote-re sukuri gupi-te kul-ki(ch')-a-e. Oṇḍo ini en jokach'-te okonak'-ko
field-in swine keeping-in sent-him-he. And he that time-in which-things
sukuri jome-tan-a ach'-ak' lach' pek'rech' sanaṅg-tan-e tai-ken-a, oṇḍo okoe-o
swine eating-were self-of belly to-fill wishing-he was, and anyone
ini jahanak'-o ka-ko em-ai-tan tahi-ken-a. En-te ini aṭkar-ked-a oṇḍo
him anything not-they giving-to-him were. Then he understood and
ini kaji-ked-a, 'apu-iṅg-ta-re chimin nala-tan-ko jome-tan-te-ak'-te-re-y-o
he said, 'father-my-near-in how-many servants food-with-in-even
isu-ko asul-ok'-tan-a oṇḍo aiṅg reṅgech'-goch'-tan-a. Aiṅg-do ka-iṅg
much-they subsist and I hunger-die. Me-as-far let-me-go
apu-iṅg-ta-te senok'-a oṇḍo aiṅg kaji-ai-a, "he apo-ṅg, torpur-reak'
father-my-near-to will-go and I will-say-to-him, "O father-my, heaven-of
chiṛa oṇḍo am-ta-reak' chiṛa-tad-a-iṅg; oṇḍo amak' hon men-te kaji aiṅg
wrong and thee-near-of wronged-I; and thee-of son saying to-say I
leka-o baṅg-aiñ-a. Nala-tan-ko-te-re-o mit'-o leka rika-iṅg-me."' En-te ini
worthy not-am-I. Servants-in-of-even one-even like keep-me."' Then he

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uṭa-yan-te ach'-ak' apu-te-ta-te seṅok'-yan-a. Men-do ini saṅgiṅg-re-ge
arisen-having self-of father-his-near-to went. But he distance-at-indeed
tai-ken-lok' ach'-ak' apu-te ach' nel-ki(ch')-te hiyatiṅg-yan-a oṇḍo nir-kete
being-with self-of father-his him seen-having pitied and run-having
ach'-ak' hoṭok'-re hambud-kete chereb-ki(ch')-a-i. Hon-te kaji-ai-tan-a, 'he
self-of neck-on embraced-having kissed-him-he. Son-the says-to-him, 'O
apo-ṅg, torpur-reak' chiṛa oṇḍo am-ta-re-y-o-iṅg chiṛa-tad-a, oṇḍo mit'-sa
father-my, heaven-of wrong and thee-near-in-also-I wronged, and anymore
amak' hon men-te-do ka-ko kaji-a-iñ-a.' Men-do apu-te ach'-ak' dasi-ko
thee-of son saying not-they shall-call-me.' But father-his self-of servants
kaji-ad-ko-a-i, 'saben-ko-ete isu bugin lija oṇḍoṅg-kete pinda-i-pe, oṇḍo
said-to-them-he, 'all-from much good cloth brought-having put-on-him-you, and
ach'-ak' ti-re pola oṇḍo kaṭa-re karpa tusiṅg-tai-pe; oṇḍo abu jome-a-bu
his hand-on ring and feet-on shoes put-his-ye; and we eat-will-we
oṇḍo rãs-a-bu, chi-kate-chi ne aiñ-ak' hon goch'-len-lok' jid-rua-len-a-i;
and feast-will-we, because this me-of son died-having alive-returned-he;
ad-yan-lok' nam-rua-len-a-i.' En-te ini rãs-atan-a.
lost-having-been found-again-was-he.' Then he feasted.

Ach'-ak' marang hon pipa-re tai-ken-a. Oṇḍo oak' japak'-re hujuk'-len-a-e
His big son field-in was. And house near came-he
en-te ru-atan-te oṇḍo susun-tan-te-ak' saṛi ayum-ked-a-i, oṇḍo ach'-ak'
then playing-of and dancing-of sound heard-he, and self-of
dasi-ko-ete miat' ho ach'-ta-te kaa-li(ch')-te kuli-ki(ch')-a-i, 'neya-do
servants-from one man self-near-to called-him-having asked-him-he, 'this
chi-kan-a?' Ini kaji-ked-a, 'amak' uṇḍi-m hujuk'-len-a-e, oṇḍo
what-is?' He said, 'thee-of younger-brother-thy come-has-he, and
apu-m-do isu bugin-te jom-ked-a-ko ena mente chi bugi-te-ge nam-
father-thy very well feasted-they that saying that well-indeed got-
rua-ki(ch')-a-i.' Men-do ini kurkure-yan-a oṇḍo bitar-te ka-i sen-sanang-ki(ch')-a.
again-him-he.' But he angry-became and inside not-he to-go-wished.

Ena men-te ach'-ak' apu-te parka-te ol-yan-a-i ini manati-i-tan-a.
That saying self-of father-his outside came-out-he him entreats-him.
En-te apu-te kaji-rua-a(ch')-a-i chi, 'nel-me, aiṅg nimin sirma
Then father-his said-back-to-him-he that, 'see, I so-many years
hoba-yan-a am-iṅg saitiba-tad-me-a, oṇḍo chuila-o am-ak' kaji ka-iṅg
became thee-I served-thee, and ever-even thee-of word not-I
uch'-ked-a. Men-do am chuila-o miat'-leka miṇḍi hon ka-m
transgressed. But thou ever-even one-like goat young not-thou
em-a(ch')-iṅg-a, chi aiṅg aiṅg-ak' joṛi-ko-lok'-iṅg rãs-ate-y-a. Men-do amak'
gavest-to-me, that I me-of friends-with-I feast-might. But thee-of
en hon etkan paiṭi era-ko-lok' juṛi-yan-te amak' biti-ko
this son bad behaviour women-with joined-having thee-of goods

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jom-chaba-ked-a-i, chi-leka-i rua-len-a, en-leka am bugin jome-te-am
to-eat-finished-he, when-he returned, then thou well eating-in-thou
jom-ked-a.' Apu-te ini kaji-a(ch')-tan-a, 'he hon, am saben din
atest.' Father-his him said-to-him, 'O son, thou all days
aiṅg-lok' men-am-a, oṇḍo okonak' aiṅgak' ena saben amak'. Men-do
me-with art, and whatever mine that all thine. But
sukhi-te-ak' oṇḍo rãs-ate-ak'-ge honaṅg bugin-a. Chi-kan men-te chi
happiness and merriment-indeed to-become good-is. What saying that
ne amak' uṇḍi-m goch'-len-a-i, oṇḍo-i jid-rua-kan-a;
this thee-of younger-brother-thy dead-was-he, and-he alive-returned-has;
ad-len-a-i, oṇḍo-i nam-rua-kan-a.'
lost-has-been-he, and-he found-again-has-been.'

NATIONAL ARCHIVES OF INDIA

[No. 20.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

Hō or Laṛkā Kol.

Specimen II.

(District Singbhum.)

DEPOSITION OF A WITNESS.

Aiṅgak' nutum Balku. Apu-iṅg nutum Gono. Jāti Ho. Nala
My name Balku. Father-my name Gono. Caste Ho. Daily-wages
jom-tan-a-iṅg. Hatu Karkaṭa.
eat-I. Village Karkaṭa.

Am chikana-m adan-a?
Thou what-thou knowest?

Aiṅg ol-ken-a-iṅg. Pal-ko-ko tuḍ-tan-a. 'Ape chikanak'
I came-out-I. Ploughshares-they pulling-out-are. 'You what
men-te pal-ko-pe tuḍ-tan-a?' 'Alo-m met-ale-y-a, sobok'-goch'-me-
saying ploughshares-you pull-out?' 'Not-thou say-to-us, stab-kill-thee-
a-le.' En-te muṇḍa-iṅg uṭa-ki(ch')-a. Muṇḍa uṭa-len dipli kumbu-ko
shall-we.' Then Muṇḍā-I raised-him. Muṇḍā awoke time thieves
nire-yan-a. Muṇḍā-lok'-te-liṅg nel-ked-ko-a. Pal-ko-ko tuḍ-ked-a.
ran-away. Muṇḍā-with-in-we-two saw-them. Ploughshares-they pulled-out.
Muṇḍa uṭa-len-te-ko nire-yan-a. Adoṅg-ko-do ka-iṅg nel-urum-tad-ko-a.
Muṇḍā awoke-when-they ran-away. Others not-I recognized-them.
Ni-kiṅg-ge-ṅg nel-ad-(kiṅg)-a. Gopa Ḍuka kaji-ked-a-kiṅg, sobok'-goch' udube-re-do.
These-two-I saw. Gopa Ḍuka said-they-two, stab-kill tell-if.
Setak'-pāṅg nel-ked-a-ie, oak' ka-ko bu-dai-te pal-ko-ko
Morning-in saw-we, house not-they make-hole-able-being ploughshares-they
idi-ked-a. Haṭ betar nida-ko kumbu-ked-a. Haṭ basi-le
took-away. Market day night-they theft-made. Market following-day we
sab-ked-kiṅg-a.
seized-them-two.

Chimtaṅg-pe sab-ked-kiṅg-a?
What-time-you seized-them-two?

Tara-siṅgi Maṅki hujuk'-len-te sab-ked-kiṅg-a-le. Ḍuka oak'-re baria
Afternoon Maṅki come-having seized-them-two-we. Ḍuka house-in two
pal-le nam-ked-a.
ploughshares-we found.

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FREE TRANSLATION OF THE FOREGOING.

My name is Balku, and my father's name is Gono. I am a Hō and subsist on daily wages. Karkaṭā is my village.

What do you know?

When I came out of the house, they were pulling out the ploughshares. I asked them why they did so, and they said that they would stab me if I spoke to them. Then I woke up the headman, and the thieves ran away. The headman and I saw them take off the ploughshares. I did not recognize the rest, but I saw these two. It was Gopa and Ḍuka who said they would stab me if I informed against them. In the morning we saw that they had not been able to break into the house when they carried off the ploughshares. They committed the theft on the night of the market day, and we arrested them the following day.

At what time of the day did you arrest them?

In the afternoon after the arrival of the Maṅki. We found two ploughshares in Ḍuka's house.

NATIONAL ARCHIVES OF INDIA

[No. 21.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

Hō or Laṛkā Kol.

Specimen III.

(Sonthal Parganas.)

Chi-kan numu-tem-a?
What name-thy-is?

Ramai Ho, gomke.
Ramai Ho, Sir.

Amak' chi-lika ujur men-a?
Thy what petition is?

Ale hatu-reyak' mit' ho aiñak' ote eser-ked-a.
Our village-of one man my land took-possession-of.

Okoi eser-ked-a?
Who dispossessed?

Soma Ho.
Soma Ho.

Chimin sirma-y-ete am en ote si-ten-a-m?
How-many years-from thou that land cultivatest-thou?

Monu-y-ete si-ten-a-ing, gomke.
Manu-from cultivate-I, Sir.

Nea kalom okoi si-ked-a?
This time who cultivated?

Ale-ge.
We-indeed.

Okoi en ote-reyak' pañcha em-ten-a-e?
Who that land-of rent giving-is?

Aiṅg-ge. Moya ṭaka ape sika ape ana em-e-ten-a-iṅg.
I. Five rupees three sika three anna giving-am-I.

Okoi-ta em-ten-a-m?
Whom-to giving-art?

Muṇḍa-ta.
Headman-to.

Okoi her-ked-a?
Who sowed?

Aiṅg-ge her-ked-a, oṇḍo ako-ge ir-ked-a.
I-indeed sowed, and they harvested.

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Am-ak' gowa-ko menak'-ko-a ?
Thy witnesses are ?

Menak'-ko-a.
Are-they.

Soma hujuk'-akan-a chi ?
Soma come-has what ?

Nenre-ge men-a.
Here is.

Am-do Ramai-ak' ote eser-ked-a-m ?
Thou Ramai's land dispossessedst-thou ?

Ka, Gomke, ena-ḍo ale-y-ak' ote; ale-ge her-ked-a.
No, Sir, this our land; we-indeed sowed.

Ayer-te okoi her-ked-a ?
Formerly who sowed ?

Ayer-te ale-ge her-ked-a. Tayum-te Ramai her-ura-ked-a.
Formerly we-indeed sowed. Afterwards Ramai sowed-again.

Mah okoi si-ked-a ?
Last-year who ploughed ?

Ramai si-ked-a-e.
Ramai ploughed-he.

Chi-lika-te si-ked-a-e ?
How ploughed-he ?

Apu-iṅg hasu-en-te Ramai boṅga-lagit'-te miat' ṭaka miat' sukri
Father-my ill-being Ramai sacrifice-for one rupee one pig
oṇḍo sim-kiṅg baria em-ked-a-e, oṇḍo bar sirma lagit' en ote
and fowl-they-two two gave-he, and two years for that land
apu-iṅg bandhar-ked-a. Tayum-te ai sirma ach'-ge si-ked-a.
father-my mortgaged. Afterwards seven years he-indeed ploughed.
Bandhar em-kai-te mit' sirma tayum apu-iṅg goch'-en-a-e. En
Mortgage given-to-him-having one year after father-my died-he. That
dipli huḍiṅg tai-ken-a-iṅg. Men-do bara-bari kaji-ked-a-iṅg, 'bar sirma
time small was-I. But still said-I, 'two years
chaba-ked-a. Na-do ale-ge si-a.' Men-do ka-i bage-ked-a.
gone-have. Now we-indeed cultivate-shall.' But not-he gave-up.
Bara-bari aiṅg-ge pañcha em-ten-a-iṅg, oṇḍo ni-ge sama-sama-te
Still I-indeed rent giving-am-I, and he free-of-charge
si-ten-a-e.
cultivating-is.

Amak' hatu-reyak' muṇḍa hujuk'-len-a-i ?
Your village-of headman come-is-he ?

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Eyak', gomke, ni-do ale-y-ak' muṇḍa.
Yes, Sir, this our headman.

Chikan numu-tem-a, muṇḍa ?
What name-thy-is, headman ?

Goma Ho, gomke.
Goma Ho, Sir.

En epser-reyak' kaji adan-a-m ?
This mutual-possessing-of matter knowest ?

Adan-a-iṅg, gomke. Soma-ta-ete pañcha nam-tan-a-iṅg.
Know-I, Sir. Soma-from rent getting-am.

Bandhar-reyak' kaji adan-a-m chi ?
Mortgage-of matter knowest what ?

Adan-a-iṅg. Ena-do bar sirma lagit' bandhar tai-ken-a.
Know-I. This two years for mortgage was.

FREE TRANSLATION OF THE FOREGOING.

What is thy name ?
Ramai, a Hō, Sir.
What is thy petition ?
Somebody of our village has taken possession of my land.
Who ?
Soma.
How many years hast thou cultivated it ?
From the oldest time, Sir.
Who did the ploughing this time ?
We.
Who pays the rent ?
I. I pay five rupees, 15 annas.
To whom dost thou pay ?
To the headman.
Who did the sowing ?
I, but they did the harvest.
Hast thou any witnesses ?
Yes.
Has Soma come in ?
Here he is.

Hast thou taken possession ofRamai's land ?
No, Sir, it is our land, and we have sowed it.
Who did so from the beginning ?
We, but later on Ramai did.
Who ploughed last year ?
Ramai.
How came that to pass ?

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My father had been taken ill, and Ramai lent us one rupee, a pig, and two fowls for the offerings. My father then mortgaged his land for a period of two years, but he went on ploughing for seven years. One year after having mortgaged his land my father died. I was then a boy, but still I said, 'two years have passed, and now we shall take over the cultivation.' But he did not give up the land. Nevertheless, I pay the rent, and he is cultivating free of charge.

Is the headman of your village here?

Yes, Sir, here he is.

What is thy name, headman?

Goma, Sir.

Dost thou know about this quarrel?

Yes. I get the rent from Soma.

Dost thou know about the mortgaging?

Yes. It was for a period of two years.

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TŪRĪ.

According to Mr. Risley, the Tūrīs are 'a non-Aryan caste of cultivators, workers in bamboo, and basket-makers in Chota Nagpur. The physical type of the Tūrīs, their language and their religion, place it beyond doubt that they are a Hinduised off-shoot of the Muṇḍās. In Lohardaga, where the caste is most numerous, it is divided into four sub-castes—*Tūrī* or *Kisān-Tūrī*, *Or*, *Dom*, and *Domrā*—distinguished by the particular modes of basket and bamboo-work which they practise ... Tūrīs frequently reckon in as a fifth sub-caste the Birhâṛs, who cut bamboos and make the *sikās* used for carrying loads slung on a shoulder yoke (*bahangi*), and a kind of basket called *phanda*. Doms and Domrās speak Hindi; Ṭūrīs, Ors, and Birhâṛs use among themselves a dialect of Muṇḍārī.'

The Birhâṛ dialect is closely related to Muṇḍārī, and the speech of the Tūrīs also agrees with that language in most essential points. In a few characteristics, however, it follows Santālī, as against Muṇḍārī.

According to information collected for the purposes of this Survey, Tūrī is spoken in Ranchi, the Jashpur State, Sambalpur, and Sarangarh. The following are the revised figures returned for the purposes of this Survey :—

Ranchi	456
Jashpur State	2,000
Sambalpur	1,000
Sarangarh	271
TOTAL	3,727

The corresponding figures at the Census of 1901 were as follows :—

Burdwan	38
24-Parganas	384
Jessore	94
Dinajpur	258
Jalpaiguri	547
Darjeeling	209
Bogra	546
Sonthal-Parganas	1
Ranchi	450
Palamau	24
Singbhum	39
Chota Nagpur Tributary States	630
Sambalpur	660
TOTAL	3,880

In Sambalpur the Tūrī dialect is almost pure Muṇḍārī. 'A man' is, however, *hoṛ*, *i.e.* probably *hâṛ*, and not *hâṛâ*. Compare Santālī. Forms such as *pēā*, three; *pūniā*, four, in Tūrī agree with Santālī, as does the phonology of the dialect in most points. Thus we find *ñel*, to see, in Jashpur, but *lel* in Ranchi.

The inflexion of nouns and pronouns is mainly regular. The dative-accusative adds the Aryan *ke*, and the two genders are occasionally confounded. Thus, *ap-tai-ke*, to his father; *sukri-ren jojomak'*, the swine's food. In Sarangarh we find forms such as *apan*, is, and the singular and plural forms of the pronouns are often confounded in the

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specimen from that State; thus, *yem-ād-i-y-ā-e*, he gave him, *i.e.* them; *ām*, thou, instead of *āpē*, you, and so forth.

The inflexion of verbs agrees with Santālī, but replaces the *k* of *kan* by *t* in the same way as in Muṇḍārī. The distinction between the various suffixes which are used to denote past time is rather loose. On the whole, however, the conjugation is regular. Compare *senok'-a-iṅg*, I shall go; *katha-i-a-iṅg*, I shall say to him; *biguṛ-jun-ā-pe*, you will become at variance with yourselves; *goch'-tan-ā-iṅg*, I die; *sap'-ked-ā*, seized; *lāṭēk'-lid-i-ā*, struck him; *hoi-en-ā*, became, and so forth.

In the Sarangarh specimens the verb substantive is *idān-ā*, past *doho-len-ā*. Compare Asurī and Māhlē. There are also several irregular forms. They will, however, be easily understood from the specimen.

Note also forms such as *kān-iñ-ā*, I am not; *kān-ok'-ā*, it is not.

Further details will be easily understood from the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son received from Ranchi. The second has been forwarded from the Jashpur State and contains the complaint of a villager over hard times. The third is a version of a well-known story in the Tūrī dialect of Sarangarh.

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[No. 22.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

TŪRĪ.

SPECIMEN I.

(DISTRICT RANCHI.)

Miat' noṛ-ke baria chhaua tahi-ken-a-kin. Ini-ate huṛiṅgich'
One man-to two sons were-they-two. Them-from young-the
apu-te kathad-i-y-a-i, 'e aba, iṅg-ke khurji-ke haṭiṅg-aiṅg-me.'
father-the said-to-him-he, 'O father, me-to property divide-to-me-thou.'
Oṛo ach'-ak' khurji haṭiṅg-ad-kin-a-i. Thoṛa din tayom-te huṛiṅgich'
And his property divided-to-them-two-he. Few days after small-the
sobenak' samṭao-ked-te saṅgiṅg disum-te senok'-en-a-i, oṛo hon-te kharab
all collected-having distant country-to went-he, and there evil
kami-re din-din ach'-ak' khurji ḍubi-chaba-tad-a-i. Sobenak' chaba-ked-te
doing-in day-by-day his property waste-finished-he. All finished-having
hana muluk-re pure akal hei-en-a, oṛo reṅgech'-en-a-i. Oṛo
that country-in big famine arose, and destitute-became-he. And
sen-ked-te una raj-ren miat' hoṛ-lok' tahi-ken-a-i.
gone-having that country-of one man-with stayed-he.
Uni ach'-ak' ḍāṛ-re uni-ke sukri chara-te-ko kul-tad-i-a-i. Uni
He his field-in him swine feeding-in-them sent-him-he. He
sukri-ren jojomak'-e koi-ken-a-i ach'-ak' lach' biok' oṛo okoe-ho ini-ke
swine-of food-he demanded-he his belly to-fill and anyone him-to
ka-ko em-ai-ken-a. Oṛo ini-ak' ji-re uṛuṅg-ked-te katha-la(k')-i,
not-they gave-to-him. And his mind-in sense-getting said-he,
'ap-taiṅg-ren naukar-ke bahut jojom-ak' hena; iṅg reṅgech'-goch'-tan-a-iṅg.
'father-my-of servants-to much food is; I hunger-die-I.
Iṅg birid-ko-te ap-taiṅg-ta senok'-a-iṅg oṛo ini-ke-ṅg katha-i-a-iṅg,
I arisen-having father-my-near go-shall-I and him-to-I say-to-him-shall-I,
"ho aba, swarg-ren birud oṛo amak' birud-iṅg gunh-akad-a-iṅg. Iṅg-ke
"O father, heaven-of against and thee-of against-I sin-have-done-I. Me
chhaua-leka alu do-iṅg-me, iṅg-ke dhaṅgaṛ-leka do-iṅg-me."' Oṛo
son-like do-not keep-me, me servant-like keep-me."' And
birid-ko-te ap-tai-ta senok'-en-ai. Saṅgiṅg-re tahi-ken-a-i, apa-tai
arisen-having father-his-near went-he. Distance-at was-he, father-his
lel-lid-i-a-i aur kuda-sen-len-a-i oṛo harub-ko-te chok'-lid-i-a-i.
saw-him-he and ran-went-he and embraced-having kissed-him-he.

NATIONAL ARCHIVES OF INDIA

[No. 23.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

TŪRĪ.

SPECIMEN II.

(JASHPUR STATE.)

Dulā, māt' āgu-y-ā. Hēltā bhēṭāw-ā ōnā-kē-hō āgu-y-ā.
Come, bamboo shall-bring. Sprouts are-found them-also shall-bring.

Hēltā-rēn haṇḍuā bānāy-ā-ū, āur ākriñ-ā. Māt'-rēn jhāṭi tēṅgē-y-ā.
Sprouts-of haṇḍua shall-prepare, and shall-sell. Bamboo-of mat shall-weave.

Tihiṅg ōṛāk'-rē chē-kānāk'-hō jōmē-tē kānōk'-ā. Ōnā-kun-rē māt'
To-day house-in anything eating-for not-is. Thereabout bamboo

kānōk'-ā. Ōnā buru jāti saṅgiñ-ā. Nōṇḍē-rēn māt' kānōk'-ā
is-not. That mountain very distant-is. Here-of bamboo not-is

bēs. Bir nēs lōōk'-kān-ā. Ōnā-sē lōōk'-kētē māt' kharāp-
good. Wood this-year burnt-was. Therefrom burnt-having bamboo bad-

ēn-ā. Iṅg dui ānā-rēn ōt sī-y-ā-iṅg. Hōl-kālōm-rēn huṛu kā
became. I two anna-of field cultivate-I. Last-year-of paddy not

hōi-lēn-ā. Chālis man itā hēr-tāhī-lā(k')-iṅg. Sē itā ōnā-hō kā
became. Forty measures seed sowed-I. That seed that-even not

ruāṛ-lēn-ā. Sagrō kēārī-rēn huṛu rōhōṛ-ēn-ā, dāk' kā-ē pūrā-lāk'-a.
returned. All field-of paddy dried-up, water not-he was-sufficient.

Machkam-kē kārā kuchā-tād-ā-ē. Inā-nēgi machkam-hō jāti mahraṅg-ēn-ā.
Machkam hail smashed. Therefore machkam-even much dear-became.

Nēs ūt' jāti hōi-lēn-ā. Iñāk' ūl-siṅg nēs-rēn jō-tāhi-
This-year mushrooms many grew. My mango-tree this-year-of fruitful-

kēn-ā. Magar ōnā ūl-hō kā bili-lēn-ā. Berel-ti-gi gōt'-chābā-tān-ā-kū,
was. But that mango-even not ripened. Unripe-being gather-finish-they.

Jē bāñchā-lēn-ā, tē-kē ōnā-kē chōr idi-tān-ā-kū. Nōā ūl biliōk'-rē
What left-was, that that thieves stole-they. This mango ripens-when

jātis sibil-ēn-ā. Pahil jāti jō-y-ōk'-kēn-ā; nāhāk'-dō kā jō-y-ōk'-ā.
very sweet-became. Formerly much fruitful-was; now not fruitful-is.

FREE TRANSLATION OF THE FOREGOING.

Come, let us bring bamboos and also the young shoots if we find any. We will make *haṇḍua*[1] from them and sell it. And we will weave bamboo mats. We have

[1] A kind of dried flour prepared from the young shoots of the bamboo.

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nothing to eat in the house, and there are no bamboos in the neighbourhood. Yonder mountain is very far off, and the bamboos here are not good. The woods were burnt this year, and the bamboos have become bad from the burning. I cultivate a field at a rent of two annas. Last year there was no rice. I had sowed forty maunds, but it did not come up. The rice of my whole plot dried up because the rain was not sufficient. The machkam[1] was smashed by hail, and so even machkam has become dear. There were many mushrooms this year. My mango tree was full of fruit, but they did not ripen. They were gathered up and eaten unripe, and what was left was stolen by thieves. The fruit of that mango tree is very sweet when it is ripe. It used to be loaded with fruit, but now there is none.

[1] Machkam is Santāli *matkâm*, Bassia latifolia. The flowers are an article of food with most of the Muṇḍā tribes.

NATIONAL ARCHIVES OF INDIA

[No. 24.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

TŪRĪ.

SPECIMEN III.

(STATE SARANGARH.)

Mit'-hoṛ haṛmā hoṛ pūre koṛā doho-len-ā. Un-kū ākū-te
One-man old-man man many sons were. They self-among

jhagṛā-ken-ā-kū. Ābā un-kū-ke khūb samjhāi-yā-e, aur chiknak' kā
quarrelled-they. Father them much admonishes, and anything not

hoi-len-ā. Hunī tayom-te apan koṛā-ke hukum yem-ād-i-ā-e
became. He afterwards his sons-to order gave-to-him-he

āgui-mī hūnī-kagrā mit'-bīṛā śahan, aur tab hukum em-lā(k')-e
bring him-before one-bundle sticks, and then order gave-he

hun-kū mimiat' achchhā-bal-ke-te peṭej-etekā. Jahā̃y noā-ke sabinich'
them one-one good-force-with to-break. Anybody that all

upāya-lā(k')-kū, aur chiknak' kā hoi-len-ā chenā-āṅgi śahan joṛā-kete
tried-they, and anything not became because sticks closely

tol-te dohi-la(k')-ā-e, aur peṭej-etekā onā-ke mit'-hoṛ hoṛ-ren bal
-binding was-he, and to-break them one-man man-of force

śak [kā] doho-len-ā. Tayom ābā bojhā rāṛā-ta-pe hukum em-ād-
possible [not] was. Afterwards father bundle to-unloose-your order gave-to-

i-yā-e, aur mimiyat' śahan mit'-hoṛ koṛā yem-kan-ā-e. Inā-tayom
him-he, and one-one stick one-man boy giving-was-he. This-after

peṭej-etekā no-ke hukum em-lā(k')-e. Mit' hoṛ-te śahan ach'-te-gī peṭech'-
to-break that order gave-he. One man-the stick self-from broke-

ān-ā. Tab ābā kathā-lā(k')-e, 'he iñak' bābūtī, miyat'-re bal
for-himself. Then father said-he, 'O my sons, unity-in force

yal-i-mi. Ju ninkā ām dost-kete bilkul mil-kete dohoṇ-ā-le(*sic.*), mit'
see. If so thou friendly strictly joined-having are-you (sic.), *one*

hoṛ dukh alū yeme-kā-e. Pher jab jhagṛā-kete āpe bigaṛ-jun-
man sorrow not gives-he. But if quarrelling you are-separated-

ā-pe ach' bairī-ko-te ahāre paṛā-y-am.'
for-yourselves self-of enemies-by prey fall-wilt.'

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FREE TRANSLATION OF THE FOREGOING.

An old man had many sons who were always quarrelling. He often remonstrated with them, but in vain. At last he ordered his sons to bring a bundle of sticks before him, and asked each of them to break it. They tried with all their force, but in vain, because the sticks had been tightly tied together, and one man could not manage to break them. Then the father asked them to untie the bundle and gave each boy one stick to break. They easily did so, and the father said, 'behold the force of unity. If you will live in friendship, nobody can do you any harm; but if you quarrel and separate, you will be a prey to your enemies.'

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ASURĪ.

Asurī is the dialect spoken by the Asurs, a non-Aryan tribe of Chota Nagpur. So far as can be judged, from their language, the Asurs are closely related to the Korwās.

Colonel Dalton connects the Asurs with the Asuras who, according to Muṇḍā tradition, were destroyed by Siṅboṅga, and Mr. Risley is inclined to think that they are the remnant of a race of earlier settlers who were driven out by the Muṇḍās. The Rev. F. Hahn mentions that the Asurī dialect contains some Dravidian words which have possibly been borrowed from Kurukh, and also some words which he cannot identify in connected languages. This latter fact would point to the same conclusion as that arrived at by Messrs. Dalton and Risley. It will, however, be shown later on that at least some of the words which Mr. Hahn thinks are neither Kurukh nor Muṇḍā are used in other connected forms of speech. Moreover, Asurī grammar so closely agrees with Santālī and Muṇḍārī that there is no philological reason for separating the Asurs from other Muṇḍā tribes. They believe in a god whom they apparently identify with Siṅboṅga, the sun, and their religion is, so far as we know, of the common Muṇḍā character. We are not, however, in this place concerned with their origin. So far as philology is concerned, they are a Muṇḍā tribe pure and simple.

According to Mr. Hahn 'the tribe is divided into several sections, *viz.*,— the Agōriā, the Brijiā or Binjhiā, the Lōharā, the Kōl, and the Pahāṛiā-Asurs. These sub-tribes are again divided into totemistic sections, which are similar in name to those found among other Aborigines in Chota Nagpur. The chief occupation of the Asurs is smelting iron, and, in the case of the Lōharā Asurs, the making of rude iron utensils and agricultural implements; they also till the jungle in a most primitive manner.'

Number of speakers.

According to information collected for the purposes of this Survey, Asurī was spoken in the following districts:—

Ranchi	8,025
Jashpur State	1,000
TOTAL	9,025

The so-called Agōriā or Agariā has only been returned from Ranchi. No information has been available as to the number of speakers. The Census figures for the tribe are 1,616.

The so-called Brijiā, which is also called Kōrāntī, has been returned as the dialect of 3,000 individuals in Palamau. The Brijiās in Ranchi were included under the head of Agariā.

By adding these figures we arrive at the following total for Asurī:—

Asurī proper	9,025
Agōriā	1,616
Brijiā	3,000
TOTAL	13,641

To this total should be added 6,000 speakers in the Raigarh State, 4,000 of whom were reported to speak Māñjhī, while 2,000 were entered under the head of Muṇḍārī. At the last Census of 1901, Māñjhī and Brijiā were returned instead. Māñjhī is a common title among the Asurs, and the specimens forwarded from Raigarh in the so-called Muṇḍārī

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and in the so-called Māñjhī both represent a form of speech which is apparently most closely related to Asurī. See below. The following are then the revised figures :—

Asurī and sub-dialects	13,641
So-called Māñjhī	4,000
So-called Muṇḍārī	2,000
TOTAL	19,641

This total is considerably above the mark. The corresponding figures at the last Census of 1901 were as follows :—

Asurī—		
Jalpaiguri	553	
Ranchi	2,482	
Palamau	44	
Chota Nagpur Tributary States	47	
		3,126
So-called Māñjhī of Raigarh		22
Agariā—		
Jalpaiguri	1	
Ranchi	119	
Palamau	161	
Chota Nagpur Tributary States	42	
		323
Brijiā—		
Darjeeling	8	
Ranchi	13	
Palamau	1,052	
Chota Nagpur Tributary States	304	
Raigarh	20	
Wardha	1	
Sambalpur	25	
		1,423
TOTAL		4,894

It will be seen that these forms of speech are rapidly dying out, and their total disappearance can only be a question of time.

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HAHN, REV. FERD.,—*A Primer of the Asur dukmā, a dialect of the Kolarian language. Communicated by Dr. G. A. Grierson, C.I.E. Journal* of the Asiatic Society of Bengal, Vol. lxix, Part i, 1900, pp. 149 and ff.

Several specimens of Asurī have been received from Ranchi and from the Jashpur State. Most of them are more or less mixed with Muṇḍārī. One specimen, however, a version of the Parable of the Prodigal Son, has been kindly prepared by the Rev. Ferd. Hahn who has made a special study

Language.

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of the dialect. It will be reproduced, together with one of the Jashpur specimens, in the ensuing pages. No specimens have been forwarded of the so-called Agōriā. The dialect is, however, stated to be the same as ordinary Asurī. The same is also the case with the so-called Brijiā. A list of Standard Words and Phrases in that dialect has been received from Palamau. It will be referred to in what follows. It represents the same form of speech as ordinary Asurī.

In addition to the list of words two specimens purporting to be written in Brijiā have been forwarded from Palamau. They are very corrupt and represent a mixed form of speech. A short account of it will be given below on pp. 143 and ff. In this place we shall deal with Brijiā as represented by the list of words, *i.e.* as identical with Asurī.

Like Tūrī, Asurī is a dialect of the language which we have called Kherwārī, the two principal forms of which are Santālī and Muṇḍārī. Asurī is more closely related to the latter than to the former, though it, in many respects, agrees with Santālī.

Pronunciation.—The pronunciation mainly agrees with Muṇḍārī. The palatal *ñ*, however, does not become *n*, but is retained or else changed to *y*; thus, *ñel*, see; *yam*, get.

An *h* is sometimes changed to *v* in the specimens prepared by Mr. Hahn; thus, *vātū*, village; *vej-u(k')*, come. This must be due to Dravidian influence. An initial *v* or *w* is, *e.g.*, unknown in Santālī. An *r* is, in the same specimens, occasionally changed to *r*, as is also the case in Kārmālī; thus *rūar*, to return; but *hoṛ*, a man.

Mr. Hahn does not mention the semi-consonants. He speaks of 'the check which often occurs after a vowel and especially when two vowels stand together.' This remark can only refer to the semi-consonants, and I have, therefore, added them in the specimen within parenthesis. The Jashpur specimens mark the semi-consonants, though in a very inconsistent way. As in Muṇḍārī and Hō, the corresponding soft consonants are often substituted for them.

Mr. Hahn usually writes a long vowel instead of a final semi-consonant. In other cases he uses the corresponding soft consonant. Spellings such as *goj* and *god*, die; *ved-kan-ā*, has come; but *vej-u(k')-mē*, come, however, point to the conclusion that the phonetical system of Asurī in this respect agrees with Santālī and Muṇḍārī, and I have therefore added the sign of the semi-consonants. Thus I write *dukumā-lak'-ā*, said, instead of Mr. Hahn's *dukumā-la'-a*; *neā-rak'-a-tē*, for this reason, instead of his *neā-ra'-a-tē*, *lit.* from that of this; *mīat'*, one, instead of his *mīad*; *raṅget'*, *i.e.* probably, *raṅgech'*, famine, instead of his *raṅget* and so forth.

Soft consonants are apparently sometimes substituted for hard ones; thus, *doho-ken-ā*, was, compare Dhaṅgaṛ *dâhák'-ken-ā*; *gatad-i-ā*, he said to him, and so forth. Note also *ov-ai-me*, Santālī *em-ae-me* and *ew-ae-me*, give him, and so forth.

Vocabulary.—Mr. Hahn mentions several instances where Asurī differs slightly from ordinary Muṇḍārī. Thus, *hopon*, Muṇḍārī *hon*, child; *kūl*, Muṇḍārī *kulā*, tiger; *duṛup'*, Muṇḍārī *dūp'*, sit; *tihiṅ*, Muṇḍārī *tisiṅ*, to-day; *ōt*, Muṇḍārī *otē*, field; *hāṭiṅ*, Muṇḍārī *hanāṭiṅ*, share; *pēā*, Muṇḍārī *apī-ā*, three, and so forth. In all the cases mentioned, and in several similar ones, Asurī agrees with Santālī. It should, however, be borne in mind that such slight divergencies do not represent different words but different forms of the same word. Thus Santālī, and also Muṇḍārī, possesses both the simple *hán*, child, and the collective *hápán*. Similarly *sodor*, to arrive, to approach, which Mr. Hahn

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considers as a genuine Asurī word, is the same word as Santālī *sor*, and so forth. It is very unsafe to base any conclusions on such facts so long as we do not know more of Asurī, and of the formation of words in the Muṇḍā languages in general.

According to Mr. Hahn there are many words in Asur which he cannot identify in connected languages. It would be rash to infer anything from this fact. Some of the words mentioned by him are good Muṇḍā words. Thus, *hēṛē*, husk (Santālī *hăṛă*); *hurū*, i.e. *huṛū*, unhusked rice (Santālī *hoṛō*); *javar*, gather (Santālī *jaora*); *usul*, high (Santālī *usūl*); *numun*, thus (Santālī *nūmīn*, so much); *nes*, this year (Santālī *năs*); *usad*, angry (Santālī *usaṭ*), and so on. Some of these words are, of course, originally loan-words, but they are not peculiar to Asurī. The case with the other words mentioned by Mr. Hahn is probably similar, and all words in Asurī which are not true Muṇḍā words are probably borrowed from some Aryan or Dravidian form of speech.

Nouns.—The inflexion of nouns is quite regular.

The suffixes of the dual and the plural are *kiṅ*, *kū* (or *kō*), respectively.

The dative-accusative is sometimes formed by adding the Aryan suffix *kē*. Usually, however, the dative and the accusative are indicated in the verb.

The suffixes of the genitive are *ā* (*i.e.* probably *ak'*), *rā* (i.e. *rak'*), *ren*, *reni* (i.e. *renich'*).

Numerals.—The first numerals are 1, *mīat'*; 2, *bariā*; 3, *pēā*; 4, *upuniā*; 5, *moyã̄*; 6, *turiā*; 7, *aiyā*; 8, *irliyā*; 9, *areā*; 10, *geleā*. For five, etc., however, the Hindī numerals are commonly used. Note *banar*, both, as in Santālī.

Pronouns.—The personal pronouns are regular. 'I' is *iṅ*; and 'you two,' *aban*. There is some confusion in the use of the suffixed pronouns in the specimens. Thus we find *āpun-iṅ*, *my* father, instead of '*his* father.'

The demonstrative pronouns are *hinī*, this; dual, *hi-kiṅ*, plur. *hi-kū*; *hunī*, and *hũi*, that. Besides we also find *minī* and *munī*. *Nihī*, this very, is probably written for *nik'ī*. The same forms are said to be used for inanimate nouns as well. We also find, however, regular forms such as *neā*, *minā*, *honā*. The Brijiā list from Palamau has forms such as *mininā*, his; *mu-kūnā*, their.

'What?' is *chitanā*, *i.e.* probably *chitanak'*. In other respects the pronouns are apparently quite regular.

Verbs.—There is a verb *īdan-ā*, (he) is, which is often used as an impersonal verb; thus, *īdan-me-ā*, thou art. In the Brijiā list from Palamau we also find the ordinary *men-ā*, is. The base *doho*, to remain, is used like Santālī *tahän*; compare Dhaṅgâr. We also find forms such as *tehi-ken-ā* or *tahi-ken-ā* (Jashpur) and *tai-ken-ā* (Brijiā of Palamau), was. In Jashpur we also find the Aryan *hēkē*, is. Compare Khaṛiā.

The passive is formed by adding *o* or *vā*, *i.e.* *ok'*. Thus, *sen-o(k')-ā*, I shall go; *rug-o(k')-ā*, reduplicated future of *ru*, beat, and so on.

The tenses are, so far as we can judge from the materials, formed as in Muṇḍārī. Note the prefixing of *ov* (i.e. *w*) before suffixes beginning with a vowel; thus, *hāṭiṅ-ovat'-kiṅ-ā*, divided to them two.

The future does not take any suffix. Thus, *sen-o(k')-ā*, I shall go; *rū-e-y-ā*, I shall strike.

The suffix of the present is *tan*; thus, *ñel-tan-ā-e*, he sees.

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In the past I have noted the following suffixes, *ked*, *ken*, *tad*, *la*(*k'*), *led*, *len* and *yan*. Thus, *kul-ked-me-ā-e*, he sent thee; *giti*(*ch'*)-*ken-ā*, slept; *sen-tad-ā*, went; *dukmā-la*(*k'*)-*ā-e*, he said; *rū-lid-i-a-iṅ*, I struck him; *doho-len-ā*, he was; *sen-yan-ā*, he went. In other specimens we often find *en*, *nen*, *nan* and *an* instead of *yan*; thus, *sen-en-ā*, went; *hich'-nen-ā*, came; *akal-nan-ā*, hunger arose; *seno*(*k'*)-*an-ā* and *senonā*, he went, and so forth. The suffix *nen* is especially common in the Jashpur specimens. Note also forms such as *ovā-ld-i-ā*, gave to him, Santālī *em-ad-e-a* and *ew-ad-e-a*.

The perfect ends in *kan*; thus, *ved-kan-ā-e*, i.e. *vech'-kan-ā-e*, he has come.

There is a verbal noun ending in *ta'-ā*, *i.e.* probably *tak'* or *teak'*; thus, *jom-ta'ā*, to eat.

The noun of agency ends in *ae*, *i.e.* probably *ach'*; thus, *jojomae*, an eater.

The negative particles are *kā*, *alō*, and *alo-kā*. 'Not to be' is *kanoā* or *kuniā*.

The causative particle is said to be *gē*; thus, *duṛup'-gē-tan-ā-iṅ*, I cause to sit. It can however be doubted whether this *gē* is not the ordinary intensifying particle *gė*.

In other respects Asurī seems to agree very closely with Muṇḍārī and Santālī.

NATIONAL ARCHIVES OF INDIA

[No. 25.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

ASURĪ.

SPECIMEN I.

(Rev. F. Hahn.) (DISTRICT RANCHI.)

Mīat' hoṛ-rēni(ch') bariā hopon-kiṅ doho-len-ā. A-kiṅ-etē huṛiṅ huni-ā
One man-of two sons-they-two were. Them-two-from small his
āpun dukumā-la(k'), 'oe bābā, iṅ-ā hāṭiṅ īdan-ā, hunī ov-āiṅ-mē.' Niho
father said, 'O father, my share is, that give-to-me.' Then
hinī banar hāṭiṅ-ovat'-kiṅ-ā. Nimin diplē tayom-rē huṛiṅ hopon soben
he both share-gave-to-them-two. Some days after small son all
javar-ked-tē saṅiṅ disum-tē sen-yan-ā oṛo honā aḍē-rē kā-pārilā kāmī-tē
collected-having distant country-to went and that place-in not-good work-with
soben ḍubāu-ked-ā. Soben chaba-ked-tē honā disum-rē bekār raṅet'-yan-ā,
all wasted. All finished-having that country-in much famine-became,
hed hinī raṅet'-yan-ā-e. Niho hinī sen-kan-tē honā disum-rā mīat' hoṛ
and he famished-he. Then he gone-having that country-of one man
aḍē doho-len-ā. Hunī minī ōt-rē sukrī-kū ñel-taā bidā-lid-i-ā. Niho
near stayed. He him field-in swine see-to sent-him. Then
hinī sukrī hēṛē jom-doho-la(k')-ā-e hunī-tē iṅ-ā(*sic.*) poṭā pērēj-o(k')-yan-ā,
he pig husk eating-was-he that-with his belly filling-was,
hed hunī okoe kā ovāld-i-ā. Niho hinī īriyan-tē dukumā-lā(k'), 'iṅ-ā
and him anyone not gave-him. Then he conscious-having-become said, 'my
āpun-ren-kū kudahā kāmī-kū īdan-ā. Hu-kū aḍē kudahā jojom īdan-ā,
father-of-they many servants are. Them near much food is,
hed iṅ raṅet'-tē goj-og-o(k')-yau-ā. Iṅ birid-o(k')-iṅ oṛo āpun-iṅ aḍē
and I hunger-with dying-am. I shall-arise-I and father-my near
seno(k')-iṅ hed dukumā-e-ṅ, "oe āpun-iṅ, iṅ sirmā-rē hed am-ā
shall-go-I and shall-say-to-him-I, "O father-my, I heaven-in and thee-of
maṛaṅ-rē pāp-ked-ā. Hed-tē maṛaṅ-rē am-rēni hopon-iṅ dukumā-y-ā
before sinned. Hence in-future thy son-I shall-say.
lekā kun-iṅ-ā. Iṅ am-rā mīat' kāmī-ā lekā ēdel-iṅ-mē."' Niho birid-kan-tē
fit not-am. Me thy one servant-of like appoint-me-thou."' Then arisen-having
hunī āpun aḍē sene-yan-ā. Oṛo saṅiṅ-rē doho-len-ā, himī-kan-tē hinī-ā
he father near went. And distance-at was, this-in his
āpun hunī ñel-lid-i-ā, hed aṅāu-ked-tē ñir-ked-tē rōd-e-ā oṛo chohnā-lid-i-ā.
father him saw-him, and pitied-having run-having embraced-him and kissed-him.

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Niho hopon dukumā-lā(k'), 'oe āpun-iṅ, sirmā-rē hed am-ā maṛaṅ-rē
Then son said, 'O father-my, heaven-in and thee-of before
pāp-ked-ā-iṅ, oṛo maṛaṅ-tē am-ā hopon-iṅ dukumāy-ā lekā kun-iṅ-ā.' Paĕ
sinned-I, and future-in thy son-I shall-say fit not-am.' But
āpun hinī-ā kāmī-kū dukumā-lā(k'), 'sanam-etē bēs gendṛā(k') uṛuṅ-ē-pē
father his servants said, 'all-from good robe bring-you
oṛo munī jadaur-i-ē-pē, hen-tē muni-ā tī-rē mudam oṛo kāṭā-rē jutā
and him clothe-him-you, also his hand-on ring and foot-on shoe
jutā-y-ē-pē. Oṛo jil-vanā bachrū ged-ē-pē, hed abū jom-ked-tē sārī-o(k')-ā-bū,
shoe-him-you. And fatted calf kill-it-you, and we eaten-having feast-will-we,
nik'ī-ra(k')-a-tē, iṅ-ā hopon-iṅ goj-doho-len-ā, nahā jīvid-len-ā; munī
this-of-from, my son-my dead-had-been, now revived; he
ad-doho-len-ā, oṛo rūar-yam-len-ā.' Hen-tē hu-kū sārī-yan-ā.
lost-had-been, and again-found-was.' So they feasted.

Paĕ hini-ā baḍe-ae otē-rē doho-len-ā. Oṛo vej-vej-tē oṛa(k') aḍē sodor-ked-
But his elder-one field-in was. And coming-in house towards approached-
tē sārī-kū susun-kū ayum-la(k')-ā. Hen-tē hinī munī-ā kāmī-kū-tē mīaṭ'
having musicians dancers heard. Therefore he his servants-from one
hoṛ rāk'-ked-tē sudhau-lid-i-ā, 'nihī chi-tan-ā?' Hinī dukumā-lā(k'), 'am-ā
man called-having asked-him, 'this what-is?' He said, 'thy
boko-ē vej-len-ā. Hen-tē am-ā āpun jil-vanā bachrū ged-lid-i-ā, nik'ī-
younger-brother-he come-has. Therefore thy father fatted calf killed-it, this-
ra(k')-a-tē, hunī napaə-kan-tē vej-yam-lā(k').' Paĕ hinī usad-yan-ā oṛo oṛa(k')
reason-for, he safely came-found.' But he angry-became and house
bitar-re kā-e bolo-yam-len-ā. Hen-tē muni-ā āpun uḍuṅ-ked-tē
inside-in not-he to-enter-wished. Therefore his father outside-having-come
hunī bhuriyau-lid-i-ā. Paĕ hunī āpun-iṅ(*sic.*) rūar-dukumā-lā(k'), 'ñel-mē, nimin
him entreated-him. But he father-his replied, 'see, so-many
bagī-tē am-rā kāmī-lā(k'), ortē-rē amā dukmā kā-iṅ birid-la(k')-ā. Numen-rē
years-from thy service-doing, once thy word not-I lifted. That-much-in
am huṛiṅ merom hŏ kā-m ovāld-i-ā, niā men-tē, iṅā gatī-kū tūlē sārī-o(k').
thou small goat even not-thou gavest, this saying, my friends with might-feast.
Paĕ am-rā nik'ī hopon lamī-kū tūlē am-ā jonom jom-ked-ā, hunī enan vej-len-ā,
But thy this-very son women with thy living devoured, he when came,
mi-an munī-tē jil-vanā bachrū ovāld-i-ā-m.' Paĕ hunī dukumā-lā(k'), 'an hopon-iṅ,
then him-for fatted calf gavest.' But he said, 'O son-my,
am sadāiṅ iṅ-ā aḍē doho-tan-am. Hed chitana(k') iṅ-ra(k'), sanam am-ra(k') īdan-ā.
thou always me-of with art. And what mine, all thine is.
Paĕ abū sārī-nelenāṅ hed siriṅ-nelenāṅ, nia-ra(k')-a-tē, ni(k')ī am-ā boko-
But we should-feast and should-be-happy, this-reason-for, this-very thy younger-
e goj-doho-len-ā, oṛo rūar-jivid-len-ā; ad-doho-len-ā, oṛo rūar-yam-len-a.'
-brother-he dead-had-been, and again-alive-became; lost-had-been, and again-found-was.'

NATIONAL ARCHIVES OF INDIA

[No. 26.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

Asurī.

Specimen II.

(State Jashpur.)

I.

Mẽṛhēt' ñam-la sen-nen-ā tihiṅ ninduā bērā. Buruk' pakhā
Iron seek-to went to-day morning time. Mountain direction
sen-tehin-en-ā-iṅ. Mẽṛhēt' kā-lē yām-la(k') oṛak' rūaṛ-nen-ā-lē.
gone-had-I. Iron not-we found house returned-we.
Boko-iṅ giti(ch')-ken-ā-e. U-kē biṅ hab-lid-i-y-ā-e. Rān-mubgāḍ
Younger-brother-my sleeping-was-he. Him snake bit-had-him-it. Drugs-roots
lagāo-legā-lak' itan-ō kāi itan-nen-ā. Āyub-berā-e goch'-nen-ā-e. Ḍihi-rē
applied-tried anything not took-place. Evening-time-he died-he. Village-in
ḍhēr hoṛ-kū tehin-en-ā. Sagro-kono ñel-lid-i-ā. Thānā-rē
many men were. All saw-him. Police-station-in
nālīs sen-nen-ā-lē. Dārogā hich'-nen-ā-e āru goch' hoṛ-kē
to-give-information went-we. Dārogā came-he and dead man
ñel-lid-i-ā-e.
saw-him-he.

II.

Holāte iṅ huṛu ir-iṅ sen-tehin-en-āiṅ. Hũi-ho hich'-tehin-en-ā-e.
Yesterday I paddy to-cut-I gone-had-I. He-also come-had-he.
Hũi tik'-rē hāpā tāhin-en-ā. Ul-dubā āṛē duṛup'-tehin-en-ā-iṅ. Ñel-lid-iñ-ā-e
His hand-in stick was. Mango-tree side sitting-was. Saw-me-he
hech'-gathā-lak', 'itanā iṅ huṛu-kē ik'r-id-ā-m?' Iṅ kahāḍẽ-la(k'), 'iṅ huṛu
came-said, 'why my rice cuttest?' I answered, 'my rice
hēkē.' Ṭheṅgā-tē humak'-lid-iñ-ā-e. Sāmāṅ-rē choṭ-lāgāo-len-ā. Bidig maẽm
is.' Stick-with struck-me-he. Forehead-on struck. Much blood
ñur-nen-ā. Nẽā gendṛak'-kē tol-le-iṅ. Jē ghaṛi gogoch'-rē bār-hoṛ
came-out. This cloth tied-I. What time struck-when two-men
tehin-en-ā-kū(*sic.*). Mit'-hoṛ tehin-en-ā-e goñjhu, mit'-hoṛ koṭwār tehin-en-ā-e.
were-present-they. One-man was-he head-man, one-man koṭwal was-he.
Iṅ gitich'-tehin-en-ā. Iṅ-kē koṭwār dak' em-lā(k')-e. Kaṭi saltassē-rē oṛak'
I lying-was. Me-to koṭwal water gave. A-little composed-when house
hich'-nen-ā-iṅ.
came-I.

NATIONAL ARCHIVES OF INDIA

FREE TRANSLATION OF THE FOREGOING.

STATEMENT OF TWO WITNESSES.

I.

To-day I went out in the morning to find iron. I went towards the mountain but did not find any, and so we came home. My brother was then sleeping. A snake had bitten him. I applied many drugs and roots, but in vain, and in the evening he died. There were many men in the village, and they all went and saw him. We went to the police station and gave information, and the Sub-Inspector came and saw the corpse.

II.

Yesterday I went to cut rice, and he came there likewise, with a stick in his hand. I was sitting under a mango tree. He saw me and said, 'why are you cutting my rice?' I said that it was my rice, and then he struck me with his stick on the forehead. Much blood came out, and I tied my cloth round my head. At the time he struck me, two persons were present, the Goñjhu and the Koṭwāl. I fell down, and the Koṭwāl gave me water. After having become somewhat restored I went home.

It has already been remarked that some corrupt specimens of the so-called Brijiā dialect have been forwarded from Palamau. I am not able to make anything out of them, and I therefore simply reproduce the beginning of the first of them, a version of the Parable of the Prodigal Son.

Very little can be said regarding the inflexion of nouns and pronouns. There is apparently a locative suffix *en;* thus, *dīhīrīā-en*(*sic.*), in the country; *luchā-en,* in riotousness.

Īāṅ is translated 'my', 'thy', and 'his'. For 'his' we also find *āj*. *Īāṅ* therefore probably means sometimes *iṅā,* my, and sometimes *ach'-ā,* his.

The conjugation of verbs is, if we can trust the specimens, very confused. We find *sen-ā,* I will go, and, he went; *kathā-lā-e,* he said, and, I shall say. There are regular forms such as *uddau-ket-ā,* i.e. *uḍau-ket'-ā,* squandered; *hāṭi-wad-i-ā,* i.e. *hāṭiṅ-wad-i-ā,* he divided to him, side by side with forms such as *jawār-ō,* he collected; *jived-ō-ā,* he revived; *hār-ō-ā,* I broke. Conjunctive participles end in *ōmī;* thus, *biridōmī,* having arisen, and so forth.

It would, however, only be waste of time and paper to try to reconstruct the grammar of the specimens. If they really represent the dialect of anyone, it must be that of such Brijiās as have forgotten their own language.

NATIONAL ARCHIVES OF INDIA

[No. 27.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

ASURĪ (BRIJIĀ) DIALECT. (DISTRICT PALAMAU.)

Okoe hoṛ bāriā seṅgoch' īdan-ā. Hunī-ēdānī hundie āpu-iṅ
One man two sons were. Them-from-among younger father-his
kathā-lā-ē, 'oe baba, huṛū-ōt jē īthān hinibāṇṭ hoeā-ō betē īā dān.'
said-he, 'O father, rice-field which my share may-be that me give.'
Tabē hunī hunī-ēṅ ī-āṅ huṛū hāṭi-wad-i-ā. Purē din rekānā hoew-ā
Then he him-to his property divided-to-him. Many days not (sic.) *passed*
hundiē seṅgoch' chitānā jawar-ō purē saṅgiā senō-an-ā, iwējōā hundēā
younger son all collected very distant went, and there
luchhāen din bītā-lek ī-āṅ huṛū uddāō. Sēnōēn hundēā ēk-dūẽ uddāō-ket-ā
riotously days spent his property wasted. When there all wasted-had
tabē hunā dīhīrīā-en hāpoṛ hōtā-et-ā, iwējōā hunī raṅge-thān-ā, iwējōā
then that country-in heavy famine-arose and he poor-became, and
hunī senō-en-ā hunā dihin īdān-i-ẽ miānāe hoe-an-ā, sērāṅg hunī ī-āṅ
he went that country inhabitants one-to lived, who him his
khāṭāṅ sūkarī kul-tad-i-ā bidā.
field swine sent-him sent.

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Speakers of Kherwārī have also been returned from the Raigarh State. According to local estimates there were 2,000 speakers of Muṇḍārī, and 4,000 whose dialect was returned as Māñjhī, in the State. At the last Census 20 speakers of Brijiā and 22 speakers of Māñjhī were returned instead. It is therefore probable that the Muṇḍārī originally reported is in reality Brijiā, and that that dialect as well as the so-called Māñjhī are now practically extinct. The specimens forwarded for the purposes of this Survey point to the same conclusion. They are extremely corrupt and mixed with Aryan forms and words.

The so-called Māñjhī has hitherto been classed as Santālī. Māñjhī is, however, not a dialect at all, but a title which the Santāls as well as the Asurs, Korwās, and other tribes are fond of applying to themselves. One specimen of the so-called Māñjhī, a version of the Parable of the Prodigal Son, has been forwarded from Raigarh. It is not written in Santālī, but in a form of speech which is much more closely related to Muṇḍārī. It represents the same dialect as a list of Standard Words and Phrases in the so-called Kol or Muṇḍārī, forwarded from the same place. We are therefore justified in considering both as the same form of speech.

It is extremely difficult to classify the dialect in question. It is not pure Muṇḍārī, but more closely related to dialects such as Tūrī, Asurī, and Korwā. Forms such as *huṇḍi-ker-si*, having collected; *del-ker-ā*, left, show the same change of the *t'* in the suffix *ket'* as Korwā. The negative particle, on the other hand, is *kā* as in Asurī. Who? is *koi*, which corresponds to Asurī *okoe*, and so forth. It seems therefore to be most correct to class the dialect as a form of speech between Asurī and Korwa. The figures have been shown under Asurī.

It would be waste of time and paper to go further into detail. It will be sufficient to print the first few lines of the Parable of the Prodigal Son in order to give an idea of this very corrupt and mixed form of a dying language. I give the text almost as I have received it, with only a very few corrections.

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[No. 27.]

MUṆḌÀ FAMILY.

KHERWĀRĪ.

SO-CALLED MĀÑJHĪ DIALECT. (STATE RAIGARH.)

Min ēr-ā barayā lihin-kiṅg tae-ken-a-kiṅg. Kōṛā lihin tātā-go
One man-of two sons-they-two were-they-two. Small (sic.) *son father-to*
kāji-ki-ā-ē, 'ē būā, dē kauṛi-kū paisā-kū hāṭiṅ-talaṅg.' Ēnā tātā
said-he, 'O father, give cowries pice divide-our-two.' Then father
kauṛi-kū paisā-kū hāṭiṅ-anjā. Tayom-tē huḍiṅg tikin kōṛā lihin jammā
cowries pice divided. Afterwards few days small son all
huṇḍi-kēr-si āru sāiṅg ātū tōrāiṅg. Ēnā phuhar kām-rē kauṛi-paisā-kū
collected-having again distant village went. Then evil doing-in cowry-pice-them
at'-kē. Jēb ach'ā hāth-rē paisā aṅker-ā, ēnā rāj-rē khūb dukāl
lost. When his hand-in money not-remained, that country-in big famine
parā-yan-ā. Ini mit'-gi-mit'-gi kisān ghar-rē kamiā thai-yan. Ini kisān
fell. He one-one farmer's house-in labourer stayed. That farmer
ūwāya(*sic.*) barahā charāya-kē toryā-kūl-tā-i-yā. Hēṛē jēprā(*sic.*) barahā.
him pigs feeding-for away-sent-him. Husks ate swine.
Barahā jomē-dēl-ker-ā, lihin jojom-nān man hoēl. Ini jahã̄-kahã̄ kā
Swine eating-left, child eat-to mind was. He in-any-way not
yam-ji-ā-ē.
gets-he.

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KORWĀ.

The Korwā dialect is closely related to Asurī, and is spoken by about 20,000 individuals.

Name of the language.

The word for 'man' is *hoṛ*, i.e., *hâṛ*, as in Santālī. The name Korwā does not therefore appear to have anything to do with that word, which in the west has the form *kōr*. It is perhaps connected with names such as *Kherwār*. We do not, however, know anything about the original meaning of either of those words.

The Korwās use the same honorific title to denote themselves as the Santāls, *viz.*, *Māñjhī*.

The Korwās are sometimes also called *kōṛā-kū*, young men, from *kōṛā*, a boy. The use of this denomination has given rise to much confusion. In the first place the Korwās have been confounded with the Kūrkūs, the most important Muṇḍā tribe of the Central Provinces. Moreover, *kōṛā-kū* is also the plural of *kōṛā*, another form of *kōḍā*, a digger. Now the Kōḍās are a different tribe, but Korwās and Kōḍās are constantly confounded, and it is not always possible to say if the speakers returned from the districts in reality speak Korwā or are Kōḍās. The Kōḍās have been separately dealt with above. See pp. 107 and ff.

Area within which spoken.

The Korwās are found in various parts of Chota Nagpur, especially in Palamau, Jashpur, and Sarguja. They also occupy a tract of country in Mirzapur, to the south of the river Son, and along the Sarguja frontier. The Mirzapur Korwās assert that they have come from Sarguja within the last two or three generations. Some Korwās are also found in Hazaribagh. The number of speakers in that district was originally estimated at 2,950. The local authorities have, however, since then reported that there are no speakers of Korwā in Hazaribagh.

Korwā was also returned from Burdwan and Manbhum. At the last Census, of 1901, the corresponding figures have been shown under Kōḍā. In the case of Manbhum this agrees with information kindly supplied by the Rev. A. Campbell, who further remarks that the Kōḍās of Manbhum speak Muṇḍārī. I have therefore given the figures for both districts under Kōḍā. It is probable that the 395 speakers of Korwā, who were returned from the Sonthal Parganas at the last Census, of 1901, in reality speak Santālī. The principal home of the Korwā tribe is, accordingly, Palamau and the tributary States of Jashpur and Sarguja. In Palamau, they are almost exclusively found in the south, on the Sarguja frontier, and in Jashpur most of them reside in the table land of Khuria.

The hill Korwās of Sarguja believe that they are descended from a scare-crow set up to frighten wild animals by the first men who raised crops in the State. The same tradition is also current among the Asurs. The Korwās claim to be the original inhabitants of the country they occupy.[1] Mr. Risley remarks that this their claim 'is in some measure borne out by the fact that the priests who propitiate the local spirits are always selected from this tribe.' Mr. Driver, on the other hand, states that they have traditions about the Mahadeo Hills.

[1] The hereditary Diwān of the State of Jashpur is a Korwā.

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According to the latter authority, 'they are in various states of civilisation, from the Birhor-Koroa of the jungles to the cultivator on the plains who prefers to call himself a "Kisān."

'In Palamau they call themselves Korea-Muṇḍas rather than Koroas, and in Sirguja and Jashpur they like to be called Paharias, the name Korea being looked upon as a term of reproach . . . The Koroas are divided into several sub-tribes, the Pahariā or Bor-koroas, the Birinjia-koroas, the Birhor-koroas, the Koraku-koroas, and the Korea-Muṇḍas. All live amongst the hills and jungles and speak dialects of the Kolarian language. The Dand-koroas or Dih-koroas and the Agaria-koroas live on the low lands, and speak only a dialect of Hindī.'

The so-called Kōṛā-kū Korwās are sometimes also called Kōṛ-kūs. Two hundred and seventy-five speakers of Kōṛ-kū have been returned from Sarguja. They will be included in the Korwā figures from the State.

According to Mr. Crooke, the various sub-tribes of the Korwās do not appear to exist in Mirzapur. The Korwās of that district state that there are only two sub-tribes, *viz.*, Korwā and Kōṛā-kū.

Dialects.

The language of the Korwās is not the same in all places. Many Korwās now use a form of speech which is very closely related to Muṇḍārī and Santālī. They are apparently gradually abandoning their old speech. Specimens of that more refined form of the language will be given below on pp. 158 and ff.

The most idiomatic Korwā is spoken in Jashpur and Sarguja, in the south of Palamau, and in Mirzapur. In the latter district the dialect is known under the name of Korwārī. The Erṅgā sub-tribe of the Jashpur State use a slightly different dialect which is known as Erṅgā or Singlī.

Number of speakers.

According to local estimates and the returns of the Census of 1891, Korwā was spoken as a home tongue in the following districts:—

Bengal Presidency—	
Ranchi	5,016
Palamau	2,000
Jashpur	5,000
Sarguja	6,536
Udaipur	358
Total Bengal Presidency	18,910
United Provinces—	
Mirzapur	33
Grand Total	18,943

At the Census of 1891 Korwā was further returned from Jalpaiguri and from Assam, where it was spoken by non-resident immigrants from Chota Nagpur. The details were as follows:—

Jalpaiguri	603
Assam	181
Total	784

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The estimated number of speakers of Erṅgā in Jashpur was 500. By adding all these figures we arrive at the following estimated total for Korwā :—

Korwā spoken at home	18,943
Korwā spoken abroad	784
Erṅgā	500
TOTAL	20,227

At the last Census of 1901 Korwā was returned from the same districts, and also from the 24-Parganas, Dinajpur, and the Sonthal Parganas. The figures returned from the two former districts were small and the speakers are probably non-resident immigrants from Chota Nagpur. From the Sonthal Parganas 395 speakers were returned. There are no corresponding returns in the caste table, and it is therefore probable that the language figures are due to some misunderstanding. The number of speakers of Korwā returned at the last Census were then as follows :—

Bengal Presidency—		
24-Parganas	49	
Dinajpur	14	
Jalpaiguri	83	
Sonthal Parganas	395	
Ranchi	941	
Palamau	6,647	
Orissa Tributary States	7	
Chota Nagpur Tributary States	7,746	
Total Bengal Presidency		15,882
United Provinces—		
Mirzapur	308	
Assam	79	
TOTAL		16,269
Erṅgā dialect		173
GRAND TOTAL		16,442

AUTHORITIES—

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CROOKE, W.,—*A Vocabulary of the Korwa Language. Journal* of the Asiatic Society of Bengal, Vol. lxi, Part i, 1892, pp. 125 and ff.

DRIVER, W. H. P.,—*The Korkus. Journal* of the Asiatic Society of Bengal, Vol. lxi, Part i, 1892, pp. 128 and ff. Contains a short Korwā Vocabulary.

Language.

It has already been remarked that some Korwās use a form of speech which is closely related to Muṇḍārī and Santālī. That form of the dialect will be dealt with later on; see pp. 157 and ff. I shall now turn to the most characteristic form of Korwā, which is spoken in Jashpur and Sarguja, the south of Palamau, and in Mirzapur.

The specimens printed below are far from being satisfactory. They are, however, the only foundation for the remarks on Korwā grammar which follow.

Pronunciation.—The pronunciation is in several particulars the same as in Asurī. Thus the initial palatal *ñ* is retained, or else changed to *y*. Compare *ñām* and *yām*, get; *ñir*,

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run. A *v* sometimes corresponds to an *h* in Santālī and Muṇḍārī; thus, *vich'-ken-ā*, he came; *vātu*, village. The semi-consonants have only been marked in the Jashpur specimens, and even there in a very inconsistent manner. I have written them in the usual way when there were indications to show their existence. I have not, however, ventured to aim at consistency with regard to the marking of them or to the spelling generally.

'Give him' is *ow-ai-me*, as in Asurī. Compare also *īdān-ā*, is, etc.

Note also the insertion of a *w* in forms such as *katā-waḍ-i-ā*, he said to him; the use of the infix *n* in words such as *anamak'*, thy; *kanalom*, last year, etc.; and the common tendency to change the semi-consonant *t'* in verbal forms to *ḍ*, *ṛ* and *r*. Compare *kasūr-teḍ-ā-ing*, I sinned (Jashpur); *yam-keṛ-ā*, got (Palamau); *katā-ter-ā*, said (Palamau). Compare the remarks under the head of Hō, on p. 118 above.

Verbal tenses in the Jashpur specimens frequently end in *ō*; thus, *āyum-aḍ-ō*, he heard; but *katā-waḍ-ā*, he said; *katā-ter-ā-yō*, he said. It is impossible to decide whether this *ō* is a suffixed particle or represents a change of *ā* or *e* to *ō*.

There are several other peculiarities and inconsistencies in the spelling. They cannot, however, be classed according to definite rules, and I shall therefore only draw attention to the fact. The details will be ascertained from the specimens.

Nouns.—The inflexion of nouns is, mainly speaking, regular. Forms such as *lesan din-ō*, in few days, in the Jashpur specimen, apparently contain the same *ō* as the verbal forms just mentioned. Postpositions such as *kā* (Jashpur), *kiã̄* (Palamau), to; *sudhā*, to (Mirzapur and Palamau), are borrowed, and the dialect is, on the whole, no more pure. Note also the *tō* or *tū* in words such as *apā-tō*, the father; *hopon-tū*, the son. Compare Santālī *tät'*.

Numerals.—The numerals 'four' and following are borrowed. Instead of *pē*, three, we also find the Aryan *tin* in Jashpur.

Pronouns.—The personal pronouns are apparently regular. Thus, *āiṅg* and *iṅg*, I; *alē*, we (exclusive); *abū*, we (inclusive). Note forms such as *iniṅg*, my; *anamak'*, thine, and so on.

In the case of demonstrative pronouns we find the same forms beginning with *m* as in Asurī. Compare *hãe*, *mãe* and *wāe*, he; *man*, that, and so forth.

In the Mirzapur list we find *ya-wa-nē*, who? *ya-r-nē*, whose? *yā-tha-rē*, from whom? They look like Dravidian loan-words. An initial *y* does not appear to belong to the Muṇḍā languages. What? is *chili* or *chila*, compare Santālī *chele*.

Verbs.—The verb substantive is *īdān*, past *doho-tan*, as in Asurī. In Palamau we find forms such as *īdān-mi-ā*, thou art.

The indefinite future tense is regularly formed. Thus, *jom-ā*, he is eating; *duṛup'-kok'-ā*, he is sitting; *chaṛā-kok'-ā*, he is standing; *chalao-ā*, I shall go.

The usual present tense is formed as in Muṇḍārī. Thus, *riịh-raṅg-jom-tan*, they feast and eat. In Jashpur *tā* is commonly used instead of *tan*, and such forms often have the meaning of a future. Thus, *gujuk'-tā*, I am dying; *katae-tā*, I shall say to him. Compare Khariā. The suffix *tā* in Jashpur sometimes also has the meaning of past time; thus, *doho-tā*, was; *bol-tā*, entered.

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The various stages of past time are denoted by means of the same suffixes as in Santālī and Muṇḍārī, though we cannot, of course, expect to find instances of all the various forms in use in those languages.

In the first place we have the simple past formed by adding the suffixes *eḍ, aḍ, en (yān), an.* Thus, *sen-eḍ-ā,* went; *ow-ad-i-ā,* gave to him; *mesa-en-ā,* joined; *goch'-yān-ā,* I am beaten; *kud-ān-e,* he has come.

Such forms frequently have the meaning of a present; thus, *goj-yan-ā,* I die; *im-yad-ā,* he gives; *chalāo-en-ā,* goes.

The Muṇḍārī suffix *tet'* occurs as *ted, teḍ, teṛ,* and *ter.* Thus, *sab-ted-ā,* I have seized; *raṅgech'-tiḍ-i-ā,* it hungered him, he was hungry; *sen-teṛ-ā,* I have walked; *rak'-ter-ā,* he called. In Palamau we find forms such as *yal-yam-te-ā,* he caught sight of him. Compare the forms ending in *tā* in Jashpur mentioned above. Note also forms such as *ṭhurāo-tar-ā,* collected (Jashpur). In Palamau we also find *sen-ten-ā,* he went, and so on.

The suffix *ket', ken,* etc., occurs in forms such as *byāh-ked-e-ā,* he has married her; *īdān-kī-ā,* said; *yam-keṛ-ā,* got; *surtā-ker-ā,* he came to his senses; *goch'-ken-ā,* he died; *vich'-ken-ā,* he has come, and so forth.

Forms such as *tilā-gad-ā,* I have taken; *ñam-gaḍ-ō,* he got, and so forth, apparently contain the suffix *kat'.*

The remoter past is formed by adding the suffixes *let', len,* etc. Thus, *ñil-li-ā,* i.e. *ñil-lich'-ā,* he saw him; *chalāo-len-ā,* he went; *goj-len-ā,* he had died, and so forth.

Note finally forms such as *ñam-nen-ā,* he was found; *tōrā-yō,* he went; *mamak'-yō,* he was cutting, and so forth.

The imperative is regular. Thus, *ow-ai-mī,* give him; *hāṭiṅg-wā-iṅg-mē,* divide to me, etc. In Palamau and Mirzapur we find forms such as *asuli-āṛā,* keep me; *jomi-āṛa,* eat.

The noun of agency is formed as in Asurī. Thus, *huḍiṅg-āi,* the younger.

The negative particle is *mē* in Jashpur, *minē* in Mirzapur, and *menē* or *nē* in Palamau. Compare Khaṛiā. We also find *alo* in forms such as *alo-i bol,* he did not enter.

It will be seen that Korwā is closely related to Asurī, and there can be no doubt regarding its classification as a form of Kherwārī. For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son received from Jashpur; the second is a popular tale from Palamau; and the third is the statement of an accused person in the Korwā or Korwārī of Mirzapur. All the specimens are rather corrupt. They are, however, quite sufficient to allow us to judge as to the general character of the dialect. A list of Standard Words and Phrases from Mirzapur will be found below on pp. 241 and ff.

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[No. 28.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN I.

(JASHPUR STATE.)

Mi(t') hoṛ-rikinak' bar hoṛ-kin doho-tā. Huḍiṅg-āi beṭā-t apā-t
One man-of two men-they-two were. Small-the son-his father-his
saṅgē katā-ter-ā, 'e bābā, dēĩ, itāḍō hāṭiṅg-wā-iṅg-mē.' Lãich'-ku
near said, 'O father, please, this-all divide-to-me-thou.' To-the-sons (sic.)
hāṭiṅg-aḍ-ō apā-tō. Lesan din-ō huḍiṅgāi-yō jamak' ṭhurāo-tar-ā aur
divided-to-them father-the. Few days-in small-the-also all gathered and
jabar laṅkā-e sen-eḍ-ā aur jamak' hāṭiṅg-chābā-go(t')-teḍ-ā. Jamak'
great distance-he went and all to-distribute-finished-quickly. All
chābā-o(k')-te hānā rāij-ō baṛā akāl-en-ō, raṅgech'-tiḍ-i-y-ā. Hãe hānā
finished-being-on that country-in heavy famine-arose, it-hungered-him. He that
rāij-ra(k') mi(t')-hoṛ hoṛ saṅge mesā-en-ā. Tab hãe hãe-yā katā-ter-ā-yō,
country-of one-man man with joined-was. Then he him-to said-he,
'ḍa-mē, sukrī-kū sarāo-kū-mē loyoṅg-hoṛ.' Tab sukrī-kū jom-kē-ā hānā hēṛē
'go, swine feed-them-thou field-ward.' Then swine ate those husks
ñām-kū-rē-do hãe jom-kē-ā. Man mē-i ñām-gaḍ-ō. Nihū hãe surtā-kēṛ-ā,
getting-them-if he eaten-would-have. That not-he got. Then he sense-became,
nak'ak' uṛī-kā-e katā-yā, 'āiṅg bābā-ra(k')-ku jom-tā haṛwāhā-kū nak'ak' lakan;
this wise-he said, 'my father-of-they ate servants this much;
iṅg-do raṅgā-iṅg guju(k')-tā. Iṅg rim-u(k')-tā-iṅg, bābā-kā-iṅg
I-on-the-other-hand hungering-I die. I shall-arise-I, father-to-I
sen-tā, āru hãe-kā-iṅg katā-e-tā, "Bhagwān aikē-rē kasūr-teḍ-ā-iṅg, am-kā
go-shall, and him-to-I say-to-him-shall, "God near sinned-I, thee-to
hõ. Am beṭā ab-iṅg nō-hōe. Iṅg-do-hõ kowā haṛwāhā rakhāo-iṅg."' Hãe
also. Thy son now-I not-am. Me-also some servant keep-me."' He
rim-len-khan apā-tākā torā-yō. Hãe apāt jabar laṅkā-te hãe ñil-li-ā, āru
arisen-having father-near went. His father very far him saw-him, and
katā-ter-ā-e, 'iṅg beṭā wai(ch')-ki-ā, mahre-ma.' Ñir-tem-to hãe-rā hoṭo-re sābārā
said-he, 'my son has-come, lo.' Running his neck-on embraced
hōen-ō āru taem-te-do ãiyok'-eḍ-i-ā. Aru apā-tō beṭā-tāe katā-wāḍ-ā, 'iṅg
became and afterwards kissed-him. And father-the son-his said-to, 'I

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Bhagwān oṛa(k')-rē-iṅg kasūr-len-ā-iṅg, āru am met'-tē. Āru ab-do am beṭā-iṅg
God's house-in-I sinner-was-I, and thy sight-in. And now thy son-I
nō-hōe.' Tab haṛwāhā-kū apā-t katā-ter-ā, 'nāpāe nāpāe sonhēpē uḍuṅg-goḍ-ō
not-am.' Then servants father-his said, 'good good clothes take-out
mãĩ tik'-rē mudam tusiṅg-goḍ-ō aru kaṭ-re-m jutā tusiṅg-goḍ-ō. Dē abū
his hand-on ring put-on and foot-on-thou shoe put. Come we
jom-ā-bū, āru nāpāe karī-bū. Dohonā-do-iṅg beṭā goch'-ān-āi, khān-ō
eat-shall-we, and well shall-make-we. Because-my son died-had-he, now
jiāo-yān; āru keṛe-yān-ō, khān-ō ñām-nen-ā.' Ma-kuā man-kū rījh-raṅg-jom-tan.
revived; and lost-was, now found-is.' Then they feasting-eating-are.

Hān-melā hãẽ-ra(k') maraṅg beṭā loyoṅg-rē dohon-ā. Hān-melā ãĩ oṛa(k')-rē
That-time his big son field-in was. That-time he house-to
wai(ch')-eḍ-ā, khān-ō mãdāṛ-wīrī āyum-aḍ-ō. Āru haṛwāhā-kū mit' hoṛ-e
came, then drum-dancing heard. And servants(-of) one man-he
rak'-ter-ā āru homor-teḍ-i-y-ā, 'nai kareyā-tāi-yō?' Hãẽ katā-ter-ā, 'am
called and asked-him, 'this what-is-being-done?' He said, 'thy
wāg wai(ch')-ki-ā, āru nāpāe nāpāe kud-ān-e, hānā-oṛī am apā-t
younger-brother come-has, and well well is-come, therefore thy father-his
jom-ā.' Tab hãẽ ukik'-ān-ō āru oṛa(k')-rē mē bol-tā. Tab hãẽ-y-a(k')
eats.' Then he angry-became and house-in not entered. Then his
apā-t uḍuñ-en-ā āru tayom-te suḍhāri-āi-y-ō. Beṭā-tō apā-tē katā-waḍ-ā,
father-his out-came and afterwards entreated-him. Son-the father-to said,
'nāmin basar-iṅg am-rā-iṅg kām-ter-ā; kōnō din dēkhā am hukum mē-iṅg taṛāo-
'so-many years-I thy-I service-did; any day see thy order not-I broken-
agaḍ-ā. Hānā-rē-hõ mi(t')-gōṭ paṭhrū hon mē-m hāṭiṅg-aḍ-i(ñ)-yā, nē iyār
have. That-in-even one-piece goat young not-thou gavest-to-me, that friends
saṅgē ko-āndo-iṅg jom-ki-y-ā. Nak'i beṭā-am wai(ch')-eḍ kī am bhōj-ñop-eḍ-ā;
with feasting-I eat-might. This son-thy came that thou feasted-drank;
am beṭā dēkhā kasbin-kū am jīnā jom-chāb-eḍ-ā.' Tab hãẽ hãẽyā
thy son see harlots thy living feed-finished.' Then he him
katā-waḍ-ā, 'e beṭā, am-gā sab-din iniṅg saṅgē dohon-tā, āru iṅg-ra(k')-do ān
said, 'O son, thou all-days me with art, and mine that
am-ra(k'). Alē holē man-teḍ-ā, dohonā-dō am wāg goch'-ān-ā-i,
thine. We so entertained, because thy younger-brother died-he,
khān-ō jiyāo-yān; āru keṛe-yān-ō, khān-ō ñām-nen-ā.'
and lived; and lost-was, and found-was.'

NATIONAL ARCHIVES OF INDIA

[No. 29.]

MUṆḌĀ FAMILY.

KHERWĀRÎ.

Korwā.

Specimen II.

(District Palamau.)

A POPULAR TALE.

O bhāi, chili-ṅ kahne-ā. Tisiṅ iyã ādījā bora(k') iṅ bor-ā kē
O brother, what-I shall-say. To-day such false fear I fear that
jekrō bāyā mēnī ṭebhō-ā. Chīli-ken-ā, kē hōlā tikin-iṅ
what-of description not can. What-happened, that yesterday noon-I
buru dubich'-dubich' bāzār sen-ter-ā. Buru-tiṅg kūl hedi-gati
mountain towards bazar went. Mountain-on tiger very-loudly
ādūmi-ān-ā. Iṅ bōnum hōṛ-kū doho-tan-ā, mẽnē bora(k') hāp'-(a)d-i(ñ)-ā. Paraṅ
roared. We many men were, not fear caught-me. But
tisiṅ hen hōr-te iṅ gēḍēj māmā-iṅ gã̃o tikin mit'-hōṛ sen-ten-ā. Jakhan
to-day that way-in I own (?) uncle-my village noon one-man went. When
buru dubich' nāī āḍī sen-ten-ā chanak bōnum khar-barāo-tiṛā birū sa-rē
mountain towards river bank went suddenly very loud-noise forest side-on
sōtī sa-rē ājōm-ter-ā. Iṅ-do nayaṅ samjhāō-gad-ā kē kūl vech'-ten-ā, aur
river side-on heard. I thus thought that tiger come-has, and
iṅ hap'-ter-ā. Tij-iṅ tarvār doho-tan-ā, mīnẽ ausar doho-jan-ā kē
me caught. Hand-my sword was, not opportunity was-for-me that
bōkhār-re uruṅ-gad-ā. Jīṅg chhaṭpaṭāo-en-ā, boro(k')-ken-ā; kāṭh niar iṅ
scabbard-from took-out. Heart-my throbbed, feared; wood like I
chaṛā-kin, kūl bēgār yal-tir-ā boke-keṛī-yan. Jakhan chōkōi dērī-ā iṅ
stood, tiger without seeing bewildered-became. When little time-passed I
henā seṇḍa yāl-wād-ē-yā, takhan iṅ yāl-tir-ā, mit'-ṭāṅ haṛam Sonthal hākū-kū
that side looked, then I saw, one old Santāl fishes
yārī-yānā sōtī da(k') tanayā doho-tan, wahī buru-tēṅg bārilō-jōra-yān-ā.
to-kill river water damming was, which hill-top-from falling-was.
Ti-kiyarā jē dirī ōta-rē adādīj-eṛ-ā, sē-tī dirī bīs hã̄th bārī
Therefrom which stones below was-throwing, those stones twenty cubits from
harharāo ōt-rē agrū-len-ā. Jakhan inā yal-ter-ā, takhan khātir-ten-ā;
sounding ground-on falling-had-been. When this saw, then was-comforted;
deyā phūr-sāt-len-ā, iṅ iniṅg neyā ṭebhok' dahayārayā iniṅg sāhas kaī landā-yān-ā.
again became-active, I myself this matter remembering my courage at laughed.

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FREE TRANSLATION OF THE FOREGOING.

What shall I say, brother? To-day I have had such a shock from false fear that I cannot describe it. What happened is this.

Yesterday I went to the bazaar in the direction of the mountain, and heard the roar of a tiger from the mountain. We were many men together, and so I did not fear. But to-day at noon, I went alone by the same road to my uncle's village. When I approached the river near the mountain, I heard a very loud noise from the same direction. I thought that the tiger had come to catch me. I had a sword in my hand, but had no time to draw it from the scabbard. My heart began to beat violently, and I was so terrified that I stood like a stock and became quite senseless, though I did not see the tiger. After some time I looked in that direction, and I saw an old Santāl who was damming up the water of the river that came from the top of the mountain, to catch fish. He was therefore throwing stones down, and they were falling with a loud sound at a distance of twenty cubits. I was then comforted and came to myself, and laughed at my own courage.

NATIONAL ARCHIVES OF INDIA

[No. 30.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN III.

(DISTRICT MIRZAPUR.)

STATEMENT OF AN ACCUSED PERSON.

Rupiya Udbegi minē tilā-gad-ā. Chili-laga tila-tila? Naa mamla polis
Rupees Udbegi not took. What-for should-take? This matter police
jachao-kid-a. Ne hoṛ adit kahne-re. Iṅ mari nokar-yan kam
judged. These men false tale-in. I old servant-being work
nees-do achchha banao-kin-a. Pe-khe rupiya pao-eṅ-a. Iṅ
this-year (i.e. *always*) *well did. Three-times money got. I*
bidik chor-ko sab-ted-a. Iṅ-on-do iṭa-g-i-do aloi rakhwar. Kanalom
many thieves seized. Me-like other not watchman. Last-year
dewan bari-ṭāṅ rupiya ow-ad-i-a. Nees-do heni sudha rupiya assi-y-a.
Dewan two rupees gave-to-him. This-year him to rupees asked.
Hen hoṛ rupiya-tiṅ minē im-yad-a, nena khatir nalis-kid-a. Na-an
This man rupees-my not will-give, this sake-for complained. This
ori-te kini hoṛ mini nalis-gad-i-ya. En dih-ren-ku hoṛ homor-
way-in any man not complaint-made. This place-of-they men may-
ku-an. En dih-ren-ku hoṛ pe-ṭāṅ hoṛ na-an vi(ch')-kin-a, or
be-asked. This place-of-they men three men here come-have, and
mīyat' ghaṛi-re mīyat' hoṛ vech'-a. Ne hoṛ am sudha chikan
one moment-in one man will-come. This man thee to the-fact
ṭibu-a.
tell-can.

FREE TRANSLATION OF THE FOREGOING.

I have not taken Udbegi's money. The matter has been tried by the police, and these men bear false witness. I am an old servant and always did my work well. I have got rewarded three times. I have seized many thieves, and there is no village watchman like me. Last year I lent the Dewan two rupees, and this year I asked him for them. He, however, would not pay, and therefore he filed this complaint. Such a complaint has never before been made. My fellow-villagers may be asked. Three of them are present here, and one more will be here in a moment. He will be able to tell you the truth.

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It has already been mentioned that some Korwās speak a dialect which is much more closely related to Muṇḍārī and Santālī than is the case with the specimens printed above. Two versions of the Parable of the Prodigal Son in this more refined Korwā will be printed below. The first has been prepared by the Rev. J. DeSmet, and represents the dialect as spoken in Sarguja and Jashpur; the second was taken down in Hazaribagh by Messrs. Shaw and Bajray, and is stated to have been written in the so-called *Kōṛākū ṭebok'*, *i.e.*, the language of the Kōṛākū. The word *ṭebok'* is commonly used in the dialect of the so-called Tisiās, a sub-tribe of the Erṅgā Korwās. See below. There are now no speakers of Korwā in Hazaribagh. I have, however, printed the specimen because it is a very good one. The semi-consonants are marked with much more consistency than in the specimen prepared by Mr. DeSmet where I have restored them from Muṇḍārī and Santālī. Thus I have written *tuluch'* instead of his *tulu'*; *amak'ak'* instead of his *amaa'*, thine, and so on.

Though the two specimens in question do not partake of all the peculiarities of the other Korwā specimens there can be no doubt that they represent a closely connected form of speech. Thus we find *anamak'*, thine; *hopon-tō*, the son; *idan-a*, is; *haṭiṅ-wad-kin-a-e*, he divided to them; *bana-en-a*, they do; *huḍiñ-aei(ch')*, the younger, and so on. Mr. DeSmet states that 'you two' is *aban* as in Asurī. In his specimen we find forms such as *mak'-awa-kad-ko-a*, he caused them to kill. We have no instances of a causative verb in the other specimens.

According to Mr. DeSmet the negative particles are *baṅ* and *ka*. The Hazaribagh specimen, on the other hand, has *menei*, *men*, as in the other Korwā specimens.

For further details the specimens themselves should be consulted.

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[No. 31.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN IV.

(Rev. J. M. DeSmet, S.J., 1898.) (STATE SARGUJA.)

Mit' hoṛ-ren bar hopon-kiṅ idan-kin-ā. Huṛiṅ-i(ch') hopon-te apa-t-e
One man-of two sons were-they-two. Small-the son-the father-his-he
met-ad-e-a, 'aba, iñ ñam-e-a khurji haṭiṅ-aiñ-me.' Apa-t-do haṭiṅ-
said-to-him, 'father, I shall-get property divide-to-me.' Father-his divided-
wad-kin-a-e. Huṛiṅ din-re huṛiṅ-i(ch') hopon-te sanama(k') jawar-ked-te
to-them-two-he. Few days-in small-the son-the all collected-having
saṅiṅ desom-e sen-yen-a. Han-re ach'-a(k') khurji eṭkan kami-re chaba-parchi-
distant country-he went. There his property bad deeds-in finished-com-
ked-a-e. Ar sanama(k')-e chaba-ke-ate hana disum maraṅ raṅga-kan-a,
pletely-he. And all finished-having that country much famine-stricken-was,
ar raṅge(ch')-ed-e-a. Ar-e chalao-en-a ar hana disum-ren mit' hoṛ thao-re-e
and it-hungered-him. And-he went and that country-of one man place-in-he
doho-ken-a. Huni-do ach'-a(k') ot-re sukri gupi-e kul-ked-e-a. Ar sukri-ko
stayed. He his field-in swine to-feed-he sent-him. And swine
jom-ad-e-a(k') lupu-te lach' bi-o(k')-a-e ñam-la(k')-e, ar okoe-ho baṅ-ko
eating husks-with belly shall-be-filled-he wished, and anyone not-they
em-ad-e-a. Ar-e uṛu-keate-e men-ked-a, 'apu-iñ-a(k') oṛa(k')-re timin
gave-to-him. And-he reflected-having-he said, 'father-my-of house-in how-many
dasi-ko-a(k') pura lad men-a, iñ-do nẽ-re raṅge(ch')'-tiñ goch'-tan-a. Birid-ko(k')-
servants-of much bread is, I here hunger-with-I dying-am. Arise-shall-
a-iñ apu-iñ thao-iñ sen-o(k')-a ar, "e baba," met-ai-a-iñ, "sirima-
I father-my place-I go-shall and, "O father," say-to-him-shall-I, "heaven-
rea(k') ar am thao-re eṭka-ked-a-iñ; taiom-te-do am-reni(ch') hopon leka
of and thy presence-in sinned-I; henceforth thee-of son like
iñ-do na-lage. Am-reni(ch') dasi lekan-te doho-ka-iñ-me."' Ar-e
I-indeed not-at-all. Thee-of servant like keep-me-thou."' And-he
birid-yan-a ar apa-t-e sen-ñam-ked-e-a-e. Oṛo pura saṅiṅ-re apa-te-e
arose and father-his-he went-found-him-he. And great distance-at father-the-he
ñel-ñam-ked-e-a, oṛo daia-wad-e-a, oṛo ñir-daram-ked-e-a-e oṛo hambud-ked-e-a-e, oṛo
see-got-him, and pitied-him, and ran-met-him-he and embraced-him-he, and
cho(k')-cho(k')-ked-e-a-e. Hopon-te koṛa-do, 'e baba,' met-ad-e-a-e, 'sirima-rea(k')
repeatedly-kissed-him-he. Child-the boy, 'O father,' said-to-him-he, 'heaven-of

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ar am thao-re eṭka-ked-a-iñ; taiom-te-do am-reni(ch') hopon leka iñ-do na-lage.'
and thy presence-in sinned-I; henceforth thee-of son like I not-at-all.'

Apa-te-do ach'-ren dasi-ko-e met-ad-ako-a, 'sob-ate bugi lija(k') agu-tab-pe,
Father-the his servants-he said-to-them, 'all-from good cloth bring-quickly-ye,

oṛo lija(k')-e-pe; oṛo ti-re mũdam, oṛo kaṭa-re juta tusiṅ-ai-pe, oṛo
and clothe-him-ye; and hand-on ring, and foot-on shoe put-on-him-ye, and

hoṛmo-akad-e bachru agu-e-pe, ma(k)'-goj-e-pe; jom-ñu-ka-te-bun susun-a.
fattened calf bring-it-ye, cut-dead-it-ye; eaten-drunk-having-we dance-shall.

Ni hopon-iñ koṛa goch'-len-a-e, oṛo jivid-ruaṛ-kan-a-e; ad-len-a-e, oṛo
This child-my boy died-had-he, and alive-returned-has-he; lost-was-he, and

ñam-ruaṛ-kan-a-e.' Aṛ-ko jom-ñu-susun-ked-a.
found-again-has-been-he.' And-they ate-drank-danced.

Maraṅ-ni(ch') koṛa hopon-do ot-re-e dohon-kan-a. Oṛo-e ruaṛ-kaṅ-a oṛa(k)'
Great-the boy child field-in-he was. And-he returned house

japă(k')-re hiju(k')-len-a-e, oṛo sereñ-kan susun-kan-ko-a(k') saṛi-e añum-ked-a.
near came-he, and singing dancing-men-of sound-he heard.

Huni-do mit' dasi-e ra(k)'-ked-e-a oṛo, 'chet'-ko bana-en-a?' men-te
He one servant-he called-him and, 'what-they do?' saying

kuli-ked-e-a-e. Dasi-do, 'boko-m koṛa huch'-kan-a-e,' met-ad-e-a-e,
asked-him-he. Servant, 'younger-brother-thy boy come-has-he,' said-to-him-he,

'apu-m-do asul-akan bachra-e mak'-aka-wad-e-a; 'boko-m bugi-bugi
'father-thy fatted calf-he killed-has-for-him; younger-brother-thy well-well

ñam-ruaṛ-kan-a-e, men-te.' Maraṅ-ni(ch') hopon-do kise-yen-a-e oṛo oṛa(k')
found-again-is-he, saying.' Big-the son angry-became-he and house

bolo(k')-te ka-e ñam-la(k'). Apa-t-do uṛuṅ-khon-te ini-e binti-ad-e-a.
enter-to not-he wished. Father-his come-out-having him-he remonstrated-to-him.

Huni-do apa-te-e met-ad-e-a, 'ñele-me, iñ pura sirima-re ama(k')-iñ kami-
He father-the-he said-to-him, 'see, I many years-in thy-I work-

agu-ad-a, oṛo ama(k') miat' kaji-hõ ka-iñ taṛam-ked-a. En-re-o iñ
carried-on, and thy one word-even not-I transgressed. That-in-even I

gati-ko tuluch' iñ khusina men-te mit' merom hopon ka-m em-ad-iñ-a.
friends with I might-feast saying one goat young not-thou gavest-to-me.

Ne hopon-me-do eṭkan kuṛi-ko tuluch' ach'-a(k') khurji jom-chaba-keate
This son-thy bad women with own property eat-finished-having

huch'-kan-re, miat' moṭao-ked-i bachru ini men-te-m ma(k')-awa-kad-ko-a.'
come-having-in, one fatted calf him saying-thou to-kill-causedst-them.'

Apa-t-do, 'e hopon,'-e met-ad-e-a, 'am-do sab dine iñ thao-re-m dohon-a,
Father-the, 'O son,'-he said-to-him, 'thou all days my place-in-thou art,

oṛo sab iña(k')-a(k') sab ama(k')a(k'). Maraṅ jojoma(k') banao oṛo
and all mine all thine. Big feast to-prepare and

khusi-o(k')-do huch'-len-a. Ni boko-m goch'-len-a-e, oṛo ji-
to-feast came. This younger-brother-thy died-had-he, and alive-

vid-ruaṛ-kan-a-e; ad-len-a-e, oṛo ñam-ruaṛ-kan-a-e, men-te.'
returned-has-he; lost-was-he, and found-again-is-he, saying.'

NATIONAL ARCHIVES OF INDIA

[No. 32.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN V.

(Messrs. S. P. Shaw and S. Bajray, 1898.) (DISTRICT HAZARIBAGH.)

Mia(t')-hoṛ hoṛ bare-goṭa koṛa choṇḍich' hopon-wan-a. He-kin-te
One-person man two boy children sons-were-to-him. These-two-in
huḍiñich' hopon-to apat-tet'-e kahṛi-wad-e-a, 'apa ho, amak' dhan-
small-the son father-his-the-he said-to-him, 'father O, thy property-
me-se iñ-ak' hisa haṭiñ-wañ-me.' Ena-wari-do anech-rak' dhan-e
in-from my share divide-to-me-thou.' Then self-of property-he
haṭiñ-wat'-kin-a. Bonum din-do menei doho-gan-a, huḍiñ-aeich' hopon-tu
divided-to-them-two. Many days not passed-for-him, small-the son
tamani jama-ket'-te saṅgiñ des-e chalao-yen-a, aur hante-re luchpan-
all collected-having distant country-he went, and there riotousness-
te dhan-tae-do-e uṛao-ted-a. Taman dhan-e uṛao-ḥani-ked-a, hena-
with property-his-he spent. All property-he spent-wasted, that-
wari-do hina des-re akal-ted-a-e, aur meni garib-yen-a. Aur men
after that country-in famined-he, and he destitute-became. And he
mia(t') hoṛ thao sen-ka-te doho-tan-a-e. Meni hoṛ-do anech'-ra(k') khet-re
one man place gone-having stayed-he. That man self-of field-in
sukri charawu kol-ted-e-a. Aur meni hoṛ-do sukri jomeyat'-ware busu(p')-tu
swine to-feed sent-him. And that man swine eating-from husks-the
jom-gi sane-ad-e-a. Aur kanae hoṛo men-ko ow-ae-tan-a. Hena-
to-eat wish-seized-him. And any man not-they giving-to-him-were. That-
wari hani hoṛ-do chet'-do pakṛao-en-a aur meni hoṛ-do kãhṛi-ted-a-e, 'iñak'
after that man mind caught and that man said-he, 'my
apu-ñ-ren-ko timin nokar-ko jome-a(k') wari-do adik-te-ko ñame-yat'-a,
father-my-of-they how-many servants food from more-they get,
aur iñ-do reṅgech'-te-ñ gujuk'-tan-a. Iñ rim-kok'-te apu-ñ-thao iñ senuk'-a.
and I hunger-in-I dying-am. I arisen-having father-my-place I go-shall
aur iñ ṭebog-e-a, "apa ho, iñ-do Bhagwan maṛaṅ-re aur am maṛaṅ-re-ñ
and I say-to-him-shall, "father O, I God before and thee before-I
pap-ket'-a, aur iñ-do am hopon ghaite-do mene-ñ bujhaok'-tan-a. Aur iñ-hõ
sinned, and I thy son worthy not-I feel-myself. And me-also-

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nokar-ko hai-te rakhao-tad-iñ-me."' Hena-wari rim-ken-te apa-t tha-re
servants like keep-me-thou."' That-after arisen-having father-his place-he
sen-en-a-e. Aur saṅgiñ-wari ñel-ñam-ked-i-te apa-t-do-e ach'
went-he. And distance-at to-see-got-having-him-on father-his-he himself
moh-wae-tan-a, aur ñir-sen-ken-te hoṭok'-tu-re khaori-ked-i-te ach'
pitied-him, and run-gone-having neck-on embraced-having-him-on himself
chok'-yad-e-a-e. Aur hopon apa-t-tu kãhṛi-wad-e-a, 'apa ho, iñ-do Bhagwan
kissed-him-he. And son father-his said-to-him, 'father O, I God
maṛaṅ-re aur am maṛaṅ-re-iñ pap-ket'-a, aur iñ-do am hopon ghaite-do mene-ñ
before and thee before-I sinned, and I thy son worthy not-I
bujhaok'-tan-a.' Hena-wari-do apa-t-do nokar-ko-tae kãhṛi-wat'-(ko-)a-e, 'sagro chirak'
feel-myself.' That-after father-his servants-his said-to(them)-he, 'all clothes
wari chikana chirak' niwaṛ-ka-te ak-ke-te dhuti-y-e-pe; aur meni ti-re
from good cloth taking-out bringing put-on-him-ye; and his hand-on
aṅgṭhi aur kaṭa-t-re panahi tusiñ-wae-pe; aur abo-do-bo jomok'-a, ar-bo
ring and foot-his-on shoe put-on-him-ye; and we-we shall-eat, and-we
kusik'-a, chele-lagit', iñ hopon-do goch'-yan-a, phin-e jiwaok'-
shall-make-merry, what-for, my son died-for-me, again-he alive-
kan-a; at'-len-a, phin-e ñam-keyen-a.' Hena-wari-do sagro-ko kusi-yen-a.
became; lost-was, again-he found-has-been.' That-after all-they merry-made.

Baḍe-aei(ch') hopon-tu-do khet-re-e doho-tan-a. Ena-wari-e hijuk'-tan-a
Elder-the son field-in-he was. That-after-he came
oṛak'-i teyak'-bañchao-ket'-a, hena-wari-do baja-e añjom-ket'-a, ar-ko enech'-
house-he near-came, that-after music-he heard, and-they dancing-
tan-a, hina gul-i añjom-ket'-a. Aur anech'-renich' mia(t') hoṛ nokaru-do-e
were, that sound heard. And self-of one man servant-he
rak'-ked-i-te ach' homori-yad-e-a-e, 'noa-do-ko chele-yen-a?' Hini
called-him-having him asked-him-he, 'these-things what-are?' He
kãhṛi-tet'-a-e, 'amak'-ai(ch') bhae-do-e me(ch)'-ken-a, aur amak'ai(ch') apu-m-do
said-he, 'thy brother-he come-has, and thy father-thy
jakar jakar khaena-e isin-ket'-a, en-te meni-do besmi pao-ket'-a-e.' Hana-
good good food-he cooked-his, this-for him well received-he.' That-
wari-do-e khĩs-en-a, aur bhitar-do mene-i bolo-gan-a. Hena-wari-do
on-he angry-became, and inside not-he entered. That-on
apa-t-do baher-re uḍuṅ-ken-te manao-ted-e-a-e. Meni apa-t-tet'-e kãhṛi-
father-his outside come-out-having entreated-him-he. He father-his-he said-
wad-e-a, 'ñel-eñ-me apa, namin baris-do-iñ sewa-yet'-me-a, aur kabhi
to-him, 'look-at-me-thou father, so-many years-I serve-thee, and ever
amak' kãhṛi-do mene-ñ tarao-gat'-a. Aur am-do kabhi mia(t')-ṭaṅ merom
thy word not-I broken-have. And thou ever one goat
hopon-hõ mene-m em-gad-iñ-a je gate-ko sudha-ñ kusien menu(k').
young-even not-thou given-hast-to-me that friends with-I merry might-be.

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Nei hopon-me-do, chinaṛi-ko sudha amak' dhan-do-e jom-ket'-a, hãj
This son-thy, harlots with thy property-he devoured, he
mejuk'-mejuk'-te chikan-chikanak' khaena-em taiyar-ket'-a.' Apa-t meni
coming-coming-on good-good food-thou preparedst.' Father-his him
kãhṛi-wat'-a, 'o beṭa, namen dinu iñ huda-m dohon-tan-a. Aur je
said-to-him, 'O son, so-many days me with-thou art. And what
iñ-ak' idana-do anam-ak'-a. Hena-wari-do jaruṛ-me kusi-kok'-te-m dohon-a,
mine is thine-is. That-on proper-thou merry-making-thou should-be,
chele-lagit', am-ak' bhae-do-e goch'-len-a, phin-e jiwao-ken-a; ach' at'-
what-for, thy brother-he died-had, again-he alive-became; he lost-
len-a-e, phin-e ñam-ken-a.'
had-been-he, again-he found-was.'

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ERṄGĀ OR SIṄGLĪ.

The Erṅgās are a sub-tribe of the Korwās. In Sarguja they are stated to be divided into two sub-castes, the Biranjhias and the Tisias.

Erṅgā has only been returned as a separate dialect from the Jashpur State. Local estimates give 500 as the number of speakers. At the last Census of 1901, 173 speakers were returned, *viz.*, 18 in Ranchi and 155 in the Chota Nagpur Tributary States.

The specimens forwarded from the Jashpur State are not good enough to allow us to arrive at certainty about all details. This much, however, is certain that the Erṅgā of Jashpur is essentially identical with the so-called Korwā of that State. We find the same use of *ō* instead of *ā* or *ē* in verbal tenses, and the same change of *t'* to *d*, *ḍ*, *ṛ*, and *r*. Thus, *misā-en-ā-yō*, he joined; *emek'-wad-i-ā-yō*, he has given a feast for him; *kasūr-teḍ-ā*, I sinned; *tātāṅ-kiṛ-iñ-ā*, Santālī *tetaṅ-ked-iñ-ā*, I became thirsty; *maṛāo-tir-i-yā*, he placed him. Compare further *waich'*, come; *wātu*, village; *ñir*, run; *ñām*, get, etc.

The inflexion of nouns and pronouns is the same as in Korwā. Compare *mit' hōṛ-rekenā*, one man-of; *rāij-ō*, in the country; *am-rak'* and *anam-rak'*, thy; *apā-t*, his father; *apa-tam*, thy father; *boho-tukū*, their sister; *apā-tō*, the father, and so forth.

With regard to demonstrative pronouns we may note *hãe*, *mãe*, that; *manā*, this thing; *hānā*, that, etc. 'Who?' is *iyek'*, and 'what?' *chilak*.

The conjugation of verbs is the same as in Korwā. Thus we find the same dropping of the final *n* of verbal tenses. Compare *īdān-ā* and *īdā*, is; *dōhō-tā*, was. *Īdā* is further abbreviated to *dā*, when used as a copula. Thus, *Kaśmīr tumin laukak'-dā*, how far is Kaśmīr? *am babā oṛak'-rē tumin bēṭā-kū-dā*, how many sons are there in your father's house?

The suffix *tan*, *tā*, is commonly used to form a present or future. Thus, *sen-tā*, I go, I shall go; *jōm-tan-ā-iṅg*, I shall eat. A form such as *katāwā-ki-y-ā*, I shall be called, seems to contain the conjunctive suffix *ke*. *Wā*, *āwā* is the well-known Aryan causative suffix.

The various suffixes denoting past time are used as in Korwā. The set *et'*, *at'*, *en*, *an*, occurs in forms such as *sen-eḍ-ā*, he went; *duduk'-aṛ-i-yā*, he suckled him; *hāṭiṅg-ōḍ-ō*, i.e., *hāṭiṅg-wad-ā*, he divided; *mesā-en-ā-yō*, he joined; *ukik'-yan-ā-yō*, he got angry; *bajhāo-yen-ā*, he was ensnared; *goch'-nen-ā*, he died.

The *k*-suffix is likewise in common use. Compare *waich'-ki-yā-yō*, he came; *tātāṅ-kiṛ-iñ-ā*, I am thirsty; *duṛup'-kiy-ā*, he is sitting; *ñām-gaḍ-ō*, he got; *bōlō-gan-ā*, he entered. The initial *g* of such suffixes is, however, perhaps often miswritten for *y*.

The following are instances of the *t* suffix, *kasūr-teḍ-ā*, I have sinned; *katā-teḍ-ā*, *katā-ter-ā*, he said; *ṭuṛāo-tar-ā*, he collected, and so forth.

Compare further forms such as *sōdōr-len-ā*, he arrived; *tōrāyō* and *tōrāyā*, he went; *tōrā-kū*, they went, etc.

The imperative is regular, but no suffix is added in order to indicate the subject; thus, *rakhāw-iṅg*, keep me; *ñaw-āiṅg*, seek for me. Note forms such as *jōm-bū*, let us eat; *tusiṅ-gōḍō*, put on him.

Different verbal bases are apparently formed as in Santālī and Muṇḍārī. Compare *jōjōm*, eat; *tik'l* and *til*, cover, etc.

The negative particle is *mē* as in Korwā.

For further details the student is referred to the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son. The second is a popular tale. I have corrected obvious mistakes and tried to introduce consistency in the spelling. In other respects I have left the specimens as I got them.

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[No. 33.]

MUṆḌĀ FAMILY.

KHERWĀRI.

Korwā.

Specimen I.

Erṅgā or Siṅgli Dialect. (State Jashpur.)

Mit' hōṛ-rekenā bar hōṛ-kiṅg dōhō-tā. Huṛiṅg bēṭa-t apat-tē
One man-of two sons (sic.) *were. Small son-his father-his-to*
kat-ter-ā-yō ki, 'ē abā, dē itāḍō hahāṭiṅg hāṭiṅg-wā-iṅg-mē.'
said that, 'O father, please this-all share divide-to-me-thou.'
Lãich'-kū apā-tō hāṭiṅg-ōḍ-ō. Lēsan dinō huṛiṅg bēṭa-t jhāṛī ṭuṛao-tar-ā
Sons father-the divided. Few days-in small son-his all collected
tahã jabar laṅka-e sen-eḍ-ā-e, ār jhāṛī jōm-ku hāṭiṅg-sābā-gō-teḍ-ā. Jhāṛī
and very far-he went-he, and all eatables distribute-finished. All
sābāō-tē hanā rāij-ō jabar akāl-en-ā. Raṅgech'-ā, guju(k')-tā. Nihu-do
spent-in that country-in heavy famined. Starved, died. Then
hãe hanā rāij-rī mit'-hōṛ hōṛ saṅge mesā-en-ā-yō. Tab hãe hãe-ya(k')
he that country-in one-man man with joined-was-he. Then he his
sukrī sarāwā lōyōṅg-rē wārwōn-ed-ī-ō. Tab sukrī-kū jōm-kē-ā, hanā hēṛē
swine to-tend field-in sent-him. Then swine ate, those husks
ñām-rē-dō jōm-kē-ā. Mē ñām-gaḍ-ō. Taem-tē-dō ōṅgōl-teḍ-ā-yō ach'-mē man-
getting-in ate. Not got. Afterwards came-to-senses his mind-
rē katā-teḍ-ā, 'āiṅg bābā-ra(k')-kū haṛwāhā-kū jabar-kō pāwā-tā-kū jōm-tā.
in said, 'my father-of-they servants much-they get-they eat.
Iṅg-dō raṅgā-iṅg gujuk'-tā. Iṅg rīm-u(k')-tā-iṅg ār āpā-ṅg-kã-iṅg sen-
I hunger-I die. I arise-shall-I and father-my-near-I go-
tā ār hãe-kā-iṅg katā-e-tā, "Bhagwān-kā-iṅg kasūr-teḍ-ā-iṅg ār
shall and him-to-I say-to-him-shall, "God-to-I sin-did-I and
ām met'-tē. Ām bēṭā chēlēmā-ṅg katā-wā-ki-y-ā? Iṅg ām am-a(k') haṛwāhā
thy eye-in. Thy son how-I can-be-called? Me thou thy servants
madhē-rē mit'-hōṛ rakhāw-iṅg."' Hãe rēm-nen-ā-yō apā-tākā tōrāyō.
among one-man keep-me."' He arose father-near went.
Hãe-ya(k') āpa-t jabar laṅkā-te ñil-lī-yā-yō. Ñil-lī-yā, khān-ō sōgā-wad-
His father very far saw-him. Saw-him, then pity-came-
ī-yā, ñir-sen-eḍ-ā-yō tēmtō hōṭō-tē sab-tar-ā-yō mãik'-yōk'-ãiyok'-aḍ-i-yō.
to-him, ran-went then neck-on seized him-kissed.

NATIONAL ARCHIVES OF INDIA

[No. 34.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN II.

ERṄGĀ OR SIṄGLĪ DIALECT. (STATE JASHPUR.)

A POPULAR TALE.

Bārah bahin-kū dohon-en-ā. Tō bārh-ō bahin akū salah-nen-ā, 'dō-bū
Twelve sisters were. Then twelve-the sisters they agreed, 'well-we
pahār, bā̃s-pahār-bū sen. Hēlēt-bū dech'-ā-bū jōm.'
mountain, bamboo-mountain-we shall-go. Sprouts-we gather-shall-we to-eat.'
Dech'-dech'-tē jamā-kū ōlōk' pērēch'-ān. Tō bārah bahin-rē mit'-hōṛ ōdō-
Gathering-in all baskets were-filled. Then twelve sisters-in one-person child-
rē dohon-ā. 'Dō-bū nihu-dō oṛa(k')-bu dēwēr. Tahā̃-dō nihu ōlōk'-bū rēm.'
with was. 'Well-we now home-we shall-go. Then now baskets-we raise.'
Chhēdōlā boho-tuku-ērā jāwā-janamē-ān. Akū sen-ā. 'Iṅg ōlōk'-pē
Youngest sister-their-female was-delivered. They go. 'My basket-you
rēm-got', dāī. Rēm rēm.' 'Nā-rē rēm ānā-dō ērō,' katā-teḍ-ā. 'Tō
raise-quickly, sister. Raise raise.' 'Now raise that yourself,' said. 'Then
hēlēt-iṅg go(k')-lē-kan-rē-dō iṅg jōm-tan-ā-iṅg. Nak'yō bālak ḍembā-iṅg
sprouts-I carry-if I eat-shall. This young baby-I
go(k')-lē-kan-rē-dō raṅgā-iṅg gujuk'-tā. Hēlēt-sōklā-rē-dō tik'l-āṭu-iṅg.'
carry-if hunger-I die-shall. Sprouts-husks-in shall-cover-outright-I.'
Til-tiṛ-i-kān tōrā-kū. Boi-rē sāil dōhōn-ā. Tō sāil katā-teḍ-ā,
Covering-it-when went-they. Wood-in bison was. Then bison said,
'rahā rē pāwan rājā, mātak'-ā chilā sabad?' Sarā-najikāo-nen-ā, tō
'hold-hard O wind king, hear what sound?' Graze-approach-did, then
āyum-ñām-teḍ-ā, 'manwā hōn uṛi āi-rē. Lutur-tē-iṅg gok'-gi-iṅg. Nā-iṅg
to-hear-got, 'man child like Oh. Ear-with-I carry-shall-I. Now-I
asul-ī.' Bathān-rē maṛāo-tir-i-yā-dō, sāil sarā-tōrā-yā. 'Tuwā tataṅ-kiṛ-iñ-ā
will-keep-it.' Cattle-pen-in put-it, bison graze-went. 'Milk thirsty-made-me
tirrī āyā.' Sōnkēmā bā̃swū. Khūr khū̃dē sīṅgh jhā̃ṭē ḍār ṭōṭāyā ōt
O mother.' Golden flute. Hoofs trampled horns shook branches broke earth
ḍōlāon-e bārah gōṭ pahār ghā̃s ae sarāo-len-ā, bārah pukrī dak' ñū-teḍ-ā,
shook twelve piece mountains' grass he grazed, twelve ponds' water drank,
sōdōr-len-ā, ḍembā-kā duduk'-ā̃ṛ-i-yā. Ae hārā-len-ā. Aiiṅg ghōk-tiḍ-i-yā, 'ē āyā,
came, child suckled. He grew-up. Mother said, 'O mother,

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paiṛī ñaw-ā-iṅg, tusiṅgē-tā; sōnhē kijā-wā-iṅg, sõhē-tā-iṅg.' Sāil
paiṛī seek-for-me, shall-put-on; clothes buy-for-me, shall-wear-I.' Bison
sarā-tōrāyā. Hānā tāyam-tē sāil dē-hōr-tē hōṛ sōdōr-len-ā. Bairī
graze-went. That after bison following man came. Enemy
hōṛ lōhā suṛī tulā-teḍ-ā-ē. Chār khũṭ kuntī rōpā-teḍ-ā-ē. Rak'-tiḍ-i,
man iron nails made-he. Four corners nails fastened-he. Called-him,
'tirrī āyā.' Sōn-kēr murlī āyum-teḍ-ā-ē. Sāil sōdōr-len-ā. Sagrō pākhī
'O mother.' Golden flute heard-he. Bison came. All sides
kindrā, kārā pākhī durā-tō. Sāri-ō khũṭ ret'-yan-ā. 'Iṅg-dō, āyā,
went-round, which side entrance. Four corners shut-were. 'Me, mother,
sōr hōṛ ret'-kiḍ-iñ-ā, harāo-kiḍ-iñ-ā sāṇḍāl hērēl ghumāo-kiḍ-iñ-ā.' Hinmin-rē
thief man shut-in-me, stole-me base man hemmed-in-me.' That-time-in
eṅga-t sāil dak'-yan-āik (*sic.*) lōhā-sũṛī-rē bajhāo-yen-ā. Tāyam-tē-dō
mother-his bison entangled-being iron-nails-in ensnared-was. Afterwards
lebdā-yen-ā. Hānak'-rā ērā lāñī katāy-ā, 'bolok'-waich'-mē sāṇḍāl
fell-down. This-on female child says-to-him, 'enter-come base
hērēl. Eṅgā-iṅg-dō ñet'-kiḍ-i-yā. Ab-dō asul-iṅg-mē, nā-lāgā, eṅgā-iṅg-rā
man. Mother-my killedst-her. Now keep-me-thou, this-for, mother-my-of
jiu harāo-go(ch')-teḍ-ā.'
life took-killedst.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time twelve sisters agreed to go to the mountain and gather bamboo shoots to eat. So they did so, and their baskets were all filled. One of the twelve sisters was with child. When they were going to take their baskets and return home, the youngest sister was delivered, and asked them to take her basket, but they told her to do so herself. She reflected, 'if I take the basket with me, I shall have something to eat; if I take the child, I shall die from hunger. I will cover it with shoots and husks.' After having covered the child they went off.

Now there was a bison in the forest. He said, 'O wind-god, what is the sound I hear?' He came nearer grazing, and he heard, 'it is like a child; I shall take and carry it on my ears, and tend it.' He placed it in an enclosure and went to graze. The child cried, 'I am thirsty, O mother, and want some milk.' He gave him a golden flute.[1] With trampling hoofs, shaking its horns, breaking the branches of the trees, and shaking the earth, the bison grazed up the grass of twelve mountains and drank up the water of twelve ponds, and then came and suckled the child. It grew up and said to the mother, 'O mother, go and look out for a Paiṛi for me, I will put it on; go and buy clothes for me, I will wear them.' The bison went to graze, and a man came after it. The wicked man made iron spikes and fixed them at all the four corners of the enclosure. The child called, 'O mother.' The bison heard the sound of the golden flute. He came and went to all corners to look for the entrance, but they were all shut. Said the child, 'a wicked man has shut me up and hemmed me in.' Then the bison was entangled in the spikes and fell down. Said the child, 'enter, O wicked man; you have killed my mother, and now you must keep me, because you have taken my mother's life.'

[1] The text is wrong. The sense seems to be that the bison gave the child a golden flute which it blew when it wanted to call the bison.

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KŪRKŪ.

The Kūrkūs are the westernmost Muṇḍā tribe. Their dialect is spoken by about 100,000 individuals.

Name of the dialect.

The word *Kūrkū* is the plural of *kōrō*, a man, which word is identical with Muṇḍārī *hâṛâ*, Santālī *hâṛ*, a man. The dialect is occasionally called *Kōrō pārsī*, the Persian (*i.e.* non-Indo-Aryan language) of the *Kōrōs*.

Area within which spoken.

The home of the Kūrkūs are the Satpura and Mahadeo Hills. Proceeding from the west we find them in the south of Nimar and in the Kalibhit and Rajaborari forests in the south-west of Hoshangabad, and further in the district of Betul, where they are most numerous in the western portion on the Tapti. Farther east they are found in the Mahadeo Hills in the north of Chhindwara. From the south-eastern corner of Betul the frontier line crosses into Berar, where Kūrkūs are thinly scattered in the Morsi taluka of Amraoti, while they are found in considerable numbers in the Melghat Taluka of Ellichpur and the adjoining parts of Akola. There are only very few speakers found outside this area. Some Kūrkūs were originally returned from the Sarguja State in Chota Nagpur under the name of Kōṛkū. It has already been mentioned that Kōṛkū is, in this case, a miswriting for Kōṛā-kū, one of the names used to denote the Korwās.

Dialects.

There is only one sub-dialect of Kūrkū, the so-called Muwāsī, spoken in Chhindwara. It does not differ much from ordinary Kūrkū. The Nahālī dialect of Nimar is now a mixed form of speech. There are, however, some indications which point to the conclusion that the original base of the dialect was related to Kūrkū, and Nahālī will therefore be dealt with in connexion with this language. It is different from Nāharī, a broken form of Hal[a]bī spoken in the Kanker State, and from Naharī, a Bhīl dialect spoken in Nasīk and Sargana.

Number of speakers.

The number of speakers of Kūrkū has been estimated for the purposes of this Survey as follows:—

Central Provinces—		
Hoshangabad and Makrai	25,300	
Nimar	5,700	
Betul	31,400	
Chhindwara	8,360	
TOTAL CENTRAL PROVINCES		70,760
Berar—		
Amraoti	480	
Akola	1,434	
Ellichpur	35,010	
TOTAL BERAR		36,924
GRAND TOTAL		107,684

The Nimar figures include the speakers of Nahālī.

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The Muwāsī sub-dialect was returned from Chhindwara. The number of speakers has been estimated at 4,000. By adding that figure to those given above for Kūrkū we arrive at the following total :—

Kūrkū proper	107,684
Muwāsī	4,000
TOTAL	111,684

The corresponding figures at the last Census of 1901 were as follows :—

Central Provinces—		
Mandla	14	
Hoshangabad	10,039	
Nimar	17,220	
Betul	21,973	
Chhindwara	1,766	
Nagpur	12	
Makrai	1,646	
TOTAL CENTRAL PROVINCES		52,670
Berar—		
Amraoti	668	
Akola	594	
Ellichpur	27,080	
Basim	1	
TOTAL BERAR		28,343
Central India—		
Bhopal Agency	41	
Bhopawar Agency	1	
TOTAL CENTRAL INDIA		42
Assam		208
Muwāsī of Chhindwara		6,412
TOTAL		87,675

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Language and Literature.

Kūrkū has no written literature, but many old songs have been preserved. The Gospel of St. Mark has been translated into the dialect by the Rev. John Drake.

Kūrkū is a dialect of the same kind as Khaṛiā and Juāṅg. It has not, however, been influenced by Aryan dialects to the same extent as those forms of speech, and is more closely related to Kherwārī than they are.

Since the appearance of Mr. Drake's grammar Kūrkū is a comparatively well-known dialect, and I shall therefore only draw attention to some few characteristic points. For further details Mr. Drake's book should be consulted.

Pronunciation.—The phonetical system is, broadly, the same as in Santālī. *E* and *o* have two sounds each, as is also the case in Santālī. Thus, *hej-äg-äten,* coming from, after he had come; *kōrō*, a man; *mī-kár*, someone. In these examples *ä* denotes the open sound of *ai* in 'pair,' and *e* the sound of *a* in 'table'; *á* is the *a* in 'all,' and *ō* the *o* in 'bone.' There is also a deep guttural *a* which apparently corresponds to the neutral *ạ* of Santālī. It is represented by the sign *ạ*; thus, *ạ-ạ*, yes.

Short and long vowels are often interchanged, and it is said to be frequently difficult or impossible to decide which should be considered correct.

There does not appear to be anything like the law of harmonic sequence observed in Santālī. There are, however, some traces which seem to show that Kūrkū has once, in this respect, agreed with Kherwārī. Compare *gách'* and *gujuk'*, die; *kūr-kū*, men, from *kōrō*, a man. The form *kōrō* closely corresponds to Muṇḍārī *hā́ṛā́*, man. Instead of *ō* we find *á* in *mī-kár*, one man, someone.

The class consonants are the same as in Santālī. In addition to the palatals the dialect possesses the sounds *ʦ* and *ʣ*; thus, *chōtō*, how much? *ʦō*, to prick. This state of affairs is probably due to the influence of Marāṭhī.

Kūrkū further possesses a *zh*, an *ṛ*, an *ṛh*, and the same set of semi-consonants as Santālī. The semi-consonants have the tendency to be replaced by the corresponding soft consonants that has been observed in connected dialects. Thus, *chōch'*, what? genitive *chōj-a*; *bibit'*, rising, genitive *bibid-a*; *kākap'*, to bite, present *kākab-bā*, and so forth. In many cases, however, the semi-consonant is no more heard and is only observable before vowels and consonants when it has been changed to the corresponding soft consonant. Thus, *ūrā*, house; *ūrāg-ā*, of the house.

A *k* often corresponds to an *h* in Kherwārī. Thus, *kōrō*, Muṇḍārī *hā́ṛā́*, man; *kōn*, Muṇḍārī *hā́n*, son; *kāṭiṅ*, Muṇḍārī *hāṭiṅ*, share; *kōrā*, Muṇḍārī *hōrā*, way, and so forth. It will be noticed that the Kūrkū form is more closely related to Muṇḍārī than to Santālī.

Dental and cerebral sounds are very commonly interchanged. Thus *s* and *sh* are very difficult to distinguish. Other specimens commonly write *ṭ* and *ḍ* instead of Mr. Drake's *t* and *d*, and so forth.

Ṅg often becomes *m* before *b*; thus, *baṅg*, not; *bam-bā*, is not.

Nouns.—There are two genders, one denoting animate beings, and the other denoting inanimate objects. The two genders are, however, often confounded.

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The natural gender is indicated in the usual way, by means of different words, or by adding words meaning 'male' and 'female' respectively. In *kōn-jē*, daughter; *bōkō-jē*, younger sister; and so forth, we have apparently a female suffix *jē*. Compare Santālī *aji-t*, his younger sister.

There are three numbers, the singular, the dual, and the plural. Number is only marked in the case of animate nouns. The suffix of the dual is *kiṅg*, and that of the plural *kū*. In Akola we find *kī* instead of *kiṅg*, and in most specimens there is a tendency to replace the dual by the plural. This state of affairs is due to Aryan influence.

Case.—The cases of the direct and indirect object are often left unmarked. Usually, however, the postposition *ken* is added; thus, *kōn-ken*, to the son. Instead of *ken* we also find other forms such as *kē*, *khēn*, *khē*, *khin*, *kan*, and, in Hoshangabad also, *ko*. There can be little doubt that the use of this postposition is due to Aryan influence.

The suffix of the genitive is *a*; thus, *raṅgech'*, hunger; *raṅgej-a*, of hunger. According to Mr. Drake *ā* is used instead in such cases where a final *k'*, which is no more sounded, becomes *g* before the genitive suffix. Thus, *dāg-ā*, of water, from *dā*, Muṇḍārī *dāk'*, water.

The suffix *kā* (in *tūpō-kā*, of ghee; *popā-kā*, of the hole, etc.) is probably Aryan.

The genitive suffix is commonly dropped after vowels. Thus, *abā*, of the father.

The suffix of the ablative is *ten*, which is usually added to the genitive; thus, *kōn-a-ten*, from the son. Instead of *ten* we also find *tan* and *te*.

A locative is formed by adding *en*, or after vowels, *n*; thus, *gãw-en*, in the village; *khiti-n*, in the field.

The suffix *tē*, which probably corresponds to Santālī *tät'*, is apparently used as a definite article. Thus, *bā-tē-ken*, to the father.

Adjectives.—Adjectives do not change for gender, number, or case. Comparison is effected by putting the compared noun in the ablative. Thus, *inī kōrā dī kōrā-ten sārkā kā*, this road that road-from straight is, this road is straighter than that road.

Numerals.—The numerals are given in the list of words. Higher numbers are counted in twenties; thus, *upūn īsā*, eighty; *mono īsā*, five twenties, hundred. Aryan forms are, however, commonly used instead.

Pronouns.—The following are the personal pronouns:—

	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person, nom. . .	*iṅg.*	*ā-liṅg.*	*ā-laṅg.*	*ā-lē.*	*ā-buṅg.*
„ gen. . .	*iṅgya.*	*ā-liṅg-a.*	*ā-laṅg-a.*	*ā-lē(-ya).*	*ā-buṅg-a.*
„ suffix . .	*iṅg.*	*liṅg.*	*laṅg.*	*lē.*	*buṅg.*
2nd person, nom. . .	*am.*		*ā-piṅg.*		*ā-pē.*
„ gen. . .	*am-a.*		*ā-piṅg-a.*		*ā-pē (-ya).*
„ suffix . .	*mī, am.*		*piṅg.*		*pē.*
3rd person, nom. . .	*dīch'.*	*dī-kiṅg.*		*dī-kū.*	
„ gen. . .	*dīj-a.*	*dī-kiṅg-a.*		*dī-kū.*	
„ suffix . .	*ech'.*	*kiṅg.*		*kū.*	

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The suffix forms of the personal pronouns are used in order to denote the direct and indirect object with verbs. See below.

The suffix *kā* can be added to the personal pronouns in order to emphasize; thus, *iṅg-kā*, I myself.

Demonstrative pronouns are *inī*, this; *in-kiṅg*, these two; *in-kū*, these: *dīch'*, that (animate being); *dī*, that (inanimate object); *nijä*, this very; *hujä*, that very. Other forms are *inhī̃*, this; *minī*, that, both recorded from Akola. *Minī*, dual *min-kiṅg*, plural *min-kū*, is commonly used as a suffix in order to form relative participles and nouns of agency; thus, *ād-jen-minī*, the lost one; *urāg-en-min-kū kūr-kū*, house-in men, the men in the house. Instead of *minī* we often find *ītaich'* or *ech'*; thus, *bīt'-ken-ītaich'*, one who has risen; *dīch' enen-ech' dān*, he here-man was, he was here.

Interrogative pronouns are *yĕ*, who? *chōch'*, what? *tōnēch'* (animate), and *tōnē* (inanimate), which? *chōtō*, how much? how many? and so forth. *Āmāe*, who? and *antūne*, who? have been recorded from Betul. Indefinite pronouns are formed by adding *kā* to the interrogative ones; thus, *tōnēch'-kā*, someone; *yē-kā*, anybody.

There are no relative pronouns. The various tenses and the nouns of agency are used instead.

Verbs.—The conjugation of verbs is simpler than in Kherwārī. Thus there are no traces of the categorical *a*; the direct and the indirect objects are not distinguished, and, in a similar way, the same form is used to denote the passive and middle voices; the number of inflexional bases is more restricted; and the subject of the verb is not indicated by means of pronominal suffixes. On the whole, however, the conjugational system is the same as in Kherwārī, and even the common suffixes are easily recognizable.

The subject of the verb is not usually indicated in the verb, but in *iṅg tich'-kān-iṅg* and *iṅg tā-kān-iṅg*, I am, *iṅg* is commonly added as in Kherwārī. Similarly the number of the subject is indicated by adding the usual dual and plural suffixes in the case of the verb *tich'-kā* or *tā-kā*, to be; thus, *dī-kū tich'-kā-kū*, they are. According to Mr. Drake such forms are only used in the third person. Other sources also give forms such as *ābuṅg tā-kā-kū*, we are.

The direct and indirect objects are usually, but not always, indicated by adding the suffix forms of the personal pronouns. No suffix is added if the object is an inanimate thing. The suffixes are usually dropped in the reduplicated form of the base, and there is apparently a strong tendency to discard them altogether.

In such forms as end in a vowel a consonant is inserted before suffixes beginning with a vowel. Thus the suffix of the first person singular in such cases becomes *niṅg*, and that of the third person *nech'* or *dīch'*. *Dīch'* is identical with the full form of the pronoun. The initial *d* is, however, probably due to the existence of an old final *t'* in such tenses, which has been preserved under the influence of the pronoun. The *n* which is inserted before *iṅg* and *ech'* is perhaps also derived from an old *t'*. Compare the tendency stated to exist in Muṇḍārī to pronounce the semi-consonants through the nose. It is, however, also possible that the use of *n* in such cases is due to a confusion between the transitive and intransitive forms of the verb.

A few examples will be sufficient to show how the pronominal suffixes are used in Kūrkū. Compare *dīch' tōl-mī-bā*, he binds thee; *iṅg tōl-ē-dīch'-bā*, I bind him; *dīch' iṅg-*

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ken tōl-kä-n-iṅg, he bound me; *sāhibō iṅg-ken ināṁ iw-ä-n-iṅg dān*, the sahib gave me a present; *am-a kaurē dīch'-ken ghāl-ech'*, show him thy shoes, and so forth.

Conjugational bases.—The active and passive voices are distinguished as in Kherwārī. The suffix of the passive base is *ū* or *yū*; thus, *guj-ū*, to die; *mū-yū*, to enter; *kŭl-yū*, to be sent; *tol-yū*, to be bound. Forms such as *dug-ūg-en*, into appearing; *tōl-yūg-a*, of the binding, and so forth, show that the final *ū* has originally been followed by a guttural semi-consonant *k'*. Compare Kherwārī *ok'*, *uk'*, *og-ok'*.

Reduplicated bases are of frequent occurrence. Thus, *bī* and *bī-bī*, to fill; *jōm* and *ju-jum*, to eat; *kūl* and *ku-kul*, to send; *bīt'* and *bi-bit'*, to rise.

The use of the infix *p* in order to form reciprocal bases is less common than in Kherwārī; thus, *āraṅg*, to abuse; *ā-pa-raṅg*, to quarrel.

Causative bases are formed by prefixing *ā* or by suffixing *kī*. Thus, *nū*, to drink; *ānnū*, to give to drink; *bīt'*, to rise; *bit'-kī*, to raise.

A transitive force is usually also attached to the *ē* which is often added to the original base; thus, *ōl* and *ōlē*, to write. Compare, however, *bīt'* and *bid-ē*, to rise; *hē* and *hejä*, to come, and so forth.

Inflexional bases.—The various inflexional bases can be used as nouns, as adjectives, and as verbs. No such thing as a categorical *a* exists to show that such forms are used in the function of a verb.

Future and indefinite present.—The simple base is used as a kind of subjunctive. Thus, *dīch' bīt'*, he may, or should, rise; *dīch' shene*, he may go. A suffix *bā* is usually added in order to form a present or future base. Thus, *dīch' bīd-bā*, *dīch' bīd-ē-bā*, *dīch' bi-bid-bā*, he rises, he will rise. In Hoshangabad we find *wā*, *ō*, or *wō* instead. Thus, *bhanē-wō*, I shall say; *kumā-ō*, I shall strike; *ḍōḍ-ō*, he sees, and so forth.

Past time.—As in Kherwārī, there are three different sets of suffixes denoting past time, one beginning with a vowel, another beginning with *k*, and the third beginning with *l*. The *l*-suffix only occurs in forms such as *ō-len*, *ō-lä*, went; *sā-lä*, brought, and so forth. It can therefore be left out of consideration.

According to Mr. Drake the *k*-suffix has the same significance as the suffix beginning with a vowel. The latter suffix begins with *e* or *ye*, instead of which some specimens have *ya*. *Jen* is sometimes substituted for *yen*, especially after consonants. Thus, *sod-yen* and *soḍ-jen*, fallen.

The past suffixes have one form ending in *en*, which is used with an intransitive or passive sense, and another form ending in *ä*, which corresponds to Kherwārī *et'*, and is used with an active or transitive meaning. It has already been remarked that an *n* is added to *ä* before suffixes beginning with vowels. Compare *dīch' gō-en*, he died; *dī awal-yen*, it was good; *dīch' tōl-yen*, he was bound; *dīch' bid-jen*, he rose; *iṅg gō-ä-kū*, I killed them; *dīch' bī-ä-n-iṅg*, he forsook me; *dīch' bīt'-ken*, he rose; *dīch' tōl-kä-piṅg*, he bound you two, and so forth.

The specimens printed below are very inconsistent in the spelling of these suffixes. Thus we find *kin*, *kan*, *khen*, *khan* instead of *ken*, and so forth. Compare also *dij-ā ṭī ṭōl-ē-khō*, his hands we bound, in the third specimen.

Compound tenses are formed by combining the inflexional bases with auxiliaries. The most common auxiliary is *tich'-kā* or *tā-kā*, is. It has already been noted that suffixes denoting the subject are sometimes added to this form. The simplest form of

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the copula is *kā*, past *dān*; compare Santālī *kan*, is, Asurī *ī-dān*, is, and so forth. Other auxiliaries are *sen*, which is used like *kā*, and *lap-ken* or *lap-jen*, began. Thus, *dīch' bīt'-ken kā*, he has risen; *dīch' bibit'-dān*, he was rising; *dīch' dān-sen*, he has been; *dīch' bīt'-lap-ken*, he is rising. Instead of *dān* we sometimes find *jā*; thus, *gō-yan-jā*, had died.

The various bases are also used as imperatives; thus, *bīt'*, *bīd-ē*, *bibit'*, rise; *tolyū*, be bound; *tōl-kī*, bind; *ī-lē*, give, and so forth. The suffix *ē* is very common in the imperative, not, however, in the middle and passive voices. In the case of transitive verbs, *kī* is preferred.

The negative imperative is formed by prefixing *bakī* to the base; thus, *bakī totol*, do not bind.

The **negative** particle is *baṅg* or *hē-baṅg*, which sometimes precedes and sometimes follows the principal verb. Thus, *dīch' baṅg tōl*, he does not bind; *dīch' baṅg tōl-dān*, he was not binding. *Baṅg* can, of course, be inflected as a verb; thus, *dī awal baṅg-ū*, that is not good; *baṅg-en*, was not; *awal-yen baṅg* or *awal baṅg-yen*, it was not good, and so forth. In the past tense, however, it is more common to add *dun* to the base; thus, *dīch' baṅg bīt'-ken* or *dīch' bīt'-dun*, he did not rise.

For further details the student is referred to Mr. Drake's grammar and to the specimens which follow. The first is a version of the Parable of the Prodigal Son from Ellichpur for which I am indebted to the Rev. J. Drake. The second is a short tale in the Kūrkū dialect of Nimar; the third is the deposition of a witness, forwarded from Akola, and the fourth is a short tale from Hoshangabad. The fourth specimen is rather corrupt. A list of Standard Words and Phrases from Amraoti will be found below on pp. 242 and ff. It did not originally contain all the forms printed below. The missing ones have been supplied from other lists, and they have been printed within parentheses.

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[No. 35.]

MUṆḌĀ FAMILY.

KŪRKŪ.

SPECIMEN I.

(Rev. John Drake, 1897.) (DISTRICT ELLICHPUR.)

Mīā kōrō-ken bāriā kōn-kiṅg dān. Dō shanī-ītaich' hej-a bā-tē-ken
One man-to two sons were. And younger-the own father-his-to
māndī-wä-n-ech', 'abā, māl-a ātā iṅg-ya dāū-bā, dī iṅg-ken īlē.'
said-to-him, 'father, property-of share my shall-be, that me-to give.'
Dīch' hej-a māl kāṭiṅg-kā̆. Ghōnōch' dīn dā-dun tē shanī kōn
He own property divided. Many days became-not then young son
shabō-kā gōlā-kā̆, dō kālaṅg-kā dēsh-ōn ō-len. Dō dēn hej-a māl
all-whatever gathered, and distant country-in went. And there own property
būrā chāl-ten bid-kā̆. Dō dīch' shabō shīā-kägāten, dī dēsh-ōn
evil behaviour-in squandered. And he all spent-from, that country-in
kāḍ ḳāl bōchō-en, dō dīj-en kamtiyū endā-en. Dō dī dēsh-ō
heavy famine befell, and him-in to-starve began. And that country-of
mīā ṭhār-ītaij-a mēran dīch' milātiṅg-yū ō-len; dō dīch' hej-a khiti-n
one dweller-of near he to-be-joined went; and he own field-in
sukarī-kū-ken gugupī antin dīch'-ken kūl-kä-n-ech'. Dō sukarī-kū jujum
swine tending for him sent. And swine eating
dān, dī sālī-ten dīch' lājō bībī takū dān; dō dīch'-ken yē-kā
were, those husks-from he belly to-fill wishing was; and him-to anyone
īw-ech' baṅg dān. Dīch' usār-en, ma-khan dīch' mhen-en, 'iṅgya
giving-him not was. He became-sensible, then he said, 'my
abā mērā chōtō bhagiya-kū-ken kē āṭā ghatā-ū-bā, dō sarāē-yū ētō
father near how-many servants-to enough bread is-got, and to-be-saved so-much
ghatā-ū-bā, dō iṅg raṅgej-a mār gujū lap-ken. Iṅg bid-bā, dō
is-got, and I hunger-of on-account dying am. I shall-arise, and
abā mēran shene-bā, dō dīch'-ken māndī-wech'-bā, "abā, agāsō samman
father-of near shall-go, and him-to shall-say-to-him, "father, heaven before
dō am-a samman iṅg pāpō dā-kā̆. Dō sutū-ken am-a kōn māndiyū
and thee-of before I sin did. And hereafter thy son to-be-called
lēkān iṅg baṅg-ū. Iṅg-ken am-a mīā bhagiya lēkān dōk-iṅg."' Dō dīch'
worthy I not-am. Me thy one servant like keep-me."' And he
bid-jen, dō bā-tē mēran kē-en. Mētin dīch' kādilin dān, dī khendōn
arose, and father-his near went. But he far was, that time

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dīj-a bā-tē dīch'-ken dō-kä-n-ech'; dō līrābārā-en, dō sarub-jen, dō dīj-a
his father him saw-him; and pitied, and ran, and his
kōirīn gāti-en, dō ṭōṭō ī-lä. Dō kōn-tē dīch'-ken māndī-wä-n-ech', 'abā,
neck-on fell, and kiss gave. And son-the him-to said-to-him, 'father,
iṅg agāsō samman dō am-en dug-ūg-en pāpō dā-kä, dō am-a kōn-tē
I heaven before and thee-with presence-in sin did, and thy son
māndi-yū lēkān iṅg sutūken baṅg-ū.' Mētin bā-tē hej-a bhagiya-kū-ken
to-be-called worthy I henceforth not-am.' But father-the own servants-to
māndī-wä-kū, 'awal-ten awal līj̇ā sālī, dō dīch'-ken ugūr-kī, dō dīj-a
said-to-them, 'good-from good cloth bring, and him-on put, and his
tīn mūndī uri-kī, dō dīj-a nāṅgān kaurē uri-kī. Dō ābuṅg jujum
hand-on ring put, and his feet-on shoes put. And we shall-eat
dō aiya-kū; inī iṅgya kōn gō-en dān, dō ētā jītā-en; dīch' ād-jen
and make-merry; this my son dead was, and again became-alive; he lost
dān, dō ghatā-en.' Dō dī-kū aiyā-ū lap-ken.
was, and was-found.' And they merry-making were.

Mētin dīj-a kāḍ kōn khitin-ech' dān. Dō dīch' hejä lap-ken, dō ūrā
But his big son field-in-man was. And he coming was, and house
mēran hādīr-ū lap-ken, dī khendōn dīch' bājā-sādī dō chusun āñjum-kä.
near arriving was, that time he music and dancing heard.

Dō bhagiya-kū mī-kâr-ken dīch' kon-yän-ech' dō kōkōmarā-en, 'inī māndī
And servants-of one-man he called-him and asked, 'this matter
chōch'?' Dō dīch' dīch'-ken māndī-wä-n-ech', 'am-a bōkō-tē hē-en;
what?' And he him-to said-to-him, 'thy younger-brother-the came;
dō dīch' awal-sajā-ten ghatā-en, inī lagin am-a bā-tē bhānā ī-kä.' Dō
and he good-well was-found, this for thy father-the feast gave.' And
dīch' khijū-en, dō tālān shenē tak-ū dun dān. Inī bärä dīj-a bā-tē
he got-angry, and inside go wishing not-being was. This for his father-the
dārūm-en hē-en, dō dīch'-ken bintī-kä-n-ech'. Dō dīch' māndī-īrā-dōnē
outside came, and him entreated-him. And he said-back-having
bā-tē-ken māndī-wä-n-ech', 'dōgē, ētō ōrōsō-ten am-a kāmō iṅg dāē-lap-ken,
father-the-to said-to-him, 'see, so-many years-from thy work I doing-was,
dō am-a hukūm iṅg tōnē-kā khendōn dēj-dun. Mētin iṅgya kibilī-kū
and thy order I any time transgressed-not. But my friends
gelen iṅg aiyā-ū lagin am iṅg-ken mīā shirī kōn-ken-tai ī-dun.
with I merry-making for thou me-to one goat young-up-to gavest-not.
Mētin butanī-kū gelen am-a māl jōf-en, inī am-a kōn hē-en, dī-kā
But harlots with thy property wasted, this thy son came, that
khendōn am dīj-a antin bhānā ī-kä.' Dō dīch' dīch'-ken māndī-wä-n-ech',
time thou his for-sake feast gavest.' And he him-to said-to-him,

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'kōn, am shabō-kā din iṅg gelen peṛiā-kū lap-ken, dō iṅg-ya shabō-kā
'*son, thou all days me with staying art, and my all*
am-a kā. Aiyā-ū dō ārī-yū awal dān. Am-a bōkō-tē gō-en
thine is. To-make-merry and to-be-glad good was. Thy younger-brother dead
dān, dō ētā jītā-en; dō ād-jen dān, dō ghatā-en.'
was, and again became-alive; and lost was, and was-found.'

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[No. 36.]

MUṆḌA FAMILY.

KŪRKŪ.

SPECIMEN II.

(DISTRICT NIMAR.)

THE HISTORY OF RAN-JĪ OF GOGAIPUR.

Ĩ-yã̃ jōmō Ran-jī ḍī iṅg Junāpānī Beṛār-en pēdāken ḍān. Iṅg ĩ-yã̃ umar bāṅg
My name Ran-jī and I Junāpānī Berar-in born was. I my age not
hāḍē. Mēṭen iṅg-khen yādu-n ṭākhā, ĩ-yã̃ ābā iṅg-khen miyã̃ hēpā-n māṇḍī-ḍān,
know. But me-to memory-in is, my father me-to one time-at said,
iṅg khaṭ baṇḍoko munoy ōrsō ṭāwen ḍāken-ḍān.
I big mutiny five years behind born-was.

Ḍīkhen-ḍo iṅg gal ōrsō ḍān, ĩ-yã̃ ābā iṅg-khē ĩ-yã̃ bārī ṣānī bōkō-kū,
When I ten years was, my father me my two small younger-brothers,
aphai sānī bōkō-jāi-kū ḍī ĩ-yã̃ māy bāynē-ḍō gō-en. Ālē āyambālā miyã̃
three small younger-sisters and my mother leaving died. Our ancestral one
sānī-sāṅg ṭīchā khēṭī ḍān. Mēṭen inhĩ ĩ-yã̃ ābā miyã̃ bohrā ĩ-yã̃ khāṭ ḍāḍā biyābā
small plot land was. But this my father one Bohrā my big brother marriage
aṇṭin, ḍī ĩ-yã̃ ābā gōjūg-ā bārī sāl suṭū mērī-n gō-en, rupyā kolāwen hōtā
for, he my father(-of) death-of two years before cholera-in died, money raising for
girwā ḍō-khē-ḍān. Bā gō-en-lā-kā bohrā jhaṭṭō karjō pār ilī.
mortgage done-had. Father died-after Bohrā immediate debt payment demanded.
Ĩ-yã̃ māy karjō aḍgiyō lāykō bāṅg, ēṭhā khēṭī kāmāy lāykō bāṅg ḍān; ḍī-
My mother debt paying able not, and cultivation doing able not was; there-
ghalyā ḍīj ḍī-khen khēṭī uwā-sākhnē. Mēṭen ālē palāṭiyã̃ lāykō bāṅg-en. Bhāgiyā
fore she him-to field to-take-allowed. But we support able not-were. Service
ḍō jojomā ghaṭaijā aṇṭin gã̃w babāy bocho-ken. Pahilā ālē Kēkrā jūmō gã̃w-en
and food-of getting for village to-leave fell. First we Kekra named village-in
basṭī-ken. Ḍēn iṅg ḍō ĩ-yã̃ māy miyã̃ gaulī ṭhām-en bhāgiyā ḍō-en, ēṭhā
resided. There I and my mother one Gowli with servants became, then
ḍhin-ṭen ālē pōsāṅg ēṇḍā-en. Ĩ-yã̃ mālikō (aphai īsā gal) biṭkhil ḍān;
so we to-support began. My master(-of) three-scores-ten she-buffaloes were;
ḍīj-ā ḍēkhrēkhō ĩ-yã̃ kāmō ḍān.
their tending my duty was.

En-en adrūg-ā bārī sāl bāṭon ālē-lēn khaṭ phijiṭō ḍā-en. Ĩ-yã̃ bārī
Here arriving-of two years after us-upon big misfortune became. My two
bōkō-kiṅg miyã̃ mahinā ṭālān gō-en, ēṭhā mēṭen ālē ḍī-kū
younger-brothers-they-two one month within died, and then we them(-of)

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bakhēṛān ḍāu, ĩ-yã̄ sab-kō-ṭen sānī bōkō-jāi-ken kōrō-jujum kula miyã̄ din
mourning-in were, my all-from small younger-sister man-eating tiger one day
ṭulliyenē-ḍo sāynē. Ḍī-ghalyā ḍī gã̄w kharābō men-ḍo ālē phōran babāy
carrying-away was. Therefore that village bad saying we at-once to-leave
ṭakkō-ken. Mēṭen ālē inhĩ gã̄w-en hai-en, ḍē-ṭen āyē ṭhāṛwā.
decided. Then we this village-in came, where now live.

FREE TRANSLATION OF THE FOREGOING.

My name is Ran-ji, and I was born in Junapani in Berar. I do not know my age, but I remember my father telling me that I was born five years after the great mutiny. My father died when I was ten years old, leaving me, two younger brothers, three younger sisters, and my mother. We had inherited a small plot of land, but this had been mortgaged by my father to a Bohrā in order to raise money for my eldest brother's marriage. He died of cholera two years before my father. The Bohrā demanded immediate payment of the debt after my father's death. My mother was neither able to pay nor to carry on the cultivation, and therefore she allowed him to take the land. We were now left without any means of subsistence, and we had to leave the village in search of employment and food. We at first settled in a village called Kekra, where I and my mother got employment under a Gowlī, and were thus able to support ourselves. My master had seventy buffaloes, and it was my duty to tend them. Two years after our arrival there a great misfortune befell us. My two younger brothers died within the interval of a month, and while we were still mourning for their loss, a man-eating tiger one day carried off my youngest sister. We therefore thought that the place was unlucky and decided to leave it at once. We next went to the village where we are at present residing.

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[No. 37.]

MUṆḌĀ FAMILY.

KŪRKŪ.

SPECIMEN III.

(DISTRICT AKOLA.)

DEPOSITION OF A WITNESS.

Imān-ten iṅg māṇḍī-bā kĩ andājon pandharā din dā-yen, Śukar-wārā rātō,
Oath-on I say that about fifteen days became, Friday night,
iṅg japāy bārī jāpini-kī giṭī-ken. Bārī pār rātō andājon ĩ-yā japāy iṅg-khē
I wife two children slept. Two watches night about my wife me
jyāṭṭā-yan māṇḍī-āndā-ken kī, 'urāgā ṭālā-n thāḍā-bhoganā sādi-ken. Mēten
awaked saying-was that, 'house-of middle-in vessels sounded. And
kōrō chālā āñjimū-bā; ḍikān-ṭīn biḍ-ē.' Inkā-ānti iṅg biḍ-jen; ḍhipī āṅgān
man-(of) sound is-heard; therefore get-up.' Thereupon I arose; wall towards
iṅg dō-khē, ma-khan iṅ-khē popā dō-khen. Inkā-ānti ĩ-yen iphin kī
I saw, then me-to hole appeared. Then me-in was-thought that
urā phaḍī-kē, urāg-ā ṭālā-n ṭōnē-kēgarē hē-en. Urāg-ā ṭālā-n
house broke, house-of middle-in someone came. House-of middle-in
diwā bāṅg-dā. Ĩ-yā biṇḍilā īṭān āṅgār-pēṭī ṭākhā-dān. Dēṭokā ōkhaṭ-ōn āṅgār-pēṭī
lamp not-was. My bed under match-box placed-was. That time-at match-box
waṭ-khē nō lāp-khē. Inī chōr ḍhipī popā-khē mērā sēnē-āndā-ken, ĩ-yā najar dij-en
took-out and lighted. This thief wall hole-to near to-go-began, my sight that-in
ōlen, dō iṅg di-khē uṭhā-yene di-yā ṭī uṭhāe; iṅg māṇḍī-on-ē(ch'), 'chōr
went, and I him caught-having his hand caught; I said-to-him, 'thief
ām tōgãm sene-bā?' Di-gon ĩ-yā khūp ṭāpān ḍā-yen. Iṅg urāg-āṭēn hākwā
thou where goest?' Him-with my heavy wrestling became. I house-from shouts
dā-yen. Sītārām dō Viṭhōbā ḍikkū hē-en. Dēṭog-en ĩ-yā jāpāy diwā
made. Sītārām and Viṭhōbā those came. Then my wife lamp
lāp-khē urāg-ā ṭālā-n sakaḍī kōlā-khē; ĩni kōrō urāg-ā ṭālā-n
lighted house-of middle-in chain unfastened; these men house-of middle-in
hē-en. Mē-ten ĩyen jōr hē-en, ini chōr-ā mērā-n dō-khē; manoya
came. Then me-in strength came, this thief-of near saw; five
khando waṭ-ken. Dī khaṇḍo aphē rupyā molā ṭākhā-dān. Dī ĩ-yā
pieces came-out. Those pieces three rupees worth were. Those mine
ṭākhā-dān; jāpāy-ā gāṭhī-n-kē ṭākhā. Dī gāṭhī jātī mērā khubḍī mērā
were; wife-of bundle-in is. That bundle mill near pots near
dō-ken. Inē-ṭen jādā māl sen-dun. Ālē āph-kōr dij-ā ṭī
was-put. This-from more property went-not. We three-men his hand

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ṭōlē-kho. Dēṭogen pēṭēl-ā mērā-n sā-ya-n-e(ch'). Mēten dī māṇḍī Pēṭēl-khē
bound. Then Paṭēl-of near brought-him. Then that tale Páṭēl-to
ghāl-len-ē. Mēten pēṭēl chaukīdār-ā ṭī-n chōr-khē i-khin-ē(ch'). Biḍī-phajer
told. Then Paṭēl Chaukidār-of hand-in thief gave-him. Morning-time
polīs sṭēśan-en Bārśī-Ṭākaḷī iḍi-khēn-ē(ch'). Chōr ṭonē-kā gāw-ā dij-ā
police station-in Barsi-Takli sent-him. Thief which village-of his
jumu iṅg bāṅg dhādē. Dī ālē gāw-ā bāṅg. Diwā lā-lāb-ā āntin āṅgār-kāḍī
name I not know. He our village-of not. Lamp lighting for match
woṭ-khen. Di-khento popā-kā mērā-n chōr dō-ken. Di-āntin diwā iṅg lāb-du-kā.
rubbed. That-time hole-of near thief saw. Therefore lamp I lighted-not.
Ḍhīp-ten popā-ten kōrō baḍā muskul-ten ōṭ-bā. Kachērī-n sā-lē
Wall-from hole-from man great difficulty-from comes-out. Court-in brought
khilā dī khilā-ten ḍhīpī-khē popā-khē. Dī ĩyen popā-kā mērā-n andhulī
spike that spike-with wall-to hole-made. That me-to hole-of near bath
jagā-n ghaṭā-ken.
room-in found-was.

FREE TRANSLATION OF THE FOREGOING.

I declare upon my oath, that on a Friday night, about a fortnight ago, I was sleeping with my wife and my two children. About midnight my wife roused me and said that she heard a sound of jars in the house, and that she also heard a man moving about. She therefore asked me to get up. I did so and looked at the wall. I saw a hole and concluded that some one had broken into the house. There was no lamp burning, and I therefore took a match-box from under my bed and lighted a match. I saw this thief close to the hole and I seized his hand and asked what he was about. He began to struggle with me and I raised a cry. Then Sītārām and Viṭhōbā came. My wife had now lighted the lamp and unfastened the chain of the door, and the men entered. I got courage and examined the thief. I found five pieces of cloth, worth three rupees. They belong to me, and had been kept in a bundle belonging to my wife, in a pot near the flour mill. I did not find anything more. We three bound his hands and brought him to the Paṭēl, and informed him of the matter. He handed the thief over to the Chaukidār, and the following morning he was sent to the police station at Barsi Takli. I do not know the thief's name and village. He is not of our village. I rubbed a match in order to light the lamp, and then I saw the thief. I did not, therefore, light the lamp. The hole in the wall had been made with the iron spike which has been produced in court. I found it in the bath-room near the hole.

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[No. 38.]

MUṆḌĀ FAMILY.

KŪRKŪ.

SPECIMEN IV.

(DISTRICT HOSHANGABAD.)

THE KING AND THE FOUR PRISONERS.

Miyā din rājā jahal-khānā ḍōḍō ō-lan. Uphon kōr-kū kāmā ō-lan.
One day king prison seeing went. Four men work-on went.

Rājā ēṭā sāmhnē ṭigan-kanē an kumorā-baj-jā, 'kēwdā chōj-ā ō-lan?'
King them before-himself placed and asking-is, 'prison what-for went?'

Miyā kaidī māṇḍī, 'mahārāj, khōṭ kām ḍai-ḍun. Kūr-kū lawaṛ gawāī
One prisoner said, 'Sir, evil deed did-not. Men false witness

bharṭigā an iṅg-khē pasāṭiṅg-nī.' Bār-pā kaidī māṇḍī-wā, 'adāwa-tan
bore and me entangled.' Second prisoner says, 'enmity-from

kaidō wachō-khanē.' Aphyā kaidī māṇḍī-wā, 'iṅg dusaryā badlyā uṭhā-in.'
prison came.' Third prisoner says, 'I other-of instead was-caught.'

Aph kōr-kū chhuṭṭī arā-kē-kū. Rājā aph kōr-kū jawāb i-ḍun, an uphon
Three men leave wanted-they. King three men answer gave-not, and fourth

kumorā-achhur-en, 'am chōya ō-lan kaidam?' Kaidī māṇḍī-kan, 'apnā
to-ask-turned, 'thou why wentest prison?' Prisoner said, 'your

chāḍyā rupyā ṭhēlā̃ churuw-en.' Rājā jahal-darogā hukm wāynē, inī-chā vēṛī
new money purse stole.' King jailor order gave, his handcuffs

mākī-arā-kē̃. Jhūṭhā māṇḍī-ḍun-ē ēṭā pāp baḍāṭiṅg-nū.'
leave-set-free. False said-not then fault increased-not.'

FREE TRANSLATION OF THE FOREGOING.

One day a king went to see the prison, and he saw four men going to work. He had them put before him and asked them why they had come into prison. The first said, 'I have not committed any fault, I was sentenced on false evidence.' The second said 'I came into prison through the intrigues of my enemies.' The third said, 'I was caught for another.' All the three wanted to be set free. The king did not return any answer, but asked the fourth why he had come into prison. He said that he had stolen his purse of money. The king then ordered the jailor to release him, because he had not increased his fault by telling lies.

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MUWĀSĪ DIALECT.

A considerable number of the Kūrkūs of Chhindwara have been returned under the head of Muwāsī. There are also Muwāsīs in Hoshangabad, where they live in the Nerbudda valley about Bairi and Punghat. The Hoshangabad Muwāsīs have given up their native tongue and claim to be Rajputs. In Chhindwara, on the other hand, they speak Kūrkū. The number of speakers as estimated for this Survey was 4,000. At the last Census, of 1901, 6,412 speakers were returned.

The Muwāsī dialect is almost identical with ordinary Kūrkū. The vocabulary sometimes differs, and the Aryan element is stronger than in the purest Kūrkū. In most other respects, however, the dialect is the same.

The tendency to cerebralise dental sounds does not appear to exist. Compare *ḍī*, he; *dā-khe*, did.

An *a* is commonly used in suffixes where most Kūrkū dialects have *e*. Thus, *māl-tan*, from the property; *din-an*, in a day; *ḍo-wan*, saw. The same is also the case in the Kūrkū of Hoshangabad. There are no traces of the semi-consonants in the specimen. Compare however writings such as *chōi*, i.e. *chōch'*, what? *goi* and *gōjō*, to die, etc.

The inflexion of nouns and pronouns is mainly regular. The plural is, however, very commonly used instead of the dual, and we even find *bār-kū*, two. Forms such as *bā-san*, to the father, are due to Aryan influence. *Abu-ā*, his, is perhaps derived from *āpnā*. *Āpē*, you, is also used in the meaning of 'thou' and 'thou and he.'

The conjugation of verbs is almost the same as in the Kūrkū of Hoshangabad. The suffix of the present and future is *wā*. It is apparently also used in the past tense; thus, *māndi-wā*, said. This form is, however, identical with *māndi-wan*, said.

The verb substantive is *kā*, past *dan*. The form *takhāne*, is, should be compared with Santālī *tahã̄-kan-a*, was.

The only point in which Muwāsī really differs from Kūrkū is in the formation of the negative verb. Forms such as *bañ-khāne*, I am not, are also found in ordinary Kūrkū. In most cases, however, the negative verb is formed by adding *len-kā* or *lan-kā* to the base. Thus, *i-len-kā*, gavest not; *se-lan-kā*, did not go. It seems probable that the *len* of *len-kā* is the Dravidian negative *illa*, to which the verb substantive *kā* is added. If this explanation is the right one, we can perhaps infer that Kūrkū *dun* is also a Dravidian loan. Compare Kōlāmī *tōten*, and *todī* in the Dravidian Bhīlī of Berar.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.

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[No. 39.]

MUṆḌĀ FAMILY.

KŪRKŪ.

Muwāsī Dialect.

(District Chhindwārā.)

Miyā̃ ḍhoke bārī gaṇḍā dā-ken. Nānd-tan dī sānī gaṇḍā abu-ā
One man-of two sons were. Them-from that small son his
bā-san māndi-wā, 'he bā, māl-tan ĩ-yā āṭā ta-khāne, iṅ-khan illī.'
father-to said, 'O father, property-from my share is, me-to give.'
Mē-tan dī kōrō dī-khū-kan abu-ā māl kāṭhiṅ-khē. Thōrēkā din-an sānī
Then that man them-to his property divided. Few days-in small
gaṇḍā abu-ā sab māl juḍā-yan no dusrā des-khen lā-yan, no dēn dī
son his all property collected and other country-to went, and there he
abu-ā māl kharāb chāl-tan barbād dā-khe. Mē-tan dī sab kuchh
his property evil behaviour-with wasted made. Then he all whatever
barbād dā-khe mē-tan dī dēsun baṛā kāl bachō-kan, nō dī kaṅgāli-yan
wasted made then that country-in big famine fell, and he wretched-became
nō dī dī dēsun kōr-kū mērān dumā-aṭaiy-yan, nō dī kōrō dī-khan abu-ā
and he that country-in men near to-stay-began, and that man him his
kheti-n sukarī chā-chārā kul-khe. Dī kōrō khūb raṅgai-yan kī sukrī chārā
field-in swine to-feed sent. That man much hungered that swine food
jojumuā-nāyane tiyār huā. Mē-tan dī kōrō-kan iyē-kā jojum-ā-nāyane ī-len-kā.
eating-for ready was. And that man-to anyone eating-for gave-not.
Mē-tan dī abu-ā hōsan haiy-yan nō māndi-wā, 'ĩ-yā bā-tē mērān iddā kōrō
And he his sense-in came and said, 'my father near how-many men
ta-khāne ki dī-kū-khan achhā-tarahāse āṭā ghatā-wā, nō iṅg raṅgai-tan
are that them-to enough bread is-got, and I hunger-from
gōjō-uṭaiyan.' Nō dī abu-ā manan māndi-wā ki, 'iṅg ĩ-yā bā-tē mērān sene-wā
dying-am.' And he his mind-in said that, 'I my father near shall-go
nō māndi-wā ki, "hē bā, ām-ā samman nō Parmesur samman āpē bār-kū-kā
and shall-say that, "O father, thee-of before and God before you both
tālān iṅg pāp dā-khe, nō iṅg ām-ā gaṇḍā māndi lāykhū baṅ-khāne. Iṅ-khan
between I sin did, and I thy son to-say worthy not-am. Me
miyā̃ majurōn hisāb-an dumā-dhā-wā."' Nō dī iddā māndi-wā abu-ā bā mērān
one servants-of like to-stay-make."' And he so said his father near
lā-yan. Mē-tan dī galle atā dan, mē-tan diyā bā-tē ḍō-wan nō sarūb-an nō dī mulākāt
went. And he very far was, and his father saw and ran and he meeting
dā-wan, nō dī gaṇḍā bā-san māndi-wā ki, 'iṅg ām-ā samman nō Parmesur
made, and that son father-to said that, 'I thee-of before and God

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samman pāp dā-khe, nō ām-ā gaṇḍā māndi lāykhū baṅ-khāne.' Mē-tan bā abu-ā.
before sin did, and thy son to-say worthy not-am.' And father his
naukarōn-tan māndi-wā ki, 'achhā aṅgā sā-lī nō di-khan uri-kē. Chhallā diyā
servants-to said that, 'good robe bring and him-to put. Ring his
ti-yan uri-kē nō diyā jaṅgan penhaī uri-kē. An-then achhī-tarah-sē jojumuā nō
hand-on put and his foot-on shoe put. And good-way-in shall-eat and
achchī-sukhī-wan. Ĩ-yā gaṇḍā goi-an dan, mētan dī bileri-yan; dī ad-jan dan,
well-happy-shall-be. My son dead was, and he alive-became; he lost was,
nō mē-tan dī ghatā-yan.' Nō dī-khā bahot khusī-wan.
and then he was-found.' And they much happy-were.

Inhī bakhat diyā baṛe kōn-tē khēti-n dan. Mē-tan dī urā mērān hai-wan,
This time his big son field-in was. And he house near came,
mē-tan di-khan siriṅgā āwāj diyā lutūr-an hai-wan. Diyā miyā naukar-khan
and him-to music-of sound his ear-in came. His one servant-to
hākoi nō māndi-wā, 'inī chōi bāt ōy?' Dī naukar māndi-wan ki, 'ām-ā
called and said, 'this what matter is?' That servant said that, 'thy
sānī dādā hai-wan, nō ām-ā bā mējwānī dā-khe, mē-tan dī di-khan
small brother came, and thy father feast made, and he him
chaṅgāpan ghatā-wan.' Mē-tan di-khan gussā ā-yin nō dī bhītrā se-lan-kā.
safe found.' And him-to anger came and he inside went-not.
Diyā bā-tē bākran haikkan nō di-khan āyal-tan māndi-wā. Mē-tan dī
His father outside came and him-to entreaty-with spoke. And he
abu-ā bā-san māndi-wā, 'hē bā, āpē sēwā itnā din dā-yē, nō ām-ā
his father-to said, 'O father, thy service so-many days did, and thy
hukūm uṭāl-lan-kā. Mē-tan āpē miyā̃ sērī pillā iṅ-khan ĩ-yā dōstō soṅgan
order broke-not. And you one goat young me-to my friends with
huñjū-nāyane i-lan-kā. Mē-tan āpē dī gaṇḍā hajewā, mē-tan āpē āyal
playing-for gavest-not. And your that son comes, then you great
mējwānī dā-khe, ki mē-tan āpē sab dhan japāy-kū soṅgan uḍāo-ke.'
feast made, that then your all wealth women with squandered.'
Diyā bā māndiwan ki, 'jo-kuchh ĩ-yā mērān ta-khāne, so ām-ā-kā
His father said that, 'whatever my near is, that thine
wē. Āmbū-khan inhī bakhat khusī-manāti-an, mē-tin ām-ā dī sānī
is. Us-to this time merry-should-make, that-for thy that small
dādā goi-an dan, so ghatā-yan; dī ad-jan-dan, so ghatā-yan.'
brother dead was, he was-found; he lost-was, he found-was.'

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NAHĀLĪ.

The Nahāls are mentioned in old documents as hill robbers. According to the Nimar Settlement Report, '"Nahal, Bheel, Kolee" is the phrase generally used in old documents for hill plunderers, who are also all included in the term "Mowassee." The Raja of Jeetgurh and Mohkote has a long account in his genealogy of a treacherous massacre by his ancestor, in the time of Akbar, of a whole tribe of these Nahals, in reward for which he got Jeetgurh in Jageer. Indeed they seem to have been inveterate caterans, whom nothing but extermination could put down. They do not now exist as a tribe, but only in scattered families, who are mostly in the position of hereditary village watchmen.'

According to the same authority the Nahāls then, in 1870, spoke Kūrkū. It is probable that this is still the case with many Nahāls. Others, however, use a mixed form of speech, which will be dealt with in what follows. This latter dialect is the so-called Nahālī, *i.e.*, the language of the Nahāls. It is spoken by the Nahāls of Nimar, but no information is available as to the number of speakers, the Nahāls having been included under the head of Kūrkū in the local estimates and in the last Census reports.

Nahālī is different from the Nāharī dialect of Kanker, which is a broken Hal[a]bī, and also from Naharī, a Bhīl dialect of Nasik and Sargana. Like both, however, it is strongly Aryanised, and probably on its way towards becoming an Aryan form of speech. The base of the dialect is probably a Muṇḍā language of the same kind as Kūrkū. Then there is an admixture of Dravidian, and finally an Aryan superstructure. It is of interest to note that Nahālī is spoken in a part of the country in which remnants of Muṇḍā and Aryan tribes still meet each other. To the north and west we find a continuous chain of dialects, *viz.*, the various Bhīl dialects, which are now Aryan but are spoken by tribes who must have been of the same stock as the Nahāls.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases in Nahālī have been received from Nimar and will be reproduced below. They are the basis for the remarks which follow, and which do not make any pretension to completeness.

Nouns.—There is apparently no grammatical gender and no dual. The usual plural suffix is *ṭā ;* thus, *ābā-ṭā*, fathers.

There is apparently great confusion in the use of the various case suffixes. *Kē* or *kī* apparently corresponds to *ken* in Kūrkū and denotes the dative and the locative. Thus, *ābā-kē*, to the father ; *khēt-kē*, in the field.

The suffix *kun* corresponds to Hindī *sē*, from, to ; thus, *māl-kun*, from the property ; *hāl-kun*, to the servants (he said).

The genitive is formed by adding one of the suffixes *kē*, *kū*, *n*, *nē*, and *kā*. Thus, *mānchu-kē*, of a man ; *ābā-n* and *ābā-kū*, of the father ; *ḍhol-kā*, of drums.

The case of the agent is apparently formed by adding *n* or *nē ;* thus, *bāchuran*, by the younger ; *ābā-nē*, by the father. The use of the case of the agent, and the suffixes by means of which it is formed, are distinctly Aryan.

Numerals.—The numerals are given in the list of words. It will be seen that *irā*, two; *moṭho*, three ; *nālo*, four, are Dravidian. *Bidī*, one, perhaps corresponds to

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Kherwārī *mit'*, one. Compare Khassi *wei*, *wi*, one. Sir George Campbell gives *bi*, one, from the Lakadong Khassi dialect. The remaining numerals are Aryan.

Pronouns.—The pronoun *jo*, I, is peculiar to the dialect. *Iṅgē*, and *iṅ*, my, seem to be Muṇḍā forms. *Nē*, thou, on the other hand, is Dravidian. The final *mā* in *hundar-kā-mā*, preparedst, on the other hand, looks like the suffixed form of the Muṇḍā pronoun of the second person. Other pronouns are *ho*, *hoytarē*, *ētarē*, he; *iṭi*, *hoiṭi*, that; *ibnijī*, own; *nānī* and *nēnī*, who? *nānko*, what?

Verbs.—The verb substantive is *kā* as in Kūrkū. In the third person *tankē* is recorded. It is perhaps the same word as Santālī *tahã̄-kan*. The past is given as *o*, third person *ēthē*. In the specimen, however, we find *tā*, was, were. The distinction between the first and second persons on the one side and the third on the other is probably artificial.

The **present tense** of finite verbs is formed by adding *gā*; thus, *ughāiṅ-gā*, lives; *koṭṭe-gā* and *koṭṭo-gā*, strikes. Instead of *gā* we also find *kā*; thus, *jērē-kā*, it is got. Compare also *tan-kē*, he is. Compare Kūrkū *kā*, is.

A **present definite** is formed by adding *kādinī* or *kēdinī*; thus, *koṭṭo-kādinī*, I am beating; *charāw-kēdinī*, he is grazing. This form is, however, also used as a past; thus, *chain-kēdinī*, they made merry.

The **future** seems to be identical with the present. The suffix *gā* or *kā* also occurs as *gēn* or *kēṅ*. Thus, *ēr-gā*, I shall go; *koṭṭo-kēn-kā* and *kohaṭu-kēn*, will strike; *ṭē-ēkēn*, we shall eat; *ugāiṅ-gēṅ*, we shall become. Note also *kāynēkē*, I shall say.

The **past time** is expressed by means of several suffixes. In the case of transitive verbs there is a tendency to introduce the passive or impersonal construction usual in Aryan languages. Thus, *hoytarē-n dhan-māl aṭāyā*, him-by property was divided. The suffix *yā* in *kamāyā*, was done; *aṭāyā*, was divided, is perhaps also Aryan.

The most common suffixes of past time are as follows:—

Ē or *ī* is used in forms such as *ṭē-ē*, ate; *pāṭ-ī*, came; *māṇḍī*, said. It is apparently identical with Kūrkū *ä*, *en*. If this suffix originally ended in *n*, it is perhaps identical with *nu* or *nī* in *kāi-nu*, *kāi-nī*, said. Compare the common *n* suffix in Bhīlī and Khāndēśī.

A suffix *jan* or *jā* occurs in *naṅ-gāy-jan*, he became destitute; *khijī-jā*, he got angry, and so forth. It seems to have a passive or intransitive force. Compare Kūrkū *en*, *jen* and *jan*, Muṇḍārī *jan* and *yan*.

A *k* suffix is used in forms such as *uḍātiṅ-kā*, spent; *char-kē*, came; *ṭok-kī*, kissed. Similar forms are common in Kūrkū and other Muṇḍā dialects.

Other forms with the meaning of a past tense are *ṭē-gadā*, they were eating; *harpī-dā*, he was lost; *ṭākogā-ṭā*, he was filling; *beṭṭirī*, he had died; *ādirī*, he reached; *ghāṭājērā*, he was found; *koṭṭojērē*, I had beaten, and so forth. Note also *hundār-kā-mā*, preparedst.

The **imperative** is formed by adding the suffixes *ē* or *kē*; thus, *ēr-ē*, go; *bē-kē*, give. *Pēhēnātiṅ-kā*, put on, looks like a future. Note the reduplicated form *bē-bē*, give.

The various tenses are apparently also used as participles. Compare *gōlāya*, having collected; *hērē*, spending; *chēṛ-gē*, running; *pāt-kēdinī*, while coming; *beī-kē*, having arisen (Santālī *beret'-ka-tä*); *uḍātiṅ-kā-mā*, when he had spent, and so forth.

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Verbal nouns are *chain-kā*, to make merry; *chāḍāk-kē*, in order to tend; *māṇḍī-aṅg*, to say.

The **negative particles** are *bē*, *bēṭā*, *bēṭē*, and *hōṭē*; thus, *bēko*, no; *bēṭā-bē*, did not give; *bēṭē-hēlē*, I am not; *hōṭē-jīrē*, did not pass. In *nānkatarhōtbē*, didst not give, the negative particle is probably *hōt*, and *nānkatar* perhaps means 'any even.'

The preceding remarks will have shown the peculiar character of the dialect. It gives the impression of a mechanical mixture of Muṇḍā, Dravidian, and Aryan elements. The same impression is left by the vocabulary which contains words belonging to all three families, and also some which cannot with certainty be identified.

For further details the student is referred to the specimen which follows and to the list of Standard Words and Phrases on pp. 242 and ff. Both have been printed as I have got them.

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[No. 40.]

MUṆḌĀ FAMILY.

NAHĀLĪ DIALECT. (DISTRICT NIMAR.)

Bidī mānchu-kī īr lānā tā. Hoytarē-ṭā-kun bāchura-n ābā-kē
One man-to two sons were. Them-from the-younger-by father-to
kāynū, 'yē ābā, awal māl-kun iṅgē hichchā indē mā.' Bhāṭē
it was-said, 'O father, good property-from my share me-to give.' Then
hoytarēn hoytarē hiṅgē dhan-māl aṭāyā. Ghanē din hoṭē-jīrē
him-by them his wealth was-divided. Many days became-not
bāchē-gītā sab dhan-māl-na golāya bhāgā dēch-kī yēdē, hāṭikoyērī
young-son all property having-collected distant country-to went, there
hoytarēn āndphand-kī din hērē ibnijē dhan uḍātiṅkā. Bhāṭē
him-by riotously days spending his-own property was-spent. Then
hoytarēn sab uḍātiṅkā-mā iṭī dēch-kē kāl charkē, hoytarē naṅgāy-
him-by all spent-in that country-in famine came, he destitute-
jān. Bhāṭē ho hoitī dēch-kē māntāmīnār-kē bidī mānchu-kē awār-kē
became. Then he that country-in inhabitants-in one man-of house-in
ugāyaṅgā. Hoytarē khēt-kī chogumṭā chāḍāk-kē pūrī. Itān jogomṭa
lived. He field-in swine grazing-for sent. Which swine
ṭēgadā ētlān chhēṅgā-kē ēṅgē pōpō āgan-kā ṭākogāṭā. Ētarēn
eating-were those husks-with his belly fire to-satisfy-wanted. Him-to
nānikā nānkā bēṭābē. Bhāṭē ētarē-kē akal pāti do ētarē kāinī, 'ēṅgē
anyone anything not gave. Then him-to sense came and he said, 'my
ābā-kū ghanē hāl-kun popo-chēn ghanē chhokḍān jērē-kā, jo chāṭ-kū
father-of many servants-to belly-from much food got-is, I hunger-of
bēṭo-gā. Jo bēī-kē ēṅgē ābā-ṭhā-kē er-gā ētarē-kē kāynēkē, "ē ābā,
die. I arisen-having my father-near shall-go him-to shall-say, "O father,
joo Bhagwān-bīhoṭ-chhāgo nē ābā sāmnē pāp-karm kamāyā. Jo nē
me-by God-against and father before sin was-done. I thy
pālīśoroṅgā māṇḍī-raṅg jāgā bēṭē hēlē. Jo nē bhāgyāraṅgo-kī bidī okībē."'
son say-to worthy not am. Me thy servants-among one consider."'
Bhāṭē bī ētarē ēṅgā ābā-ṭhākē ērkēdinē. Hoytarē ḍhāwā-kīdā ētarē
Then arising he his father-near went. He far-was his
ābā-nē arāyē ku kīwu pāddī, chēṛgē ērīdkā ṭuī do ṭokkī.
father-by having-been pity was-felt, having-run went embraced and kissed.
Lānā hoytarēn māṇḍī, 'ē ābā, jo Bhagwān-bīhoṭ-chhāgo do ābā sāmnē
Son him-to said, 'O father, I God-against and father before
pāp-karm kamāyā. Bhāṭē jo nē pālīśoroṅgā māṇḍī-raṅg jāgā bēṭē-hēlē.'
sin did. Then I thy son to-say worthy not-am.'

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Do ābā apnā naukar-huṅgo kāinī, 'sabī-kun awalkā kuprā phēr-kē
And father his servants-to said, 'all-from good cloth taking-out
étarē-kē pēhēnā-tiṅkā, ētarēn bāko-kē mūndī do khuḍī-nē khāwḍē urībē.
him-to dress, his hand-on ring and feet-on shoes put.
Jo ṭēēkēn majā ugāiṅgēn. Iṅgē pālīchho bēṭṭīrī jīwatā, harpīdā
We will-eat merry will-be. My son dead-was lives, lost-was
ghāṭājīrā.' Bhāṭē hoytarē chain-kedinī.
found-is.' Then they merry-made.

Ētarēn bhāgā bēṭā khēt-kī tā. Pāt-kēdinī āwār-barī ādirī hoytarē
His elder son field-in was. Coming house-to reached he
ḍhol-kā do chanānā chālaṅg chiknī. Ētarēn ētarē bhāṅgyāmijār-kū
drums-of and dance-of sound heard. Him-by his servants-of
bidarī-nā mirā-kī ulāchhī bichāwē, 'nān-kādinī?' Hoytarē kādinī, 'nēn
one-to near was-called asked, 'what-is-going-on?' He said, 'thy
dāyarē pātī, nēn ābā-rē awal-kā chhokḍā hundārē, itarē-kē awalkā
younger-brother came, thy father good food prepared, him good
awalijā.' Ētarē khijījā bhītar-kē bēṭē hēḍjā. Itarē-ghāljā ētarē ābā
found.' He got-angry inside not went. Therefore his father
bāharē-kē pātī ētarēn manojē. Ētarēn ēṅgā ābā-nē kāinī, 'arābē,
out came him entreated. Him-by his father-to it-was-said, 'see,
jo himwat warso ninē chākarī kamāyā, na jo nē māṇḍī hotānēkā.
I so-many years thy service did, and what you said was-done.
Nē hiṅgan-bārē mēṇḍhān pālīchho nānkatar-hōt-bē hiṅgē dēśo-bhāi
Thou me-to sheep-of young any-not-gavest my friends-with
chain-gā. Nē hiyēṅgī rāṇḍī-muṇḍinā paisā ṭē-ē inē pāt sagā-nīkā
might-feast. And who harlots-with money ate he coming all-of
awalkā khānā hundar-kā-mā.' Ābā-nē māṇḍī, 'ē pālīchho, nē iṅgē
good food preparedst.' The-father-by it-was-said, 'O son, thou me
mērēpā, jo ibnijī bī nē-kā. Nē chainkā maujkā ugāijā,
near-art, what my-own is thine-is. Thou to-feast to-make-merry was-fit,
irkēnē nē bāśīgītā bēṭṭīrī, jīwatā; jo harpidā, ghāṭājīrā.'
because thy brother dead-was, lives; who lost-was, was-found.'

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KHAṚIĀ.

Khaṛiā is the dialect of a cultivating tribe in Chota Nagpur. The number of speakers is about 80,000.

Name of the language.

Khaṛiā is properly the name of the tribe, and not of the language. We do not know the original meaning of the word. It is possible that it has something to do with the common word for 'man' in the Muṇḍā languages, Santālī *hāṛ*, Kūrkū *kōrō*. We are not, however, in a position to settle the question.

Area within which spoken.

The Khaṛiās are found over a wide tract of country, from Bankura in the east to the Chhattisgarh Feudatory States in the west. They are divided into several sub-tribes, and are mainly cultivators. We do not know anything with certainty about their origin and old wanderings.

Many Khaṛiās have abandoned their original language for some Aryan or Dravidian form of speech. The territory within which Khaṛiā is spoken does not, therefore, coincide with the home of the tribe.

The stronghold of the Khaṛiā language is the south-western corner of Ranchi and the adjoining portions of Jashpur and Gangpur. Speakers are also scattered over Udaipur, Raigarh, and Sarangarh. The Khaṛiās of the Orissa Tributary States, of Bonai and Sambalpur, and probably also those in Bamra, Rairakhol, and Patna, speak Kurukh. Those living in Manbhum and Bankura speak a corrupt Bengali, and those in Sarguja Chhattisgaṛhī. The members of the tribe living in the Sarguja State, however, are able to translate some words into Muṇḍārī which they apparently consider as their old home-tongue.

Some of the Khaṛiās of the Jashpur State have been returned under the head of Bīrhâṛ, *i.e.*, 'wood-men.' Their language is, however, Khaṛiā, and Bīrhâṛ is probably the name given to them by their Muṇḍā neighbours. Their own word for 'man' is *lebu* as in Khaṛiā.

Khaṛiā is a dying language, and it is probably very corrupt in those districts where it is only spoken by very few individuals. In Ranchi, Jashpur, Raigarh, and Sarangarh, the dialect is everywhere the same.

Number of speakers.

The number of speakers has been estimated as follows for the purposes of this Survey:—

A.—Spoken at home—

BENGAL PRESIDENCY—	
Bankura	156
Ranchi	68,321
Jashpur State	2,500
Udaipur State	79
TOTAL BENGAL	71,056
CENTRAL PROVINCES—	
Sarangarh	496
TOTAL	

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B.—Spoken abroad—

ASSAM—

Darrang	200	
Lakhimpur	420	
TOTAL		620
GRAND TOTAL		72,172

Of the 2,500 speakers enumerated in the Jashpur State, 500 were reported to speak Bīrhâṛ. See above. The 156 Khaṛiās in Bankura have now abandoned their native tongue and speak a corrupt Bengali. This fact escaped notice when the Bengali section of the Survey was carried through the press, and the figures have therefore been shown in this place. No speakers were returned from Raigarh.

The corresponding returns at the last Census of 1901 were as follows :—

BENGAL PRESIDENCY—		
Bankura	224	
Hooghly	135	
Jalpaiguri	3,779	
Darjeeling	137	
Rangpur	1	
Bogra	210	
Sonthal Parganas	8	
Angul and Khondmals	17	
Ranchi	49,784	
Singbhum	330	
Kuch Bihar	1	
Chota Nagpur Tributary States	23,798	
TOTAL BENGAL PRESIDENCY		78,424
CENTRAL PROVINCES—		
Raigarh	1,758	
Sarangarh	1	
Bamra	238	
Rairakhol	124	
Patna	41	
TOTAL CENTRAL PROVINCES		2,162
Andamans and Nicobars		1
Assam		1,919
GRAND TOTAL		82,506

Some of the speakers in the Chota Nagpur Tributary States probably speak Kurukh and not Khaṛiā. The same is probably the case with those returned from Bamra, Rairakhol, and Patna. The returns from the districts in the Bengal Presidency where no mention of Khaṛiā was made in the local estimates should probably be shown under Bengali. No further information has, however, been available, and I have therefore simply reproduced the Census figures. I have only excluded the Khaṛiās returned from the Orissa Tributary States, because they certainly speak Kurukh.

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Grammar.

Khaṛiā grammar has all the characteristics of a language which is gradually dying out and being superseded by dialects of quite different families. The vocabulary is strongly Aryanised, and Aryan principles have pervaded the grammatical structure. Khaṛiā is no longer a typical Muṇḍā language. It is like a palimpsest, the original writing on which can only be recognized with some difficulty.

A full account of the dialect has been given by Mr. Banerjee in the work quoted under authorities. It has been used for the remarks which follow, and it should be consulted for further details, though it is far from being satisfactory.

Pronunciation.—The semi-consonants are not consistently marked in any specimens, and I have only been able to restore them in a few places. Mr. DeSmet often marks them by means of a ' after the preceding vowel, and Mr. Banerjee by means of a ˘ above the vowel. Thus, *o'o* and *ŏ*, a house. I have written *ok'*. The genitive is *og-a*, of a house. The change of the semi-consonant to *g* shows that, in this case, it is a *k'*. The same is the case with *dak'*, written *da*, water, ablative *daga-tei*, and so on.

The semi-consonant *ch'* can be restored in words such as *mĭ*, i.e., *mich'*, aunt; genitive *mij-a; taĭ, tak'* and *taj*, i.e., *tach'*, distribute; *orei*, i.e., *orech'*, a cow; *laĭ*, i.e., *lach'*, a belly; *goi'*, i.e. *goch'*, die, and so forth.

The semi-consonant *t'* is probably sounded in words such as *mod*, or *moṇḍ*, i.e., *mot'*, eye; *moi, moyod, moiṅg, muḍu*, one; *betod'* and *betot*, i.e., *betot'*, hunger.

The semi-consonant *p'* is probably meant in words such as *kuṇḍabn, kuṇḍam*, or *kuṇṛab*, back, and so forth.

It will be seen that Khaṛiā uses these sounds in the same way as other Muṇḍā dialects. They have also the same tendency to be changed to soft consonants or else to nasals, which we have observed in the case of the various dialects of Kherwārī. I have not, however, ventured to make any attempt at restoring them. They are marked in the Jashpur specimen, but in a very arbitrary and inconsistent fashion. I have therefore in this respect left the specimens as I have got them, and have only corrected obvious mistakes.

In many cases a *k* corresponds to an *h* in Kherwārī, as is also the case in Kūrkū, Juāṅg, etc. Thus, *konon*, Muṇḍārī *hon*, small; *koṇḍu*, Muṇḍārī *hon*, child; *koloṅg*, Muṇḍārī *holoṅg*, flour, and so forth. *Kaṛ*, which occurs in pronouns such as *u-kaṛ*, this person, is perhaps identical with Santālī *hāṛ*, a man.

Nouns.—Khaṛiā has apparently given up the distinction between the animate and inanimate genders. There is, so far as I can see, only one gender, and there is no difference in the verb if the subject is inanimate. The natural gender is distinguished in the usual way. Thus, *koṭa solo*, a dog; *kuṭi solo*, a bitch; *sãṛ*, an ox; *orech'*, a cow. This distinction, however, only concerns the vocabulary, and has nothing to do with grammar.

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There are three numbers as in Kherwārī, the singular, the dual, and the plural. The suffix of the dual is *kijār, kiyār,* or *jār,* and that of the plural is *ki.* It is evident that the dual suffix is formed from the plural suffix by adding *ār. Ki* is the old dual suffix.

Case.—Khaṛiā has abandoned the Muṇḍā practice of expressing the cases of the direct and the indirect object in the verb. It has therefore become necessary to indicate those cases by adding postpositions to the noun. We have already seen how a similar tendency has begun to make itself felt in some forms of Kherwārī. It is due to the influence of Aryan and Dravidian vernaculars.

The usual case suffixes in Khaṛiā are :—

te, for the accusative, dative, and locative ;
tei, for the ablative ;
ā, for the genitive.

Thus, *lebu-te,* the man ; to the man ; in the man ; *lebu-tei* or *lebu-ā-tei,* from the man, or from the man's. The accusative suffix is often dropped ; thus, *timsaṅg ol-e,* bring fire.

The genitive suffix *ā* is often written *ak'* in the Jashpur specimens. It is identical with Muṇḍārī *ak'*. Double genitives such as *abagak',* of the father, also occur. Mr. DeSmet also gives an accusative and dative suffix *ge ;* thus, *aba-ge,* to the father. It is probably the Kurukh postposition *gē.*

Adjectives.—Adjectives do not change for gender, number, or case. Comparison is expressed by putting the compared noun in the ablative. Thus, *āpā ādhṛo-tei māhā āĩ,* father child-from great is, the father is greater than the child.

Numerals.—The numerals are given in the list of words. It will be seen that the first six correspond to those in use in other Muṇḍā dialects. The numerals for 'seven,' 'eight,' and 'nine', on the other hand, correspond to Savara *gul-ji,* seven ; *tam-ji,* eight ; *tiñ-ji,* nine. Compare the remarks in the introduction to this volume, pp. 12 and 24 above.

The higher numerals are counted in twenties as in other Muṇḍā languages.

Pronouns.—The following are the personal pronouns :—

	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person . .	*iṅg*	*iñjār*	*ānāṅg*	*ele*	*āniṅg*
2nd person . .	*am*		*ambār, amār*		*ampe*

The form *ānāṅg,* thou and I, corresponds to Kherwārī *ālaṅg ;* and *ele,* they and I, to Kherwārī *ālā̃. Āniṅg,* you and I, corresponds to the inclusive dual *āliṅg,* thou and I, in Kherwārī. *Iñjār,* he and I, is formed by adding the usual dual suffix *jār. Ambār* or *amār,* you two, is apparently formed from *am,* thou, by adding the numeral *bār,* two. It is therefore possible that Mr. Banerjee is right in explaining the dual suffix *jār* as derived from *bār.* The initial *b* of this word is an old prefix, and does not belong to the base.

The pronouns are inflected like nouns ; thus, *iṅg-ā* or *iñ-ā,* my ; *am-ā* and *amāg-ā,* thy ; *ampā,* your ; and so on. In Jashpur we find forms such as *iñã̄,* my ; and in the Sarangarh specimens *iyã̄* is written for *iñã̄,* i.e., *iñak'*.

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For the third person the pronoun *aḍi* or *aṛi*, he, she, is used. The corresponding dual is *aṛ-kiyār*, and the plural *aṛ-ki*. *Aḍi* is apparently a Dravidian loan-word. Compare Telugu *vāḍu*, he; Kurukh *aḍi*, she.

Pronominal suffixes are used with verbs in order to denote the person of the subject. They are as follows:—

Person.	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
First . . .	*iṅg*	*jār*	*nāṅg*	*le*	*niṅg*
Second . .	*m*		*bār*		*pe*
Third . . .	*i*	*kiār*		*ki, me, mai*	

The pronominal suffix is very commonly dropped in the third person singular. Mr. Banerjee mentions a suffix *ă̈* for the first person, and a suffix *p'* for the second person singular which he says are added to the *o* of past tenses. Thus, *ol-o*, brought; *olă̈*, I brought; *olop'*, thou broughtest. I have not found any such forms in the specimens.

Pronominal suffixes are also used after nouns of relationship. They are *iṅg* and *nāiṅg* for the first; *nom* for the second; and *ḍom* for the third person. Thus, *māiṅg* or *mānāiṅg*, my mother; *mānom*, thy mother; *māḍom*, his, or her, mother; *elā āp nāiṅg*, our father, and so forth. In the Jashpur specimens we find *ṛom* instead of *ḍom*. The *ḍu* in *kuṇḍu*, son, is probably another form of *ḍom*.

There are no pronominal infixes.

The demonstrative pronouns are *u*, this; *ho*, that; *han*, that far off. They are used as adjectives. In Jashpur we also find *hin* and *hẽ̂*, this, and in Sarangarh *ye*, this. Demonstrative nouns are formed by adding *je* to the demonstrative bases for animate and inanimate objects, and *kaṛ* for persons. *Kaṛ* is probably the same word as Santālī *hāṛ*, a man. Thus, *u-je i lebu heke*, this which man is? *han-je io-e*, that see; *u-kaṛ*, this person. The dual and plural of *u-kaṛ* are *u-kiyār*, *u-ki*, respectively.

The interrogative pronouns are *ber*, who? *ata*, which? *i*, what? Thus, *am ber heke-m*, who art thou? *ata po'da-te au-ta-m*, in what village do you live? *i daru-ā*, of what tree?

Ber usually remains unchanged in the dual and the plural. In the dual we sometimes find *ber-jār* or *ber-ār* for the first; *ber-hār* for the second; and *ber-kiār* for the third person. Thus, *amār ber-hār heke-bār*, who are you two? *Ber* apparently corresponds to Gōṇḍī *bōr*, who? The Gōṇḍī *bōr* is also inflected in person. Compare the remarks under the head of Gōṇḍī on pp. 483 and ff. below.

Verbs.—In the conjugation of verbs Khariā has been much influenced by its Aryan and Dravidian neighbours. The direct and indirect objects are no longer expressed in the verb; there is no particle which changes the base of a certain tense to a finite tense, and the pronominal suffixes are usually added to the verb. Moreover, the language is no longer able to distinguish between the various stages of verbal action with the same precision as in the case of Kherwārī. Khariā conjugation is, therefore, much simpler and more in accordance with Aryan principles.

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Person.—The person of the subject is expressed by adding the pronominal suffixes mentioned above. They are often dropped when the subject is a personal pronoun. Final *e* and *i* of verbal tenses are dropped before the *i* of the first person. Thus, *ole*, shall bring; *ol-iṅg*, I shall bring. The final *o* of past tenses is, however, retained; thus, *olo-iṅg*, I brought. There are two suffixes of the third person plural, *viz.*, *ki* and *me* or *mai*. *Me* or *mai* is used after tenses formed by adding the suffixes *si*, *ke* or *ki*; in the imperative; and in the present tense of *ao-nā*, to be. *Ki* is used in all other cases.

Voice.—The passive voice is formed by adding *ḍom* to the base. Thus, *joṛe-ḍom-ki*, he was joined. Instead of *ḍom* we find *jom* in *io-jom-tā*, it is seen; *pig-jom-tā*, it is broken, and so forth. The base of such verbs probably ends in *ch'*; compare *pij-e*, break; *pij-si*, he has broken. The original passive suffix accordingly appears to be *om* which can perhaps be compared with Kherwārī *ok'*.

Tenses.—The bases of the various tenses sometimes differ in transitive and intransitive verbs. The passive voice, in such cases, is inflected like an intransitive.

The **future** and **indefinite present** is formed by adding *e* in transitive, and *nā* in intransitive verbs. Thus, *ole*, he will bring; *oliṅg*, I shall bring; *gil-ḍom-nā-iṅg*, I am struck. The suffix *nā* is perhaps connected with the *en* in Muṇḍārī *abuṅg-en-a-iṅg*, I wash myself.

The **definite present** is formed by adding *tā* or *te*; thus, *ol-tiṅg*, I bring; *ol-te-ki*, or *ol-tā-ki*, they bring. The suffix *tā* corresponds to Muṇḍārī *tan*.

The simple **past** is formed by adding *o* in transitive and *ki* in intransitive verbs; thus, *ol-o*, brought; *chol-ki*, went; *chol-ki-mai*, they went. Before *o* a *ḍ* becomes *th*, and in some other cases a *chh* or *kh* is inserted. Thus, *goḍ*, an intensive auxiliary, past *gotho*; *soi*, i.e. *soch'*, learn, past *sochho*; *remā*, call, past *remakho*, and so on. It is probable that the base in such cases ends in a semi-consonant. Compare Santālī *gát'*, quickly, with the intensive verb *goḍ*.

The suffix *o* is perhaps connected with the suffixes *et'* and *at'* in Kherwārī; *ki* probably corresponds to Muṇḍārī *ken*.

The **perfect** is formed by adding *si*, which often becomes *siḍ* before the pronominal suffixes of the first and second persons; thus, *ol-siḍ-iṅg*, I have brought; *chol-si-mai*, they have gone. *Si* is probably derived from *sit'*. It seems to be an auxiliary and is perhaps connected with Santālī *sit'*, to be finished; thus, *jám-sit'-ked-a-ko*, eat-finished-they, they ate up all.

The *si* which is added in the perfect has a transitive past *sikho* and an intransitive past *siki*, which are added to the base in order to form a pluperfect. Thus, *ol-si-kho-iṅg*, I had brought; *ḍel-si-kiṅg*, I had come.

The **imperative** is formed like the future; thus, *ol-e*, bring; *ḍam-nā*, come. In the third person *guḍu* is added; thus, *ol-guḍu*, let him bring; *ol-guḍu-kiār*, let them two bring; *ol-guḍu-mai*, let them bring; *ḍam-guḍu*, let him come. Other forms are supplied from the future.

The **verbal noun** is formed by adding *nā*; thus, *ol-nā*, to bring. Note *cho-nā*, to go; *ḍe-nā*, to come, from the bases *chol* and *ḍel*; *lemen-nā*, to sleep, from the base *lemeḍ*, and so on.

The simple or reduplicated base is used as a past **relative participle**; thus, *iṅg-ā soṅg-soṅg romkub*, my bought rice; *ḍoko-ḍoko lebu*, sitting men. The base of the

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present tense is similarly used as an adjective; thus, *tomliṅg-tā gai*, a milk-giving cow.

There are no **conjunctive participles.** As is also common in Kurukh, the Khaṛiās say *aḍi uje ol-o oṛo chol-ki*, he this brought and went, having brought this he went, and so on.

Auxiliary verbs and verb substantive.—The simplest form of the verb substantive is *ke* or *ki*. Thus, *o-ki Khaṛiā-ge-ki-mai*, they are Khaṛiās. Compare Santālī *kan*. By adding this *ki* to *hoi-nā*, to become, we get the common verb *hek-iṅg*, I am.

The present tense of *au-nā*, to be, is formed as follows :—

Person.	Singular.	Dual.		Plural.	
		Inclusive.	Exclusive.	Inclusive.	Exclusive.
First	*āj-iṅg*	*āi-nāṅg*	*āi-jār*	*āi-niṅg*	*āi-le*
Second	*āj-em*	*āi-bār*		*āi-pe*	
Third	*āĩ, āj-e*		*āi-kiār*		*āi-māi, āi-me*

The base is apparently *ach'*; compare the pronoun *ach'*, self, in Kherwārī. The past tense is regular; thus, *au-kiṅg*, I was.

Several auxiliaries are often added to the base, apparently without changing the meaning. Such auxiliary verbs are *goḍ* (imperative *goṛe*, past *gotho*); *kan*, *san*, *ṭu*, and *kai*. Thus, *ter-goṛ-e*, give, *goch'-goḍ-ki*, he died; *ol-kan-nā*, to bring; *chol-san-ki*, he went, and so on.

Causatives are formed by prefixing *ab*, *o*, or the first vowel of a word, or else by inserting an infix *b*. Thus, *ab-goch'*, to cause to die, to kill; *o-gur* and *u-gur*, to cause to fall; *ḍibsā*, to make distant (*ḍisā*), and so forth.

A prefix *a* is used in a similar way in Kherwārī and Kūrkū. Compare above pp. 39 and 172.

Negative verb.—The negative particle is *om*, to which the pronominal suffixes can be added. Thus, *iṅg om(-iṅg) ol-e*, I did not bring. The negative particle with imperatives is *ābu*; thus, *ābu ol-e*, don't bring. There is a separate negative verb substantive *amboḍij-iṅg*, or *ãṛij-iṅg*, I am not.

Interrogative particle.—An interrogative particle *nu* is sometimes used in the same way as in Dravidian languages. Thus, *am ol-ta-m nu*, art thou bringing? *soṅgol ol-na chol-ki-mai nombo*, have they gone to fetch firewood or not?

For further details Mr. Bauerjee's grammar should be consulted.

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KHAṚIĀ SKELETON GRAMMAR.

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I.—**NOUNS.**—*Lebu*, man.

	Nom.	Acc. and Dative.	Ablative.	Genitive.	Locative.
Sing. . . .	*lebu*	*lebu-te*	*lebu-ā-tei*	*lebu-ā*	*lebu-te*
Dual . . .	*lebu-kijār*	*lebu-kijār-te*	*lebu-kijār-ā-tei*	*lebu-kijār-ā*	*lebu-kijār-te*
Plur. . . .	*lebu-ki*	*lebu-ki-te*	*lebu-ki-ā-tei*	*lebu-ki-ā*	*lebu-ki-te*

Postpositions.— *bāṅg*, with, from ; *ā-te*, near ; *thām*, for the sake of, etc.

II.—**PRONOUNS.**—*Iṅg* I ; *am*, thou ; *aḍi*, he, she.

	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person					
Nom. . .	*iṅg*	*iñjār*	*ā-nāṅg*	*ele*	*ā-niṅg*
Gen. . .	*iṅg-ā*	*iñjār-ā*	*ā-nāṅg-ā*	*el-ā*	*ā-niṅg-ā*
Suffix . . .	*iṅg*	*jār*	*nāṅg*	*le*	*niṅg*
2nd person					
Nom. . .	*am*		*am(b)ār*		*ampe*
Gen. . .	*am-ā*		*am(b)ār-ā*		*amp-ā*
Suffix . . .	*m*		*bār*		*pe*
3rd person					
Nom. . . .	*aḍi*	*aṛ-kiyār*		*aṛ-ki*	
Gen. . . .	*aḍi-ā*	*aṛ-kiyār-ā*		*aṛ-ki-ā*	
Suffix . . .	*i*	*kiyār*		*ki*	

Demonstrative pronouns.—*u*, this ; *ho*, that ; *han*, that far off ; *u-kaṛ*, this person ; *u-kiyāṛ*, these two persons ; *u-xi*, these persons ; *u-je*, this person or thing. Similarly *ho-kaṛ*, *ho-je*, *han-kaṛ*, *han-je*, etc.

Interrogative pronouns.—*ber*, who? *ata*, which? *i*, what? *aje*, which?

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TON GRAMMAR.

III.—VERBS.

A.—Verb substantive.—*au-nā*, to be; *hoi-nā*, to be.

	Present.		Present Negative.		Past.
	I.	II.	I.	II.	
Sing. 1	*he-kiṅg*	*āj-iṅg*	*amboḍi-j-iṅg*	*ãṛi-j-iṅg*	*au-kiṅg*
2	*he-kem*	*ājem*	*amboḍi-j-em*	*ãṛi-j-em*	*au-kim*
3	*he-ke*	*āĩ, āj-i*	*amboḍĩ*	*ãṛĩ*	*au-ki*
Dual					
1 excl.	*he-ke-jār*	*āi-jār*	*amboḍi-jār*	*ãṛi-jār*	*au-ki-jār*
1 incl.	*he-ke-nāṅg*	*āi-nāṅg*	*amboḍi-nāṅg*	*ãṛi-nāṅg*	*au-ki-nāṅg*
2	*he-ke-bār*	*āi-bār*	*amboḍi-bār*	*ãṛi-bār*	*au-ki-bār*
3	*he-ke-kiār*	*āi-kiār*	*amboḍi-kiār*	*ãṛi-kiār*	*au-ki-kiār*
Plural					
1 excl.	*he-ke-le*	*āi-le*	*amboḍi-le*	*ãṛi-le*	*au-ki-le*
1 incl.	*he-ke-niṅg*	*āi-niṅg*	*amboḍi-niṅg*	*ãṛi-niṅg*	*au-ki-niṅg*
2	*he-ke-pe*	*āi-pe*	*amboḍi-pe*	*ãṛi-pe*	*au-ki-pe*
3	*he-ke-mai, he-ke-me*	*āi-mai, etc.*	*amboḍi-mai, etc.*	*ãṛi-mai, etc.*	*au-ki-mai, etc.*

Hoi-ki, was, is conjugated as *au-ki*.

B.—Finite Verb.—*ol-nā*, to bring; *cho-nā*, to go.

	Future.		Present.	Past.		Perfect.
Sing. 1	*oliṅg*	*cho-nā-iṅg*	*ol-tiṅg*	*ol-o-iṅg*	*chol-kiṅg*	*chol-siḍ-iṅg*
2	*ole-m*	*cho-nām*	*ol-tām*	*ol-o-m*	*chol-kim*	*chol-siḍ-em*
3	*ol-e*	*cho-nā*	*ol-tā*	*ol-o*	*chol-ki*	*chol-si*
Dual						
1 excl.	*ole-jār*	*cho-nā-jār*	*ol-tā-jār*	*ol-o-jār*	*chol-ki-jār*	*chol-si-jār*
1 incl.	*ole-nāṅg*	*cho-nā-nāṅg*	*ol-tā-nāṅg*	*ol-o-nāṅg*	*chol-ki-nāṅg*	*chol-si-nāṅg*
2	*ole-bār*	*cho-nā-bār*	*ol-tā-bār*	*ol-o-bār*	*chol-ki-bār*	*chol-si-bār*
3	*ole-kiār*	*cho-nā-kiār*	*ol-tā-kiār*	*ol-o-kiār*	*chol-ki-kiār*	*chol-si-kiār*
Plural						
1 excl.	*ole-le*	*cho-nā-le*	*ol-tā-le*	*ol-o-le*	*chol-ki-le*	*chol-si-le*
1 incl.	*ole-niṅg*	*cho-nā-niṅg*	*ol-tā-niṅg*	*ol-o-niṅg*	*chol-ki-niṅg*	*chol-si-niṅg*
2	*ole-pe*	*cho-nā-pe*	*ol-tā-pe*	*ol-o-pe*	*chol-ki-pe*	*chol-si-pe*
3	*ole-ki*	*cho-nā-ki*	*ol-tā-ki*	*ol-o-ki*	*chol-ki-mai*	*chol-si-mai*

Chol-tiṅg, I go, is conjugated as *ol-tiṅg*. The *tā* of this tense is often replaced by *te*.

Ol-siḍ-iṅg, I have brought, is conjugated as *chol-siḍ-iṅg*.

Imperfect.—*ol-nā-lā-si-kiṅg*, I was bringing, etc.

Pluperfect.—*ol-si-kho-iṅg*, I had brought, ; *chol-si-kiṅg*, I had gone, etc., as in the past.

Imperative.—*ole*, bring; *ol-guḍu*, let him bring; *ol-guḍu-kiār*, let them two bring; *ol-guḍu-mai*, *ol-guḍu-me*, let them bring; *cho-nā*, go; *chol-guḍu*, let him go, etc. The first and second persons dual and plural are like the future.

Negative particle.—*om*, not; *ābu*, don't.

Causative verb.—Formed by prefixing *ab*, *o*, or the first vowel of a verb: or else by infixing *b*. Thus, *aō-iõ*, cause to eat (*iõ*); *o-sid*, loose (*siḍ*, be lost); *u-gur*, cause to fall (*gur*); *ḍibsā*, make distant (*ḍisā*).

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The three first specimens which follow generally agree with the grammatical sketch given in the preceding pages. The first is a version of the Parable of the Prodigal Son from Ranchi, for which I am indebted to the Rev. J. M. DeSmet. I have printed it as I have got it. It generally uses dental sounds where other specimens have cerebrals. The second specimen is the deposition of a witness from the Jashpur State. It distinguishes between short and long vowels, and apparently marks the semi-consonants, though in a very arbitrary way. I have corrected obvious mistakes. The third specimen is the version of a well-known tale from Sarangarh. The beginning of a version of the Parable from Bankura will be added as a fourth specimen. It has no more anything to do with Khaṛiā.

The dialect spoken in Raigarh, Gangpur, and Udaipur is apparently the same as in Jashpur and Ranchi. No specimens are, however, available, but I have made use of short vocabularies which, in all essential points, agree with the dialect described in the grammatical sketch.

A list of Standard Words and Phrases, prepared by the Rev. J. M. DeSmet, will be found on pp. 242 and ff. below.

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[No. 41.]

MUṆḌĀ FAMILY.

KHAṚIĀ.

SPECIMEN I.

(Rev. J. M. DeSmet, S.J., 1898.) (DISTRICT RANCHI.)

Moi lebu-a baria kundu' au-ke-kiar. Konon kundu'
One man-of two sons were-they-two. Small son

apo-dom-te gam-o, 'apa iṅ kuiṅg khurji iṅ-te ter-e.'
father-his-to said, 'father I getting riches me-to give.'

Ro apo-dom tai-kai-o(tach'-kach'-o). Thorek to'te konon kundu'
Then father-his divided. Little after small son

jari-te kaptifo ro der disa chol-ki. Han-te adi-a khurji-te
all gathered and very far went. There his riches

um-bes kami-te jari palmai-o. Jari-te palmai-o ro han
not-good works-in all wasted. All wasted and that

raji-te ajgut betot' hoi-ki ro u-kaṛ-te betot'-la-ta.
country-in great famine arose and him to-hunger-began.

Oṛo chol-ki oṛo han rajig-a mudu lebu-ate au-ki, ro
And went and that country-of one man-with stayed, and

adi-a dāṛ-te adi-te-ga bunui gupa-na daṅg-o. Oṛo bunu
his field-in him swine feed-to sent. And swine

ñeo-te-ki kunda-boṅg adi-a laij-o besu-na lam-na-la'-ki, oṛo
eat-they husks-with his belly-even fill-to to-want-began, and

ber-jo adi-te om-mai ter-o. Ro hej-oi oṛo gam-o,
anyone him-to not-they gave. And reflected and said,

'apa-ñ-a o(k)'-te ki'te konger-ki-a der koloṅg ai';
'father-my-of house-in how-many servants-of much bread is;

iṅ-ko u-te betot'-boṅg goch'-ta-iṅ. Berod-na-iṅ, apa-ñ-ate
I-on-the-other-hand here hunger-with die-I. Arise-will-I, father-my-near

cho-na-iṅ ro, "apa," gam-iṅ, "tirib-a ro am-a iṅ
go-will-I and, "father," say-I, "heaven-of and thee-of I

um-bes karai-o, lo'-do am-a kundu' gam-na leka
not-good did, henceforth thy son say-to worthy

um-bodejiṅg; am-a konger leka iṅ-te un-e."' Oṛo berod-ki
not-am-I; thy servant like me put."' And arose

ro apo-dom-ate chol-ki. Ro der disa-te apo-dom adi-te
and father-his-near went. And very far father-his him

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ioi-o, ar dhae-chol-ki, ro kadukho ro chumai-o. Beṭe-dom,
saw, and ran-went, and embraced and kissed. Son-his,

'apa,' gam-o, 'tirib-a ro am-a iṅ um-bes kaṛai-o;
'father,' said, 'heaven-of and thee-of I not-good did;

lo'do am-a kundu' gam-na leka um-bodej-iṅg.' Apo-dom
henceforth thee-of son say-to worthy not-am.' Father-his

konger-ki-te gam-o, 'jari-a osel lutui ol-dabe-pe ro unku-
servants-to said, 'all-of white cloth take-quickly-ye and put-on-

goṛe-pe, ro ti-te mudi ro kaṭa-te juta opsu-goṛe-pe,
him-ye, and hand-on ring and feet-on shoes put-on-him-ye,

ro mo'to bachru-te ole-pe, ro de-goj-e-pe. Ñeo-ud-e-niṅg
and fat calf bring-ye, and cut-kill-ye. Eat-drink-will-we

ro lere-na-niṅg; iñ-a kundu' goch'-si-ki, ro boṛol-ki;
and merry-will-be-we; my son died-had, and came-alive;

sid-si-ki, ro koi-ki.' Ro ñeo-kho-ki ud-tho-ki ro
lost-was, and found-was.' And ate-they drank-they and

lere-koi-ki-mai.
merry-made-danced-they.

Maha kundu' dãṛ-te au-ki. Ro del-ki ro o(k)'
Big son field-in was. And came and house

hepad-te aloṅg ro koi-ki-a ondor-o. Ro moi konger-te
near singers and dancers-of heard. And one servant

rembakh-o ro, 'ho-ki i-ta-ki?' juṅg-o. Konger-ko, 'konon
called and, 'those what-do-they?' asked. Servant-on-his-side, 'small

bhai-nom del-si,' gam-o, 'ap-nom mo'to bachru-te adi-a
brother-thy come-has,' said, 'father-thy fat calf his

gadn det-si; konon bhai-nom-te bes-ga koi-ki.' Maha kundu'
sake-for killed; small brother-thy well found.' Big son

khisai-ki ro diar-na om mon-la'-ki. Apo-dom mu'-ki ro
angry-got and enter-to not wished. Father-his came-out and

adi-te binti-apsif-o. Ho-kaṛ apo-dom-te gam-o, 'ioi-e-m, iṅ
him to-beseech-began. That-man father-his-to said, 'see-thou, I

der su'da-tai am-a iṅ kamu ol-sid-iṅg, ro am-a
many years-from thy I work carried-out-I, and thy

moi-o kaiom-te om-iṅ melai-si. Teo-bhi iñ-a sursaṅgo-boṅg
one-even word not-I forsook. Yet my friends-with

lere-na-gan moi merom kundu' iṅ-te om ter-sid-em. U
feasting-for one goat young me-to not gavest-thou. This

am-a kundu' um-bes konsel-ki-boṅg ñeo-pal-tui-o ro del-si,
thy son not-good women-with ate-wasted and came,

u-kaṛ-a toṅg-ga mo'to bachru-te dech'-o-m? Apo-dom-ko
his sake-for-indeed fat calf killedst? Father-his-on-his-side

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gam-o,	'e	kundu',	am-ko	sab-din	iṅ-te-ga	au-ta-m,	ro
said,	*'O*	*son,*	*thou*	*all-days*	*me-with-indeed*	*art,*	*and*
jari	iñ-a	am-age-ke.	Maha	ñeo-na	ro	lere	hoi-ki;
all	*mine*	*thine-is.*	*Big*	*eating*	*and*	*feasting*	*became;*
konon	bhai-nom	goch'-si-ki,	ro	borol-ki;	sid-si-ki,	ro
small	*brother-thy*	*died-had,*	*and*	*came-alive;*	*lost-had-been,*	*and*
koi-ki,	ho-a	gadn.'				
found-was,	*this-of*	*sake-for.'*				

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[No. 42.]

MUṆḌĀ FAMILY.

KHAṚIĀ.

SPECIMEN II.

(STATE JASHPUR.)

DEPOSITION OF A WITNESS.

Iṅg somār-dino iñ-ã̃ aṅkāl bak' sae-nā chol-sikho-iṅg. Pok'dāg-ak'
I Monday my field paddy cut-to went-I. Village-of

munuk'siṅg-tiṅg iñ-ã̃ goch'lok' āĩ. Iñ-ã̃ goch'lok'-ak' utar rochho
east-direction-in my field is. My field-of north towards

āṛi-ā goch'lok' āĩ. Hin-bok'-te āṛi ao-ki. Āṛi-ā sāṅgo-gā
his field is. There he was. Him-of near

bēṭ-ṛom-ki ao-ki-mai. Bēṭ-ṛom-ki bak' sae-nā lā-ki-mai. Buṛhā
sons-his were. Sons-his paddy cut-to began. The-old-one

moit' hiṛo-te ḍoko-sikho. Hẽ̃ Māhkūr-gā dã̃ṛ-tik-tai ḍel-ki
one ridge-on sat. This Māhkūr field-direction-from came

buṛhāgak'-te. Māhkūr buṛhāgak'-te, 'u aṅkāl iñ-ã̃ hēkē,' gam-o. Buṛhā
old-one-to. Māhkūr old-one-near, 'this field mine is,' said. Old-one

gam-o, 'sabū din-gā ele-gā kāmū-te-le; musā am-ā i-ghai hoe-ki?
said, 'all days we-indeed cultivate-we; to-day thine how became?

Māhkūr moiṅ ḍã̃ṛā dhok'-sikho. Ho ḍã̃ṛā muṅ-ga buṛhā-te
Māhkūr one stick held. That stick one old-man

gil-o tin chār ḍã̃ṛā. Gil-nā-gil-nāg-ak' bēṭ-ṛom-ki dhã̃e-
struck three four sticks. Beating-beating-on sons-his ran-

ḍel-ki-mai, oṛo-gā Māhkūr-te chundīdo dho-kho-ki ro ogur-o-ki.
came, and Māhkūr top-knot seized and threw-down.

On-tai Māhkūr gul-karai-nā lak'ki, oṛo toro-nā lak'-ki.
This-after Māhkūr to-cry-loudly began, and to-cry began.

Gul-te õḍro-ki-ro sagro ṭoli-ā Māhkūr-ki dhãi-y-o-mē howete
Cries heard-then all village-of Māhkūrs ran there

jume-ki-mae. Moiṅ kōrī guk'uk'n(*sic.*) Māhkūr ao-ki-mai. Hin-kejo
gathered. One score about Māhkūrs were. These

dhok'te-ḍom-ki-mai, oṛo ao-ki-mai jē yār-o-mai. Pã̃ch-jan
were-caught, else were they escaped. Five-men

madhē-gā muṛugā ñimi Hīrā ao-ki, oṛo muṛugā ñimi
among one-of name Hīrā was, and one-of name

Kesbo ao-ki, oṛo muṛugā ñimi Lagnū aoki, oṛo muṛugā
Kesbo was, and one-of name Lagnū was, and one-of

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ñimi	Karmū	ao-ki,	oṛo	muṛugā	ñimi	Chandro	ao-ki.	Oṛo
name	*Karmū*	*was,*	*and*	*one-of*	*name*	*Chandro*	*was.*	*Other*
oṛo	ao-ki-mai,	hin-ki-ā	ñimi	um	koṅg-te-le.	Humne-te-gā		
other	*were,*	*them-of*	*names*	*not*	*know-we.*	*This-much-only*		
yok'yo-le.	Iñ-ã̄	ñimi	Bandhu.	Āpā-iñ-ã̄	ñimi	Ḍhīmū	ao-ki.	
saw-we.	*My*	*name*	*Bandhu.*	*Father-my-of*	*name*	*Ḍhīmū*	*was.*	
Elā	jāt	Khaṛiā.	Kasturā-te	ao-tā-le.	Khētī-bārī	karāe-kēr		
Our	*caste*	*Khaṛiā.*	*Kastura-in*	*live-we.*	*Cultivation*	*doing-by*		
borol-tā-le.								
live-we.								

FREE TRANSLATION OF THE FOREGOING.

Last Monday I went to my field to cut rice. My field is to the east of the village, and his field is to the north of mine. He was there with his sons, and the sons began to cut rice while the old one was sitting on a hedge. This Māhkūr came from the fields to the old one and said, 'this is my field.' Said the old one, 'we have always cultivated it. How did it become thine to-day.' The Māhkūr had a stick in his hand, and struck the old man three or four blows. Thereupon the sons came running, caught the Māhkūr by the top-knot and threw him down. Then the Māhkūr began to cry out loudly. On hearing his cries all the Māhkūrs of the village ran up and collected there. There were about one score Māhkūrs. We caught these here, but the rest escaped. The names of these five are Hīrā, Kesbo, Lagnū, Karmū and Chandro. I do not know the names of the rest who were there. I only saw this much. My name is Bandhu, and my father's name was Ḍhīmū. We are Khaṛiās and live in Kastura. We are cultivators.

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[No. 43.]

MUṆḌĀ FAMILY.

KHAṚIĀ.

SPECIMEN III.

(STATE SARANGARH.)

A POPULAR TALE.

Muñj (*i.e.* mut')	keṇḍerbo	lebu	jughai	bēṭā	ao-ki-mai.	Hin		
One	*old*	*man-of*	*several*	*sons*	*were.*	*These*		
lebu-ki	āpas-te	jhāṛi	dino	laṛe-nā	lak'-ki-mai.	Āpā		
sons	*self-among*	*all*	*days*	*quarrel-to*	*began.*	*Father*		
hin-ki-te	khūb	samjhāy-o,	je-kuchhu	kām	um	ter-o.	Hin-kaṛ	
them	*much*	*admonished,*	*any*	*result*	*not*	*gave.*	*This-man*	
loṭho	aṛi-ā	beḍ-ḍom-ki-te	hukum	ter-o	ol-nā	gām-o	āṛi-ā	
at-last	*his*	*sons-to*	*order*	*gave*	*bring-to*	*said*	*his*	
bō-te	muñj	bojhā	soṅgol,	ro	tab	hukum	ter-o	hin-ki-te
presence-in	*one*	*bundle*	*sticks,*	*and*	*then*	*order*	*gave*	*them-to*
muñj-muñj	achha	pāṛam	kar-ke	pich'-nā-tham	jahã̄	uje.		
one-one	*good*	*strength*	*making*	*breaking-for*	*each(?)*	*it.*		
Jhāṛī-gā	pichho-ki,	jē-kuchhu	kām	um	ter-o,	inā-thom	soṅgol	
All	*broke,*	*any*	*result*	*not*	*gave,*	*because*	*sticks*	
gaske	tol-ḍom-si-kho-mai,	oṛo	hin-ki-te	pich'-nā-tham	muñj			
closely	*tied-were,*	*and*	*them*	*break-to*	*one*			
lebu-ā	pāṛam-ā	tham	bharam-lak'-ki.	Loḍho	āpā			
man's	*force*	*for*	*impossible-was.*	*Afterwards*	*father*			
bhojhā-te	kāī(*i.e.* kach')-nā-tham	hukum	ter-o	oṛo	muni-muni			
bundle	*untie-to*	*order*	*gave*	*and*	*one-one*			
soṅgol	āṛi-ā	muni-muni	bēḍ-ḍom-ki-te	ter-o,	hin	bere-gā	uje	
stick	*his*	*one-one*	*sons-his-to*	*gave,*	*this*	*time*	*this*	
pich'-nā-tham	hukum	ter-o.	Jhāṛī	bēḍ-ḍom-ki-te	soṅgol-te	siddho		
break-to	*order*	*gave.*	*All*	*sons-his-for*	*sticks*	*easily*		
pij-goṭ-ke.	Tab	āpā	gam-o,	'hāy	bēḍ-ḍom-ko,	muñj-hināgā		
broke.	*Then*	*father*	*said,*	*'O*	*sons,*	*unity-of*		
pāṛam	yōe-pe.	Inā-tham	ughai-gā	ãmpe	mitānī-te	nichaṭ		
force	*see-ye.*	*Therefore*	*thus*	*you*	*friendship-in*	*firmly*		
metipate	ao-nā,	ãmpe-te	bair-jo	dukh	um	ter-o.	Pher	jab
together	*are,*	*you*	*enemies*	*harm*	*not*	*give.*	*But*	*when*

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kolej-boṅg	āmpe	alag-go-nā-pe	ampā	bairī-te	āmpe
quarrels-by	*you*	*divided-become*	*your*	*enemies-to*	*you*

tumoṛte-pare-na-pe ?
overpowered-will-be-you ?

FREE TRANSLATION OF THE FOREGOING.

A certain old man had several sons, who were always quarrelling among themselves. He tried to remonstrate with them, but in vain. At last he ordered his sons to bring a bundle of sticks before him. He then gave the bundle to each of them in his turn and asked them to use all their strength and break the bundle. They all tried, but in vain, because the sticks were tied very closely together, and it was beyond a single man's power to break them. Then the father asked them to untie the bundle and gave each son one stick, and asked them to break them. They now did so without difficulty. Said the father, 'behold the strength of unity. If you will live together in friendship your enemies will be unable to harm you. But if you quarrel and are disunited, you will fall a prey to your enemies.'

[No. 44.]

MUṆḌĀ FAMILY.

KHAṚIĀ.

SPECIMEN IV.

(DISTRICT BANKURA.)

Ek	nōkar	rahinā	duiṭi	buā.	Dui	janar	maha	saru
One	*man(-of)*	*was*	*two*	*sons.*	*Two*	*men-of*	*among*	*small*
buā	bunitanāgaya,	'o	bābā,	ghorkannar		je	mui	bhāg
son	*said,*	*'O*	*father,*	*property-of*		*which*	*I*	*share*
pāma	mohor	hai	de.'	Ihālē	ōhar	bābā	bhāg	kari
get	*mine*	*that*	*give.'*	*Then*	*his*	*father*	*shares*	*having-made*

dinā.
gave.

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It has already been remarked that some of the speakers of Khaṛiā in the Jashpur State have been returned under the head of Bīrhâṛ. I subjoin the beginning of a version of the Parable of the Prodigal Son in the so-called Bīrhâṛ of the State. It will be seen that it is the same form of speech as that illustrated in Specimen II above.

[No. 45.]

MUṆḌĀ FAMILY.

KHAṚIĀ.

SO-CALLED BĪRHĀṚ DIALECT. (STATE JASHPUR.)

Muḍu lebu-ā ubār kuṇḍu ach'-ki. Konon bēṭ-ṛom āp-ṛom-te gām-o,
One man-of two sons were. Small son-his father-his-to said,

'e appā, māl-jāl je sagre āij-e iñ-ā bãṭā iṅg-te ole.' En-tai-ko
'O father, property which all is my share me-to give.' Thereafter

āṛi-y-ā jinā-te āṛ-ki-te tach'-gotho. Oṛo thorko dino um bite-ki ro
his property them-to divided. And few days not passed then

konon bēṭ-ṛom mitik'tegak' kāptikh-o oṛo ḍher disā muluk chol-ki; oṛo
small son-his all collected and very far country went; and

ā-tik' san-ki, hin-tigyā jhākī dhan-te uṛāe-gotho.
where went, there all property squandered.

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JUĀṄG OR PATUĀ.

Juāṅg is the dialect of a Muṇḍā tribe in the Orissa Tributary States. It is spoken by about 10,000 individuals.

Name of the Language.

The word *juāṅg* means 'man' in the dialect, and the denomination Juāṅg as the name of a language is accordingly of the same kind as Hō, Kūrkū and so on. The tribe is also called Patuā, from their women's habit of dressing in leaves.

Area within which spoken.

The home of the Juāṅgs are the Dhenkanal and Keonjhar States. Some speakers are also found in the neighbouring tracts of Morbhanj and Pal Lahera. The Juāṅg territory forms an islet within the Oṛiyā area, and that latter language has largely influenced Juāṅg and will probably in the course of time supersede it.

Number of speakers.

The number of speakers was estimated for the purposes of this Survey as follows:—

Dhenkanal State	7,250
Keonjhar State	5,673
Morbhanj State	2,345
Pal Lahera State	429
TOTAL	15,697

Four thousand five hundred and ninety-one speakers in Dhenkanal and 17 in Morbhanj have been returned under the head of Patuā.

At the last Census of 1901, 10,853 speakers were returned, 10,795 of whom were found in the Orissa Tributary States. The corresponding figure for the Juāṅg and Patuā tribes in the States was 12,474. Almost the whole tribe, accordingly, still retains its native tongue.

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Grammar.

The Juāṅg dialect is of the same kind as Khaṛiā. It has abandoned the most prominent Muṇḍā characteristics, and its inflexional system is more closely in accordance with Aryan principles than is the case with the Muṇḍā languages proper.

Two specimens and a list of Standard Words and Phrases have been received from the Dhenkanal State. They are not sufficient for giving a full account of the dialect. They are, however, the only basis available for the remarks which follow.

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Pronunciation.—It is not possible to form a clear idea of Juāṅg pronunciation from the materials available. A final short *a* is apparently sounded. Compare Oṛiyā. Words such as *kathā-ra*, a tale, are, however, also written *kathār*. The short *a* is often also pronounced as the *a* in 'all.' I have not, however, been able to decide if that is the case more than in a few words.

I cannot find any indication of the existence of semi-consonants. The word *ãiyā*, his own, is probably connected with Santālī *ach'*, self. The future *abhaj-e*, I shall strike compared with *abhoi-sor*, struck, seems to show that the base is *abhoch'*. Such words apparently point to the conclusion that the semi-consonants do form a feature of this, as of other Muṇḍā dialects.

As in Khaṛiā a *k* corresponds in some words to an *h* in Kherwārī. I have only noted *koni*, son, corresponding to Santālī, Muṇḍārī, etc., *hon*.

Nouns.—There are several suffixes in use after nouns the meaning of which I cannot ascertain. A suffix *ra* or *r* occurs in words such as *iti* and *iti-ra*, hand; *jotā-ra*, shoes; *dipe-ra*, lamp; *buyi-ra*, mother; *kathā-ra* and *kathā-r*, tale. It appears to add definiteness; compare Chhattīsgaṛhī *har*.

A suffix *ṅge* is used in words such as *koni-ṅge*, son; *kunu-niṅge*, son; *bui-ṅge*, mother. It is possible that this suffix is originally the suffixed pronoun of the first person. It is however used in a general way without reference to the first person, and it can also be compared with the Kui suffix *añju*. Compare *ābañji*, father.

A suffix *ḍe* is used in a similar way in words such as *iti-ḍe*, the belly; *ijiṅ-ḍā-te*, on his feet. It seems to be connected with Santālī *ṭak'*, or else to be the pronominal suffix of the third person. Compare Khaṛiā *ḍu*.

The suffix *ḍe* is often added to a suffix *m*. Thus, *boko-m-ḍe*, thy elder brother; *buin-ma-ḍā*, of the mother; *koni-m-ḍe*, the son; *kona-ma-ḍā*; of the son; *dhan-um-ḍe*, the property. The suffix *m* is used alone in words such as *boba-m-te*, to the father. It should probably be compared with the pronominal suffix *m* of the second person in connected forms of speech.

All such suffixes are used in an arbitrary way, and if the explanation given above is correct, their original meaning has been forgotten.

There are no traces of the distinction between an animate and an inanimate gender.

The dual is not used in the specimens. The suffix of the plural is *ki* as in Khaṛiā. It is often preceded by an *r*. Thus, *loka*, a man; *loka-r-ki*, men: *juāṅg-ḍe*, a woman; *juāṅg-ḍa-r-ki*, women; *ghoḍi*, a mare; *ghoḍi-r-ki*, mares. Compare the suffix *ra* or *r* mentioned above.

The usual case suffixes are, dative, *te*; thus, *boba-m-te*, to the father: ablative, *ta*, *tai*; thus, *bobam-ki-ta*, from fathers; *ne-tai*, from here: genitive, *ā*, *ra*, *r*; thus, *bābā-y-ā*, of the father; *bobam-ḍā*, of thy father; *dhani-ra*, of the rich man; *bobār-ki-r*, of fathers: locative *ra*, *re*; thus, *gāũ-ra*, in the village; *kati-re*, near.

All these suffixes are well known from connected forms of speech. The genitive suffix *r* is probably derived from *ra*. Compare also Oṛiyā *ra*.

The ablative is, as in other connected forms of speech, used to denote the compared noun in comparisons. Thus, *ār boka-rar-ta kākār ati jālhiṅg*, his sister-from brother much high, his brother is taller than his sister.

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Numerals.—The numerals are given in the list of words. They are Aryan loan-words. Besides, however, the old Muṇḍā words for 'one' and 'two' are also used, *viz.*, *min*, *mui*, and *miā̃*, one; *ban*, two. Higher numbers are counted in twenties.

Pronouns.—The following are the personal pronouns:—

āiṅ, *āiñje*, I.	*ām-ḍe*, *āman-ḍe*, thou.	*ār*, *airi*, *āuri*, he.
āiñ-ā, *āiñ-jā*, my.	*ām-ḍā*, *āman-ḍā*, thy.	*ār-ā*, *ā̃i-ā*, his.
niñ-je, *neiñje*, we.	*hare*, you.	*ār-ki*, they.
neiñjā, our.	*harā*, your.	*ār-kā*, their.

I have not found any traces of the dual pronouns or of the double plural of the first person. In addition to *hare*, you, *āpere* is recorded from Keonjhar. *Ār*, he, should be compared with Khaṛiā *aḍi*, and probably also with Kurukh *ār*, they. Other forms are *āiṅche*, to me, *ār-te*, to him, etc.

It will be seen that the suffixes *ñje*, *ḍe*, and *ri* correspond to those mentioned above when dealing with nouns.

Pronominal suffixes and infixes do not appear to be used. Some traces of them have already been mentioned. *M*, *n*, and *h* are sometimes prefixed to verbal tenses in order to indicate that the subject is of the second person singular, the first person plural, and the second person plural, respectively. They are probably derived from pronominal suffixes added to the word immediately preceding the verb. Compare the remarks under the head of Verbs, below.

The interrogative pronouns are *aḍi*, who? *biri*, what?

Verbs.—The conjugation of verbs is of the same kind as in Khaṛiā. I cannot find any traces of the categorical *a*, of the pronominal infixes, or of the rich variety of forms found in other Muṇḍā languages.

The person of the subject is sometimes marked by means of pronominal prefixes. Thus, 'I go' is *āiṅ haṇḍe*. The same form of the verb is also used in the third person singular and dual. In the second person singular, on the other hand, an *m* is sometimes prefixed, and similarly *n* is prefixed in the first, and *h* in the second person plural. These prefixes are probably originally pronominal suffixes added to the word preceding the verb. Thus, *āmḍe ma-haṇḍe*, thou goest.

So far as I can judge from the scanty materials at my disposal the various tenses are formed as follows.

The **future** is formed by adding an *e* as in Khaṛiā; thus, *abhaj-e*, I shall strike; *gātā-e*, I shall say. Neuter verbs add *nā*; thus, *janāmal-nā*, it will be known.

The **present** is formed by adding the suffixes *ke* and *ḍe*; thus, *sara-ke*, he is grazing; *kaba-ḍe*, he is making. In *abha-ke-ki*, they strike, the pronominal suffix *ki*, they, is added. No similar instances occur in the specimens. *Ke* apparently corresponds to the copula *ke* in Khaṛiā.

There are various suffixes denoting **past** time.

In the first place the suffixes *e* and *nā*, which usually denote the future, are occasionally used to denote the past; thus, *kib-e*, thou madest; *toṅga-nā*, she stood; *ḍe-nā*, he came. They are probably not properly past tenses, but denote the indefinite time.

The most usual suffix is *o* or *a*, to which a *y* is prefixed after vowels. It probably corresponds to Khaṛiā *o*. A nasal sound, commonly an *n*, is often added. Thus, *an-o*,

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went; *yo-y-o*, saw, *sab-a*, seized; *gātā-y-a*, said; *duḥkhi-lai-ān*, he became wretched; *ku-y-ān*, found.

A suffix corresponding to Khaṛiā *si* occurs in the forms *sor*, *cher*, and *cheḍe*. Thus, *āiṅ abhoi-sor*, I struck; *han-cher*, went; *len-cheḍe*, I have walked.

The suffix *se-ke*, corresponding to Khaṛiā *si-ki*, is used to denote the ordinary past. Thus, *gātā-se-ke*, said; *jim-se-ke*, I have eaten.

Other forms of the past tense are *nech-eḍ-ā*, he returned; *leb-er-a*, he slept; *pāñch-er-a*, he devised; and so forth. They apparently contain a suffix corresponding to Santālī *et'*. *Buḍiyate*, came to a close, is formed by adding *ate*. Compare the suffix *atā* in Bīrhâṛ.

The **imperative** seems to be formed as in Khaṛiā. Thus, *ḍiṅgi* and *ḍiṅg*, give; *rue-nā*, keep. A suffix *de* is used in forms such as *hana-de*, go; *āsue-de*, put on. *Nikimā*, let us make, seems to contain an imperative particle corresponding to Santālī *ma*.

Verbal nouns are *biśuā*, to fill; *gogaḍate*, to take off; *sarāyeḍaya*, in order to feed; *nabuṅre*, in order to feast. I cannot analyse all these forms. *Sarāyeḍ-aya* is perhaps the past tense of a causative verb.

Participles.—A very common participle is formed by adding the suffix *ja*; thus, *jimuja*, eating; *suṅgiyāja*, smelling; *anoja*, going; *ḍeñja*, coming; *toṅganañja*, arising. It is commonly used as a conjunctive participle. Another suffix of that participle is apparently *me*; thus, *bājime*, eating; *esidame*, having been. *Dhapaṭ-i*, running, is Oṛiyā. *Ḍẽ-ḍẽ*, coming, is the doubled base used as an adverbial participle, as is also the case in Khaṛiā.

The **negative particles** are a prefixed *mā* and a suffixed *je-nā*; thus, *mā ano*, *he* did not go; *bhāṅge-je-nā*, I did not break.

The base of the **verb substantive** is *āsi*; thus, *āsi-ke*, am; *āsi-ana*, was; compare Oṛiyā *āchhi*. There is also a base *iḍ* or *iṛ*; thus, *iṛe*, am, art, is, in Keonjhar, and several curious forms such as *iḍame*, am, is; *ināin*, art, etc., in the list of words.

The verb *jim*, to eat, is used as an auxiliary verb in order to form a passive. Thus, *āiñje māḍ jim-seke*, I have eaten stripes, I am struck. Such forms are of course Aryan.

For further details the student is referred to the two specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second a popular tale. Both have been forwarded from the Dhenkanal State. A list of Standard Words and Phrases will be found below on pp. 243 and ff.

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[No. 46.]

MUṆḌĀ FAMILY.

JUĀṄG OR PATUĀ.

SPECIMEN I.

(DHENKANAL STATE.)

Min-gā	joḍāmi	kunu-niṅge	āsike.	Ār-ā	luṅ-ā	sāna	
One-of	*two*	*sons*	*were.*	*Them-of*	*among*	*small*	
kunu-niṅge	bā	gātā-se-ke,	'e	bā,	ām-ḍa	dhan-um-ḍe	bhāg-
son	*father*	*said,*	*'O*	*father,*	*thy*	*property*	*shares·*
bātāyāṅ	āiṅ-che	ḍiṅi.'	E-tā	āyiri	ãi-yā	dhan-um-ḍe	bhāg-
dividing	*me-to*	*give.'*	*Then*	*he*	*own*	*property*	*shares-*
bātāyāṅ	ār-te	ḍiṅ-yo.	Beg	sāna	kununiṅge	nikā	ṭhuliā-ya
dividing	*him-to*	*gave.*	*Soon*	*small*	*son*	*all*	*collected*
leṅkā-bo	an-o,	āur	khechaḍā-kiba	nikā	dhan	udāi-miã.	
far-to	*went,*	*and*	*wicked-became*	*all*	*property*	*squandered.*	
E-tā	āuri	gāũ-ra	baḍe	maharagh	ā-iã,	ār	duḥkhi-lāi-y-ān.
Then	*that*	*village-in*	*heavy*	*famine*	*became,*	*he*	*destitute-became.*
E-tā	ār	an-o	āuri	gāũ-ra	min-gã	ĩyã-ra	raï-yā.
Then	*he*	*went*	*that*	*village-in*	*one-of*	*house-in*	*stayed.*
Āi-ra							
That							
min	ār-te	ghusuri	polami	sarā-yeḍ-aya	bila-ba	anāḍa-ya.	Āur
one	*him*	*swine*	*flock*	*to-herd*	*field-to*	*sent.*	*And*
ār-te	āḍi	kichchhi	mā	ḍi-ãi.	Ar	ghusuri-ra	tusha
him-to	*anybody*	*anything*	*not*	*gave.*	*He*	*pigs'*	*husks*
jimaja	itip	bishuā	monare-yān.	Hochatā	ār	mono-ra	bhābeya,
eating	*belly*	*to-fill*	*wished.*	*At-last*	*he*	*mind-in*	*thought,*
gātā-ya,	'hā,	āiñ-ā	bābā-yã	yã-ra	buluṅa	luko	iti-ḍe
said,	*'alas,*	*my*	*father's*	*place-in*	*many*	*men*	*belly*
bishure.	Mātra-ka	āiṅ	tilayi-goi-ke.	Āiṅ	taṅganañja	bābā-yā	
fill.	*But*	*I*	*hungering-die.*	*I*	*arising*	*father's*	
hasara-te	ano-ja	gātā-e,	"e	bā,	āiṅ	Parameśwar	ām-ḍā
side-to	*going*	*shall-say,*	*"O*	*father,*	*I*	*God*	*thy*
kati-re	pāpo	kibāṅ.	Ām-ḍā	kāndā	boli	āiṅ	jugya
side-at	*sin*	*did.*	*Thy*	*son*	*saying*	*I*	*worthy*
jenā.							
not.							
Ām-ḍā	sebāsi	āiṅ-che	ruye-nā."'	E-tā	āyiri	taṅganañja	bobā-ra-bo
Thy	*servant*	*me*	*keep."'*	*Then*	*he*	*arising*	*father-to*
an-o.	Mātra-ka	ār-ā	bōbā	buluṅ	leṅkā	ār-te	yo-yo,
went.	*But*	*his*	*father*	*very*	*far*	*him*	*saw,*
bikoloi-yã,							
pitied,							

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puni dhapaṭi ano, kuṅka saba, ār-te mumuja. Etā
and *running* *went,* *neck* *seized,* *him* *kissed.* *Then*

kāndā ār-te gātā-ya, 'e bā, Parameśwar ām-ḍā kati-re pāpo
son *him-to* *said* *'O* *father,* *God's* *thy* *side-at* *sin*

kibā-ṅ; ne-tā ām-ḍā kān-dā boli jugya jenā.' Mātra-ka ār-ā
did; *hence* *thy* *son* *saying* *worthy* *not.'* *But* *his*

bobā chākaran-te gātā-ya, 'ār-te ḍia sende-rā āsu-yede; ār-ā
father *servants-to* *said,* *'him-to* *good* *cloth* *put;* *his*

iti-ra-te mudira āsuyede; ār-ā ijiṅ-ḍā-te jotā-ra āsu-yede. Bhal
hand-on *ring* *put;* *his* *feet-on* *shoes* *put.* *Good*

chija bājime maujabā-kibe; āiñjā kunu-niṅge bash-werā, barana;
things *eating* *let-us-make-merry;* *my* *son* *was-dead,* *lived;*

haje-sorān, ku-yā.' E-tā ār-ki khusi-basi nira-yā.
was-lost, *was-found.'* *Then* *they* *to-feast* *began.*

Niñje ār-ā kuvā-kaniṅge bil-u āsike. Puni iyā-bo
Then *his* *eldest-son* *field-in* *was.* *Again* *house-to*

ḍeṅ-ḍeṅ nāṭa-gobinda aṅ-ya. Chākaran-te ḍāku-ya gātā-ya, 'imiti
coming *dance-music* *heard.* *Servants* *called* *said,* *'thus*

be-te hāsike?' Āyiri gātā-ya, 'ām-ḍā bokom-ḍe necheḍā, puni
why *you-are?'* *He* *said,* *'thy* *younger-brother* *returned,* *again*

ām-ḍā bobā-ra ār-te diyara ku-yān, maujā kibaḍe.' E-tā
thy *father* *him* *safe-and-sound* *found,* *feast* *makes.'* *Then*

ār rāgo-yā āluṅ-ba mā ano. Ne-ta ār-ā bobā-ra bāyā-
he *got-angry* *inside-to* *not* *went.* *Therefore* *his* *father* *outside-*

si-ke ār-te dumni gātā-ya. Mātra-ka āuri bobāyā-te gātā-ya,
came *him* *much* *said.* *But* *he* *father-to* *said,*

'yoyo, ām-ḍā gātā bhāṅge jenā, bahami dinayān ām-ḍā sebā
'see, *thy* *word* *broke* *not,* *many* *days-for* *thy* *service*

kibān; jātipua nābuṅ-re min mera ām-ḍe ḍiṅ-ḍiṅ jenā.
did; *kinsmen* *to-feed* *one* *goat* *thou* *gavest* *not.*

Ām-ḍā kuniṅge dāriyān ranān nikā dhan-um-ḍe uḍāyayĩã, ār
Thy *son* *harlots* *keeping* *all* *property* *wasted,* *he*

ḍenā, ār-te mauja kibe? Ār-ā bobā-ra gātā-ya, 'e kāndā,
came, *him-to* *feast* *madest?* *His* *father* *said,* *'O* *son,*

ām-ḍe nityāni āiñ-ā āsayã̃ māsike. Āiñ-ā dhan jetekāsi,
thou *always* *my* *near* *art.* *My* *property* *whatever,*

ām-ḍā. Mātraka āiri bokum-ḍe bash-wera, barana; haje-sorān,
thine. *But* *this* *brother-thy* *had-died,* *lived;* *was-lost,*

ḍenā. Netā mauja ni-ki-mā.'
came. *Therefore* *feast* *we-shall-make.'*

NATIONAL ARCHIVES OF INDIA

[No. 47.]

MUṆḌĀ FAMILY.

JUĀṄG OR PATUĀ.

SPECIMEN II.

(DHENKANAL STATE.)

A POPULAR TALE.

Muĩ	gāũ	miã̃	thelā	loka	āsike.	Ār-ā	boira
One	*village*	*one*	*rich*	*man*	*was.*	*Him-of*	*mother*
āsike.	Era	gāũ-ra	ṭhaka	loka	āsike.	Ār	ṭhaka	dhana-ra
was.	*That*	*village-in*	*cheat*	*man*	*was.*	*That*	*cheat*	*wealth-in*
gogaḍate	manare-kuyā.	Netā	mana-re	upāya	pāñchera.	Dhanira
to-cheat	*mind-in-made.*	*So*	*mind-in*	*means*	*devised.*	*Rich-man's*
buya-te	gātāya,	'āmḍā	koniṅge	maduā.	Bel-te	ār-ā
mother-to	*said,*	*'thy*	*son*	*drunkard.*	*Night-in*	*his*
mora	suṅgiyāja	mekhame.'	Konimḍe	gātāya,	'āmḍā	buiṅge
mouth	*smelling*	*wilt-know.'*	*Son-to*	*said,*	*'thy*	*mother*
baḍa	ḍaāni	boli.'	Imiṭi	buyira-bo	koṇḍā-bo	bujhāia.	Hachatā
great	*witch*	*as.'*	*So*	*mother-to*	*son-to*	*explained.*	*At-last*
dina	buḍiyate.	Koniṅge	mana-ra	bhābeya,	'buinmaḍā	kathāra
day	*sank.*	*Son*	*mind-in*	*thought,*	*'mother-of*	*tale*
misiṅ	janāmalnā.'	Buyira	bhābeya,	'kõnamaḍā	kathāra	misiṅ
to-day	*will-be-known.'*	*Mother*	*thought,*	*'son-of*	*story*	*to-day*
janāmalnā.'	Hachatā	koniṅge	chāyi-nendiā	lebera.	Kāndā
will-be-known.'	*At-last*	*son*	*simulating-sleep*	*slept.*	*Son*
dipara	mā	gujira.	Buyira	ḍhenja	kõnamaḍā	bichchanā-
lamp	*not*	*extinguished.*	*Mother*	*coming-slowly*	*son-of*	*bedstead-*
kāṇtha	toṅganā.	Lebera	boli	mane	kibaja	koṇḍā	muãra
near	*stood.*	*Slept*	*as*	*mind*	*making*	*son's*	*mouth*
suṅgia.	Mātraka	koniṅge	jānia,	'buyira	ḍaāni	boli,	āiṅ-che
smelt.	*But*	*son*	*knew,*	*'mother*	*witch*	*as,*	*me*
muãra	suṅgiya.'	Ahipari	buyira-bo	kon-ra-bo	kajiā	lageā-kiā.
mouth	*smelt.'*	*Thus*	*mother-to*	*son-to*	*quarrel*	*applied.*
Hachatā	imiti	buyira	kathār	gātāya	koṇḍā-te,	koṇḍā	kathār
Then	*thus*	*mother-of*	*story*	*said*	*son-to,*	*son-of*	*story*
gātāya	buyira-te,	dhanar	ṭhakeyāja	gogāna.
said	*mother-to,*	*property*	*cheating*	*robbed.*

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FREE TRANSLATION OF THE FOREGOING.

In a certain village lived a rich man with his mother. There was also a cheat in the same village who wanted to trick him out of his money. He thought out a way of doing so, and one day he said to the rich man's mother, 'your son is a drunkard. You will be able to ascertain the fact by smelling his mouth at night.' To the son he said, 'your mother is a great witch.' So he told both of them. When the day drew towards its close the son thought, 'to-day I shall know the truth about my mother,' and the mother thought, 'to-day I shall know the truth about my son.' At last the son pretended to go to sleep, without having extinguished the lamp. The mother came slowly and stood near his bed. She thought that he was asleep and smelt his mouth. The son, on the other hand, was convinced that his mother was a witch since she smelt his mouth. Thus he bred discord between mother and son; and eventually tricked them out of their property by telling them tales about each other.

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SAVARA.

Savara is the southernmost dialect of the Muṇḍā family, and it is spoken by about 150,000 individuals.

Name of the dialect.

Savara, or rather Sawara, is the name of a cultivating and servile tribe of Orissa, Chota Nagpur, Western Bengal, Madras, and the Central Provinces. The Savars are usually identified with the Śabaras of Vedic and Sanskrit literature, a wild forest tribe, who are supposed to be the same as the Suari and Sabarae mentioned by Pliny and Ptolemy. One of the most famous passages in the Rāmāyanā of Tulᵃsī Dās deals with a meeting between Rām and a Śabara with his wife.

Home of the tribe.

The tribe is very widely spread at the present day. Their stronghold is the two northernmost districts of the Madras Presidency and the neighbouring districts of Bengal and the Central Provinces. Thus we find them largely spread over the Orissa division and the Orissa Tributary States, Singbhum, Sambalpur, Raipur, Bilaspur, Patna, Kalahandi, Sarangarh, Raigarh, and so on. Farther to the north they occur in Saugor and Damoh, and in former times they are said to have been settled in Shahabad. According to Mr. Risley, 'local tradition ascribes to the Savars the conquest of the Cheros, and their expulsion from the plateau of Shahabad, in about the year 421 of the Sáliváhana era, or A.D. 500. A number of ancient monuments in the Shahabad district are still put down to the Savars or Suirs, who are supposed to have been driven south by the inroad of Rájputs under the Bhojpur chief, which made an end of their rule.'

Most Savars have now become Hinduised, and speak Aryan forms of speech, generally Oṛiyā. Mr. Driver remarks :—

'The purest representatives of the race call themselves Sobors, and speak a dialect of the Kolarian language which could be understood in Chutiyá Nágpur. These people are only to be found in the most jungly parts of the Native States of Orissa and Sambalpur, and a few are also found in Gangpur.'

The so-called Sobors alluded to by Mr. Driver have not been returned as speaking a separate language at the last Census, and local information collected for the purposes of this Survey does not make any mention of the Savara dialect in those districts which are said to be the home of the Sobors. Mr. Driver publishes a short vocabulary which contains words from various sources, Aryan, Dravidian, and Muṇḍā. The Sobors of Sambálpur probably speak Khaṛiā, and those of the Orissa Tributary States some form of Kherwārī. Their dialect is no longer Savara. That latter form of speech is almost exclusively spoken in the hilly tracts of Ganjam and Vizagapatam. It is the prevailing language in the Ichchhapuram, Parlakimedi, and Sompeta taluks of the Ganjam Agency and, together with Telugu, in the Gunapur taluk of the Vizagapatam Agency. Elsewhere it is spoken side by side with other languages in the hills.

The Savaras are divided into several sub-tribes and are, accordingly, known under various names such as Sonds, Sowras, Jara Savaras, Luda Savaras, Arisa Savaras, and Tekkati Savaras. Their dialect, however, is everywhere the same.

Number of speakers.

Owing to its being spoken only in the Madras Presidency, the Savara dialect does not fall directly within the scope of the operations of this Survey, and no local estimates of the number of speakers are

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therefore available. At the Census of 1891, the number of speakers was returned as follows:—

Madras Presidency	101,638
Central Provinces	401
TOTAL	102,039

The corresponding figures at the last Census of 1901 were as follows:—

Madras Presidency—	
Ganjam	40,448
Ganjam Agency	68,689
Vizagapatam	340
Vizagapatam Agency	47,623
Central Provinces—	
Chanda	3
TOTAL	157,103

The grand total at the last Census was 157,136. The remaining 33 speakers are found in the Mysore State.

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Grammar.

Savara has been largely influenced by Telugu and is no longer an unmixed form of speech. It is most closely related to Khaṛiā and Juāṅg, but in some characteristics differs from them and agrees with the various dialects of the language which has in this Survey been described under the denomination of Kherwārī.

The notes on Savara grammar which follow are based on the materials printed below. They do not pretend to be more than a mere sketch of the principal features of the dialect.

Pronunciation.—There are no indications in the specimens of the existence of semi-consonants. Such sounds are perhaps meant in *maḍ*, eye; *to* and *toḍ*, mouth; *ū* and *ūn*, hair; *ḍā* and *ḍān*, water, etc.

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In those cases in which an *h* in Kherwārī corresponds to a *k* in other Muṇḍā dialects, Savara perhaps agrees with the latter. Hodgson's *ṭan-gōra*, road, seems to correspond to Kūrkū *kōrā*. In *ōn*, Santālī *hán*, child, on the other hand, the initial *k*, *h* is an old prefix and does not belong to the base.

Note also the predilection for the cerebral *ḍ* in words such as *ḍēsa*, country, etc.

In Ramagiri an *o*, *i.e.* probably *á*, is often written for *a*; thus, *pasi* and *posi*, boy. A short *u* is, in the same locality, often added to words ending in a consonant; thus, *māl-u*, property; *tiṅ-u*, give. This latter peculiarity is, of course, due to the influence of Telugu.

Nouns.—There is apparently no difference between the animate and the inanimate genders. The dual has been replaced by the plural, which is formed by adding the suffix *ji*, corresponding to Khaṛiā and Juāng *ki*. Thus, *wāṅ-ji*, fathers. *Ji* is derived from *jin*, and the final *n* is retained in the oblique cases; thus, *wāṅ-jin-ba*, to fathers.

The base often ends in *n*; thus, *wāṅ* and *wāṅ-an*, a father. It is impossible to detect any difference in meaning between the two forms. *An* is perhaps by origin a demonstrative pronoun, and forms such as *wāṅ-an* can then be compared with Dravidian forms such as Tamil *tagappa-n̲*, father.

The cases of the direct and indirect object are not expressed in the verb. They are formed by adding suffixes such as *an*, in, to; *ba*, to, and so forth. Thus, *kuḍub-an*, to all; *bo wāṅ-an*, to a father; *wāṅ-jin-ba*, to fathers.

The suffix *ku* in *kiñchor-ku*, (he saw) a dog, and so forth, is Telugu or Oṛiyā.

An is also the suffix of the locative; thus, *siṅ-an* and *siṅ-leṅ-an*, in the house.

An ablative is formed by adding suffixes such as *te*, *sitle*, and so on. Thus, *ḍolai-bā-te*, from hunger; *wāṅ-bā-sitle*, from a father.

The suffix of the genitive is *a* or *na*; thus, *wāṅ-an-a*, of a father; *gorgāṅ-na*, of the village. This form is often used before postpositions; thus, *ḍumbā-nā-maṅ*, before the Dom; *wāṅ-jin-ā-san*, for the sake of fathers.

Numerals.—The numerals are given in the list of words. It will be seen that they agree most nearly with those in use in Khaṛiā. Forms such as *mi*, one; *bār*, two; *yār*, three, are only used in compounds. Higher numbers are counted in twenties.

Pronouns.—The following are the personal pronouns:—

ñēn, I	*aman*, thou	*anin*, he.
ñēn-a, my	*aman-a*, thy	*anin-a*, his.
ellen, *-len*, we	*ambē*, you	*aniñ-ji*, they.
ellen-a, our	*amben-a*, your	*aniñ-jin-a*, their.

The specimens received from Ramagiri give *nēn*, I. A list of words forwarded from Vizagapatam has forms such as *meñe*, I; *meñā*, my; *ellen* and *mallen*, we, etc. Such forms do not occur in the specimens. *Ñēn* and *nēn*, I, are due to the influence of Telugu.

Ñēn, my, and *nam*, thy, are used as pronominal suffixes of the genitive. Thus, *tanub-ñēn*, my share; *maṅ-ba-nam*, presence-in-thy, before thee.

An *a* is often prefixed to nouns, and it can then be translated as a kind of definite article. Thus, *a-wāṅ-ba*, to the father; *a-doṅ-an*, on the body. It is probably a demonstrative pronoun; compare Telugu *a*. Other demonstrative pronouns are *kani* and *kana*, this; *kuni* and *kuna*, that. There is apparently no difference between *kani* and

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kana; *kuni* and *kuna*, respectively. The forms ending in *i* were perhaps originally used to denote animate beings, and those ending in *a* to denote inanimate nouns.

Interrogative pronouns are *bōte*, who? *jite*, and *ēte*, what?

Verbs.—The Savara verb is characterized by the same simplicity that we observe in the case of Khaṛiā. The direct and indirect objects are not expressed in the verb; there is no trace of the many conjugational and inflexional bases of the Kherwārī verb and so forth.

The person of the verb is occasionally expressed by adding personal suffixes. The most common one is *i*, or, occasionally, *iṅ*, for the first person. Thus, *apuṅ-tā-i*, I shall say; *kiet-t-iṅ*, I shall die. In the second person we occasionally find forms such as *ḍako-l-am*, thou wast, and in the third person plural *ji* is quite common; thus, *eḍikāle ḍako-ji*, they were merry.

There are apparently only two tenses, one for the present and future times and one for the past.

The present-future is formed by adding the suffix *te*. *Te* is derived from *ten*, and the final *n* is often retained before the suffix of the third person plural. Before the suffix of the first person the *e* of *te* is dropped or replaced by *a*, or else *tenā* is used instead. *Tenā* is probably the old suffix *ten*, corresponding to Muṇḍārī *tan*, and an *ā* which is perhaps identical with the categorical *a* of Kherwārī. Thus, *kiet-t-iṅ*, I die; *titta-i*, I give; *it-ten-ā-i*, I shall go; *ḍako-te-ji* and *ḍako-teñ-ji*, they are.

The corresponding suffix of the past is *le*. Thus, *pāṅ-la-i*, I brought; *il-len-ā-i*, I went; *kiel-le*, he died; *kiel-lē-ji*, they killed; *pochāri-leñ-ji*, they asked. Forms such as *irrē-ji*, they went, contain the same suffix, which has become changed into *r* after *r*. In the second specimen we find *irrē-be*, we went. The final *be* has probably nothing to do with the suffix of the past. It is perhaps a pronominal suffix; compare Kherwārī *bū*, we.

In the third person singular *ēte* is commonly used instead of *le*; thus, *tiy-ēte*, he gave; *jum-ēte*, he ate; *gam-ēte*, he said, etc. Forms such as *er-āi-te*, he has come, are probably identical.

The most common suffixes of the imperative are *ā*, *ai*, *ba*, and *na*; thus, *irā*, go; *jum-ā*, eat; *pāṅ-ai*, and *pāṅ-ai-ba*, bring; *geṇḍa-ba* and *geṇḍā-nā*, draw water, and so on. A prefix *a* is often used. Thus, *a-ir-ba*, let us go; *a-gu-sāi-ba*, put on; *a-ru-ba*, put on. Note also forms such as *ḍako-ai-te*, let us become; *jum-te-be*, let us eat; *a-eḍikā-ten-a-i*, we should make merry; *a-jum-be*, don't eat.

The base alone is used as a verbal noun; thus, *a-jum-bēn*, feeding for, in order to feed; *ḍako-ban*, being-in, to be.

Relative participles are formed by adding *a* to the bases of the present and past tenses. Thus, *set-ten-a maṇḍrā*, the man who squanders; *kimboṅan jum-ten-a kinaman*, pigs eating husks, the husks which the pigs eat; *añi-len-a tiki*, spent time, at the time when it had been spent. Compare genitive and the relative participles in Telugu.

Other participles are formed by adding *an* or *n*; thus, *ḍako-n*, being; *tid-ān*, striking. An infix *an* is sometimes used in a similar way. Thus, *ḍ-an-aku*, being; *t-an-iḍan*, beating.

The usual conjunctive participle is formed by adding the past base to the participle ending in *an*; thus, *iyān-ille*, having gone; *guān-gū-le*, having called. Forms such as *gille*, having seen; *tub-tub-le*, having divided, are, however, also used alone.

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The negative particle is apparently a prefixed *a*. Thus, *a-ḍēye*, was not; *a-til-leñ-ji*, gave not; *a-jum-a-i*, I shall not eat. *Gam-goṅ-iṅ*, I say not, probably contains some negative verb meaning 'to be unworthy,' 'to decline,' or something of the kind. In the Ramagiri specimens we find forms such as *tiyāijā*, I will not give; *irnaṅg-layi-nā-san*, because I could not get.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son from Parla Kimedi in Ganjam. The second is a folk-tale which has been forwarded from Vizagapatam. The two last ones, the deposition of a witness and a popular tale, have been received from Ramagiri in Ganjam. A list of Standard Words and Phrases from Parla Kimedi will be found on pages 243 and ff.

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[No. 48.]

MUṆḌĀ FAMILY.

SAVARA.

SPECIMEN I.

(PARLA KIMEDI, GANJAM.)

Bo maṇḍrān ḍako. Anin bāgu oṅēr pasin-ji ḍako-lē-ji. Bāguñji-lēṅan
One man was. His two male children were-they. Both-in
sannāri gam-ēte, 'wāṅ, ellen-a ḍako-ten-a jaṇḍrum-gaṇḍra kuḍublēṅan
small said, 'father, our being property all-in
tanub-ñēn tiṅ.' Anin tanub tub-tub-le tiyēte. Asui oyoṅ sullen-a-tikī
share-my give.' He share divided-having gave. Some days past-when
sanna rabalan kuḍub rukun-rukū-le ñam-le saṅai ḍēsa erēte. Tettēn
small boy all collected-having taken-having far country went. There
kuḍub lēbun añī-le assiḍēte. Kuḍub añī-len-a-tiki kuni ḍēsa-lēṅan
all money spent-having wasted. All spent-when that country-in
aïṇḍam kantāra ḍē-le. Anin ḍolaï-mar ḍēle. Kuni ḍēsa-lēṅan bo maṇḍrā-bān
much famine became. He hunger-man became. That country-in one man-to
iyān-il-le kambāri ḍē-le. Anin a-serō-bān kimboṅan ā-jum-bēn apāyēte.
gone-having labourer became. He the-field-to swine feeding-for sent.
Kimboṅan jum-ten-a kinaman ñaṅ-leṇḍēn, eḍikā-le kuni ḍolaï-mar jum-te
Swine eating husks got-if, gladly that hunger-man eat-would
biṅ-ḍo mojāja kinaman ampra a-til-leñ-ji. Nami buḍḍi ñaṅ-le ogaṇḍi-ēte,
but anybody husk even gave-not-they. Now sense got-having thought,
'wāṅ-ñēn-a sero-bān aïṇḍam baḍḍi-mar-ji ḍako-ji. A kuḍuban miḍap
'father-my-of field-in many working-men are. Those all-to much
ganāga ḍako-ḍo ñēn tettēn ḍolaï-bāte kiettiṅ. Ejja, ñēn ḍiyan-ḍē-le
livelihood is-but I here hunger-from die. No, I arisen-having
wāṅ-ñēn-bān er-te, iyān-ille apuṅ-tai, "wāṅ, wāṅ, Kituṅ-bāṅ, maṅ-ba-nam
father-my-to go-will, gone-having say-will, "father, father, God-to, before-thee
ersi amēlai. Untenāsan ñēn ōn-ñēn gam-goṅ-iṅ. Ñēn kambāri-nam
sin did. Therefore I son-I say-not. I servant-thy
ḍē-tiṅ," ennegoi apuṅ-tai.' Gam-le gam-ḍamnēte; tete-sitle
shall-become-I," thus say-shall.' Said-having say-self-did; therefrom
a-wāṅ-bān iyēte. Saṅaï-sitle a-rabalan-a ḍoṅan gijan-gille amalle
that-father-to went. Far-from that-boy-of body seen-having recognized-having
ḍuḍu-ḍuḍu-iyān-ille apasu-yam-ḍā-le anin koṇḍo-le korkorēte. A-wāṅan
run-gone-having pain-feeling him embracing kissed. The-father

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gijān-gille rabāri gamēte, 'wāṅ, maṅba-nam Kituṅ-bān ampra ersi
seen-having boy said, 'father, before-thee God-to even wrong
amēlaï. Ñēn ōn-ñēn gam-goṅ-iṅ.' A-waṅ parsamañjin guān-gū-le
did-I. I son-I say-not.' The-father servants called-having
gam-ēte, 'aboi ambese siṇḍri pāṅ-le anin-a ḍoṅān a-gusāiba;
said, 'one good cloth brought-having his body cover;
a-karsin ensin arub-a, a-taljeṅan paṇḍerjāṅ arub-a. Baran bo kari
the-finger-on ring put, the-foot-on shoe put. Again one fat
kalloḍin tettēn pāṅ-le kiebba; eḍikā-le ḍako-aï-te. Kana ōn-ñēn
calf here brought-having kill; glad-being we-shall-be. This son-my
amaṅ kiel-le nami baran mēṅ-le; amaṅ paḍōle, nami baran ñaṅ-laï.'
before died now again lived; before lost-was, now again found-I.'
Aniñji eḍikāle ḍako-ji.
They glad-being were.

Nami a-muḍa ōn seroban ḍaku. Anin siṅ aḍam-aḍam erāite,
Now the-elder son field-in was. He house near-near came,
keṅkenan toṅseṅan saḍḍāle. Bo parsāman guān-gū-le wāllēte, 'etēnāsan
singing dancing sounded. One servant called-having accosted, 'what-for
kana eḍika?' Anin apuṅēte, 'ubaṅ-nam erāite, "Anin ulāmāta ḍako,"
this mirth?' He said, 'brother-thy came. "He cool is,"
gam-le wāṅ-nam-ji kari kalloḍin kiellē-ji.' Muḍa-mar baṇḍrāb
said-having father-thy-they fat calf killed-they.' Big-the angry
ḍē-le, 'siṅan aniyāi,' gamēte. Untēnāsan a-wāṅ saṇḍān iyāṅ-
became, 'house will-not-come,' said. Therefore the-father outside gone-
ille sagallēte. Muḍa ōn gamēte, 'ḍitte ayam maṅba-nam barāle
having honoured. Big son said, 'so-much time before-thee worked-having
ḍako-ten-ā-i. Berna-nam aṅoija apaḍōliṅ. "Gaḍi-nam-ji-bāte eḍikānaba,"
am-I. Word-thy ever broke-not "Friends-thy-with make-merry,"
gam-le aboi ōn-mē soi atilliṅ. Nami kana sannāri juñjuḍi-boiñji
saying one young-goat even gavest-not. Now this young-one harlotry-women
bāte jaṇḍrum-gaṇḍra kuḍub moile settena maṇḍrā anin iraïten-tāḍo
with property all swallowing throwing man he came-immediately
anina-mele kari kallōḍi kielle.' A-wāṅ gamēte, 'ejja, ōn-ñēn,
his-sake-for fat calf killedst.' The-father said, 'no, son-my,
aman toḍaṅ maṅba-ñēn ḍakote. Jaṇḍrum-ñēn kuḍuban amannāte.
thou always with-me art. Property-my all thine-is.
Ubaṅ-nam amaṅ kielle, nami baran mēṅ-le; amaṅ paḍō-le, nami baran
Brother-thy before died, now again lived; before lost-was, now again
ñaṅ-la-i. Untenāsan ellēn a-eḍikātenaï.'
found-I. Therefore we shall-make-merry.'

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[No. 49.]

MUṆḌĀ FAMILY.

SAVARA.

SPECIMEN II.

(DISTRICT VIZAGAPATAM.)

A FOLK-TALE.

Gorjāṅan kārja-leñ-ji. Gorjāṅ-na maṇḍrā sabiñ-ji boṅtēl-bā
Village-in obsequies-did-they. Village-of men all buffalo-for

illē-ji. Kani gorjāṅ-luṅan aboi banāgi-mar ḍaku-le. Ani mari
went. That village-in one poor-man was. He also

boṅtēl-bā iyēte. Gorjāṅ-na maṇḍrā sabiñ-ji boṅtēl ñiyān-ñile
buffalo-for went. Village-of men all buffaloes bought-having

pāṅ-leñ-ji. Banāgi-mar mari lāgōḍa-boṅtēl aboi ḍumbānāmaṅ
brought. Poor-man also credit-buffalo one Dom-from

pāṅ-le. Gorjāṅ-na maṇḍrā-ji, 'onā-sile pāṅ-lai?' gām-le opuṅ-lē-ji.
brought. Village-of men, 'where-from broughtest?' said-having asked.

'Ijja, lāgōḍa pāṅ-laï ḍumbānāmaṅ,' gāmēte. 'Doṅ-ñēn-a saṇḍrukā-mele
'No, credit brought-I Dom-from,' said. 'Body-my-of well-being-for

pāṅ-laï.' Sabiñ-ji pur-pur-tubob-ji. Banāgi-mar kani usālan ḍum-
brought-I.' All ceremony-performed. Poor-man that skin Dom-

bānāmaṅ juñjūnēte. Taṅōran jumbur-maran oñji maṇḍrā saṅaï-
to carried. Way-on thief-men four men far-

sitle gillē-ji. 'Iñjiḍēn tubob-te,' gām-le usālan ñaman-ñam-le
from saw. 'Now kill-will,' saying skin taken-having

arān ḍajēte. Tettenā arān-eb jumbur-maran gob-lē-ji. Taṅkān
tree climbed. There tree-under thief-men sat-they. Rupees

oñji maṇḍrā bantel-ji. 'Aman-ā alaḍam ñēn asūḍam,' gām-le
four men divided. 'Thine much mine little,' said-having

ruḍi-leñ-ji. 'Aman etti-ḍēn bantya,' gām-leñ-ji. Batuṅ-batuṅ-le arānā
quarrelled. 'Thou then divide,' said. Feared-having tree

ḍajē-tenā maṇḍrā usālan sirēte. 'Agāyi, tabḍrēlan layimtā-le,'
climbed-having man skin dropped. 'Oh, thunderbolt fell,'

gām-le jumbur-maran taṅkān omḍā-le irrē-ji. Arā-liṅ-na maṇḍrā
said-having thief-men rupees left-having went. Tree-in-being man

latsōnāite. Taṅkān susē-le pāṅ-ēte usālan omḍā-le. Jūlu
descended. Money picked-up-having took skin left-having. Then

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jumbur-maran oñjiñji taṅkā-bā illāji. Taṅkā-te satta usālan
thief-men *four* *money-for* *came.* *Money-from* *mere* *skin*
ḍaku. 'Etenā karma? Taṅkā-len sille tabḍrēlan gām-le irrēbe.
is. '*What* *work?* *Money-we* *left-having* *thunderbolt* *said-having* *went.*
Mabā a-ir-ba,' gām-le usālan pāṅ-lē-ji. Kani usālan timān-
Forward *let-us-go,'* *said-having* *skin* *took.* *That* *skin* *sold-*
tim-le aboi kimbu ñiyān-ñī-le jum-lē-ji.
having *one* *pig* *bought-having* *ate.*

FREE TRANSLATION OF THE FOREGOING.

Funeral ceremonies were held in the village, and all the villagers went to fetch buffaloes. There was a poor man in the village who also wanted a buffalo. All the other ones bought buffaloes, and the poor man got a buffalo on credit from a Dom. The villagers asked him where he had got it, and he said that he had it on credit from a Dom and had brought it for the sake of his health. They all worshipped and sacrificed the buffaloes. The poor man was carrying the skin back to the Dom, and on the way he saw four thieves at a distance. Seeing them he mounted a tree with the skin, for fear that they would beat him. The thieves sat down under the tree to divide their money. They quarrelled and said, 'you take too much, and I get too little,' 'then divide yourself,' and so on. The man in the tree dropped the skin from fear. The thieves left the rupees and ran away saying, 'a thunderbolt came down.' The man descended from the tree, picked up the rupees and left the skin. The four thieves then came back to look after the rupees, and only found the skin. 'What has happened,' they said, 'we left the rupees and went away on account of the thunderbolt. Come let us go.' So they picked up the skin, sold it and bought a pig, which they ate.

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[No. 50.]

MUṆḌĀ FAMILY.

SAVARA.

SPECIMEN III.

(RAMAGIRI, GANJAM.)

DEPOSITION OF A WITNESS.

Mi-gal gal-ji dinā pūrba nēn Jujusti muddāyin kulumbayi
Eleven ten days ago I Jujusti accused-of wife

Rādhā-nā-moṅg bāgu rannā kub bo taṅkā-nā-san bandan tillayi. Nēn
Rādhā-before two gold beads one rupee-for pawn gave. I

taṅkān irnaṅg-layi-nāsan Jujustin bate illenāyi. Jujustin liāri-mar;
rupee got-not-because Jujusti with went-I. Jujusti fisherman;

anin lien-tinte-mar. Muddāyi-nā a-nam Bālāji Beraḍolāyi. 'Rannā-
he sweet-seller. Accused-of the-name Bālāji Beraḍolāyi. 'Gold-

kub ḍeyi-be pāṅ-tāyi,' gam-le Bālāji Beraḍolāyi-nā suṅ illenāyi.
beads to-redeem shall-bring,' saying Bālāji Beraḍolāyi-of house went-I.

A-bowan a-wanan muddāyin kulumbayi sileṅgan nēn tiyānu tille.
The-principal the-interest accused-of wife to I giving gave.

'Bandan tillenāyi bitti tiṅgu,' gam-le gārlenāyi. 'A-mālu nēn
'Mortgage gave-I property give,' saying demanded. 'The-property I

tiyāijā; nēte pāṅtā,' gamēte. 'Anin bitti-nēn bowan a-wanan
give-not; buy take,' said. 'That property-my principal interest

til-le pāṅ-le it-ten-āyi pannā etāsan nē-te pāṅ-te?' gam-le
giving taking shall-go but why buy-shall take-shall?' saying

apuṅ-len-āyi. Oñji-dinā dinā-silu muddāyin a-suṅ-an asāyi suḍā-
said-I. Four-days days-after accused the-house-in some good-men-

mar-ji-nā-moṅg a-bittin tiyyayite. Aniñji, 'botanā bitti?'
before the-property produced. They, 'whose property?'

pochāri-leñ-ji. 'Nēnāte,' gam-le apuṅ-len-āyi. Nēn etten apuṅ-len-āyi
asked-they. 'Mine-is,' saying said-I. I so said-I

keḍi muddāyin nēn kuḍub-jinā-moṅg tiḍ-le.
then accused me all-before beat.

FREE TRANSLATION OF THE FOREGOING.

Some ten days ago I and Jujusti went to Rādhā, the wife of the accused, and pawned two gold beads for a rupee. I could not get money, and therefore I went with

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Jujusti. Jujusti is a fisherman and deals in sweets. The name of the accused is Bālāji Beraḍolāyi. When I came to Bālāji Beraḍolāyi's house to redeem the gold beads I paid the principal and the interest to the accused's wife and asked for my property. She refused to give it up unless I bought it. I replied, 'I am going to pay principal and interest in order to redeem my property. Why should I buy it?' Four days after the accused produced the property in his house in the presence of some good men. They asked whose property it was, and I said that it was mine. Immediately after I had said so the accused struck me before all the men.

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[No. 51.]

MUṆḌĀ FAMILY.

SAVARA.

SPECIMEN IV.

(RAMAGIRI, GANJAM.)

A POPULAR TALE.

Bo dinā bo soṭṭā posi-jannaku a-wā kenken-suṅ-an apāyi-le.
One day one lame boy his-father school-house-in sent.

A-posi kenken-nā-san a-ḍakku-le. Ḍele bāroki bo posi-jannaku
The-boy read-to was-not-inclined. But another one boy

gij-le apuṅ-le, 'uban, aman nēn bate bokeḍikā gaṭāsinā.'
seen-having said, 'brother, thou me with a-little-while play.'

Anin apuṅ-le, 'oṅgāḍo, oṅgāḍo, nēn aḍasāmārte. Nēn kenken-suṅ ille
He said, 'no, no, I am-not-disengaged. I school-house gone-having

kenken-ten-āyi.' Teten-silu a-posi-jan bo awan-taṅu bate gij-le. Posi apuṅ-le,
read-shall.' Thereafter the-boy one calf also saw. Boy said,

'aṙe awan-taṅu, aman nēn bate gaṭāsinā.' Awan-taṅu apuṅ-le, 'nēn
'O calf, thou me with play.' Calf said, 'I

aḍasante, nēn saṅgāsi agāwan gānā-gānā-san joḍā-ban itte.' Teten-silu
am-not-disengaged, I excellent grass eating-for river-side go.' Thereafter

a-posi bo onti gij-le apuṅ-le, 'ē onti, aman nēn bate jāyi, gaṭāsinēbā.'
the-boy one bird seen-having said, 'O bird, thou me with come, let-us-play.'

Anin apuṅ-le, 'nēn aḍasente, nēn-nā-suṅ barosabjanāsan asūyi alaṅu
He said, 'I am-not-disengaged, my-house build-to a-little straw

paraṅgu-pāṅu-nāsan itte.' Posi bo kiñchor-ku gij-le apuṅ-le, 'ē kiñchor, aman
fetch-to go.' Boy one dog seen-having said, 'O dog, thou

nēn bate gaṭāsinā.' Kiñchor apuṅ-le, 'oṅgāḍo, oṅgāḍo, nēn aḍasen-te, nēn
me with play.' Dog said, 'no, no, I am-not-disengaged, I

sāwu-nēn-nā suṅu ḍuntā-ban itte.' Teten-silu posi ṭisināsan manasu a-ḍeye.
master-my-of house watch-to go.' Thereafter boy play-to mind not-became.

FREE TRANSLATION OF THE FOREGOING.

A lame boy was one day sent to school by his father. He did not wish to read, and seeing another boy he said, 'brother, play a little while with me.' He said, 'no, no, I am not disengaged, I am going to school to read.' Then the boy saw a calf and said, 'O calf, play with me.' Said the calf, 'I have no time, I am going to the river to feed on the excellent grass.' Then the boy saw a bird and said, 'O bird, come let us play.' Answered the bird, 'I have no time. I am going to bring some straw to build my nest.' The boy saw a dog and said, 'O dog, play with me.' The dog answered, 'I have no time; I am going to guard my master's house.' Thereafter the boy did not wish to play any more.

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GADABĀ.

Gadabā is spoken by about 35,000 individuals, most of whom live outside the territory included in this Survey. The dialect is not identical in all places. It has not, however, been possible to procure trustworthy materials illustrating its various forms. I am only able to give a superficial account of the dialect as spoken in the Bastar State.

Home of the tribe.

The Gadabā tribe is found everywhere in Vizagapatam and the Vizagapatam Agency, and also in the Ganjam Agency, all of which are in the Madras Presidency. Some few Gadabās have also been returned from the Bastar State and Kalahandi. They do not form the prevailing part of the population in any district. They are most numerous in the Vizagapatam Agency, where 232 in every 10,000 of the population speak Gadabā. In Vizagapatam only 72 in every 10,000 are in the same position, and in other districts the relative number of speakers is quite unimportant.

I have no information about the distribution of the Gadabās on the various Taluks of the Vizagapatam Agency. In the Bastar State they are found in the east, on the frontier towards Vizagapatam. Their occupation is hunting and agriculture.

Number of speakers.

According to information collected for the purposes of this Survey Gadabā was spoken by 6,419 individuals in the Bastar State. At the Census of 1891, 29,414 speakers were returned from the Madras Presidency. We thus arrive at the following total for the dialect :—

Bastar State	6,419
Madras Presidency	29,414
TOTAL	35,833

The corresponding figures at the Census of 1901 were as follows :—

CENTRAL PROVINCES—		
Bastar	729	
Kalahandi	94	
TOTAL CENTRAL PROVINCES		823
MADRAS PRESIDENCY—		
Ganjam	1,602	
Ganjam Agency	8	
Vizagapatam	15,015	
Vizagapatam Agency	19,781	
TOTAL MADRAS PRESIDENCY		36,406
Andamans and Nicobars		1
TOTAL		37,230

It will be seen that the number of speakers in Madras has increased. This fact is, however, due to the better methods applied at the last Census, and it is impossible to decide whether there is a real increase. The estimated number of speakers in the Bastar State is probably far above the mark. The corresponding figure at the Census of 1891 was 375.

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[LYALL, (SIR) A.],—*Report of the Ethnological Committee on Papers laid before them, and upon examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition of 1866-1867.* Nagpore, 1868. Pt. iii contains Gudwa vocabularies by C. J. Dennys and C. L. R. Glasfurd.

CARMICHAEL, D. F.,—*A Manual of the District of Vizagapatam in the Presidency of Madras.* Madras, 1869. Contains a Gadabā vocabulary.

Manual of the Administration of the Madras Presidency. Madras, 1885—1893. Vol. ii, pp. 203 and f. contain a Gadabā vocabulary.

Grammar.

The Gadabā dialect is very unsatisfactorily known. The old vocabularies are quite insufficient for giving a sketch of its grammar. Of the materials forwarded for the purposes of this Survey the best is the translation of the statement of an accused person in the Gadabā dialect of Bastar which will be printed as Specimen II below. It has been forwarded in Dēvanāgarī characters with an interlinear translation, but without any transliteration. It is not, therefore, quite certain that the text printed in the ensuing pages is correct in all details.

The text given as Specimen I below is the beginning of a version of the Parable of the Prodigal Son. It has been forwarded in Dēvanāgarī with a transliteration and translation. The transliteration does not, however, agree with the Dēvanāgarī text, and it has turned out to be so full of mistakes that it has been of no use whatever. The Dēvanāgarī text itself is apparently a clean copy of an original draft. It has been made by somebody who had not the slightest idea of the meaning, and who accordingly misread the original in most places. I have not therefore ventured to restore the text throughout. I have only reproduced the beginning of the Dēvanāgarī text as I have received it with a tentative restoration in transliteration.

A list of Standard Words and Phrases from Bastar will be found on pp. 243 and ff.

The dialect spoken in Vizagapatam is apparently quite different. It has not, however, been possible to get sufficient materials for describing it. The Collector has kindly forwarded an incomplete list of Standard Words and Phrases, and the beginning of a version of the Parable. The latter was, however, too fragmentary and evidently too full of mistakes to be of use. From the former I have inserted the equivalents in the list of words on pp. 243 and ff. They have been added within parenthesis.

The notes on Gadabā grammar which follow are entirely based on the Bastar specimens. The materials received from Vizagapatam have only occasionally been consulted.

Pronunciation.—The materials are not sufficient for deciding the various questions connected with Gadabā pronunciation. Semi-consonants are perhaps used in words such as *ḍā̃*, Santālī *dāk'*, water; *gōy*, Santālī *gách'*, die; *gōgō* and *gōgōb*, to tend, and so forth.

Vowels are often interchanged. Thus, *uṅgam* and *uṅgōm*, village; *āpāṅg* and *āpōṅg*, father; *sumaṅg*, *suaṅg* and *sumōṅg*, before, and so forth.

The *n* of the genitive suffix *nū* has apparently been replaced by *l* in *lāy-lū*, whose? Note also *ōn*, child, as in Savara. It is not, however, possible to bring the various irregularities under fixed rules.

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Nouns.—If we can trust the specimens, there are no traces of a difference between animate and inanimate nouns, or of the existence of a dual. The plural appears to be expressed by adding some word meaning 'many'; thus, *lōṅgā āpōṅg*, many fathers, fathers. A suffix *nēn* or *nan* occurs in forms such as *sākhī-nēn*, the witnesses; *kumbaī-nan*, women. Compare *māy-nēn* and *māy-nēṅg*, they. The Vizagapatam list gives forms such as *ayāṅgu-nī*, fathers; *koḍamlē-nī*, daughters; *lē lōk-ḍukēyi*, good men; *māḍu krutā*, many horses, horses; *kussō-ḍigan*, dogs, and so forth.

The cases of the direct and indirect object are not expressed in the verb. They are expressed by means of postpositions such as *nō*, *pulai*, and so forth. Thus, *Māṭā-nō nōm buō-suō̃*, Māṭā thou killedst; *bābā-pulai sunō*, father-to he-said.

The suffix of the genitive is *nō*, *nū*, or *nā*; thus, *āpāṅg-nō*, of a father; *kalār-nē-nū*, of the liquor seller. Compare Savara *nā*. The Vizagapatam texts have forms ending in *na*. In *pīlē kirtā-r khōgīr*, the white horse's saddle, we have perhaps a genitive suffix *r*.

Other postpositions are *kuruṅg*, from; *bō*, in, to, etc. Thus, *māy-nō bōbrō māy-nō tōnān kuruṅg tīr ḍugu*, his brother his sister from tall is, his brother is taller than his sister; *māy-nō āpōṅg mēyēn-kā ḍiyēn-bō ḍutu*, his father small house in lives.

Numerals.—The first numerals will be found in the list of words. It will be seen that Aryan loan-words are used in Bastar for the numerals seven and following. The Gadabā numerals are most closely related to those in use in Savara and Khaṛiā.

Pronouns.—The following are the personal pronouns :—

niṅg, *nī̃*, I	*nōm*, thou	*māy*, he.
nīṅg-nō, my	*nōm-nō*, thy	*māy-nō*, his.
nēiṅg, we	*pēn*, *pēn-chā*, you	*māy-nēn*, *māy-nēṅg*, they.
	pē-nū, *pai-nū*, your	*māyēn-nug*, their.

The form *pē-nug*, our, in the list of words is probably a mistake. *Pē-nug* is apparently identical with *pē-nū*, your. A form *lē*, we, seems to occur as a verbal suffix. See below.

Datives and accusatives are apparently formed by prefixing *u* or *ō*; thus, *ō-nīṅg*, to me; *u-māy*, him; *ō-māy*, to him; *ōn ō-mai sunō*, the son said to him.

The Vizagapatam texts have quite different forms; thus, *mīṅgu*, I; *mīṅgu-na*, my; *bilaṅgu*, we; *bilaṅgu-nu*, our; *bābin*, thou; *māṅgu*, you; *no*, *novvān*, he; *nōyāṅg*, *nōṅgu*, they, etc.

Demonstrative pronouns are *tē*, this; *tō*, *tu*, and *nāi*, that.

Interrogative pronouns are *lai*, who? *lāy-lū*, whose? *maṅg*, what? *ā*, which? *āḍī*, how much? and so forth. The Vizagapatam list gives *mōyi*, who? *nayiṭa* and *nāyinam*, what?

Indefinite pronouns are formed from the interrogatives; thus, *laikī*, anybody; *maṅg-sā* and *māṅg-ḍig*, anything.

Verbs.—The inflexion of verbs is apparently very simple. Reduplicated and doubled bases are apparently freely used; thus, *sa-saḍagū*, attached; *buk-buk*, striking, etc. I have not, however, found anything corresponding to the richly developed system of conjugational bases which forms so characteristic a feature of Kherwārī.

The direct and the indirect objects do not appear to be expressed in the verb. The subject is not expressed by means of pronominal suffixes. There are, however, some

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traces of a state of affairs which is related to that prevailing in typical Muṇḍā languages. Compare:—

Māy-nu āpuṅg-laē sunō, 'junēn, ātōār-kēlē (?) pē-nu sēvā nĩ ḍēmēḍ-nīṅg ḍu-tō.
His father-to said, 'see, so-many-years your service I doing-I am.

Pē-nu ukum ār pēl-taï-tunīṅg. Mīō pēn ō-nīṅg uḍē muyē gī-mē-ō ōn ār
Your command not transgress-I. And you to-me ever one goat-even young not

bē-tō-pēn, nīṅg-nu ḍīsēl bu-ḍag sārdā ḍēṅg-ḍēṅg-tun-ō-lē. Pē-nu tē ōḍu-ōn kīsbīn
give-you, my friends with merry make-we. Your this son harlots

bu-ḍag pē-nu dan samōsu ērān-ēl-pīmuḍīḍaē-ēl (?) pēn māy pulaē lē
with your property eaten-having as-soon-as-he-came-then you him for good

kunḍarō-pēn.
cooked-you.

The above passage which I have been able to restore with some certainty from the very corrupt original, contains the suffixed pronouns *nīṅg* (or *īṅg*), I; *pēn*, you; *lē*, we, used to express the subject. Compare also *suō-niṅg bēḍō*, thrown-I-have; *āpuṅg nīṅg māhāparū-nu hukum ār mānī-tōniṅg*, father, I God-of order not worshipped. The Vizagapatam list contains forms such as *bilāṅgu-lē yi*, we-we went; *māṅgu-mō yi*, you-you went; *nōṅgu-vu yiyē*, they went; *mīṅg mitān saṅgāyi-nē yi*, I to-day far-I went, and so forth; where *lē*, *mō*, *vu*, and *nē*, respectively, appear to be pronominal suffixes denoting the subject.

The common suffix of the present tense is *tō* or *tu*; thus, *māṅg-tō*, I know; *ḍu-tu*, is; *buk-tu*, beats; *gō-gōy-ḍu-tu*, I am dying. Forms such as *sārdā ḍēṅg-dēṅg-tun-ō-lē*, that we might make merry, seem to show that the suffix was originally *tun*; compare Muṇḍārī *tan*. In *māhāparū-nu hukum ār mānī-tōniṅg*, God's order not obey-I; *sun-tunī*, I will say, and so forth, the tense suffix is perhaps likewise *tun*, *tōn*, and the final *iṅg* or *ī* must then be the old form of the personal pronoun of the first person singular. In *sun-tōn-ēn*, they say, the final *ēn* is perhaps the suffix of the third person. Compare *māy-ēn-nug*, their.

Another suffix of the present is *nīṅg*; thus, *ōinīṅg*, go.

The suffix *ēḍ* in *ḍēm-ēḍ-nīṅg ḍutō*, doing-I am, seems to correspond to Santālī *et*.' It also takes the form *ī*; thus, *iḍ-ī ḍutu*, drinking-am, I drink; *ū-i ḍutu*, he is coming.

The present is also used as a future; thus, *sun-tun-ī*, I will say; *phāsī bē-tunēn*, rope give-will, will hang. According to the list of words a suffix *bē* is added; thus, *buk-tū-bē*, I shall strike. Other future forms are *pi-lam*, it will come; *nāi-lōṅg*, I will go. I cannot analyse them.

The past is formed by adding one of the suffixes *u* or *o*, and *ī*; thus, *ḍu-g-u*, was; *sun-ō*, said; *ju-ō*, saw; *gōi-g-ī*, died; *ōig-ī*, went; *ōn-ī*, heard. Forms such as *buōnēn*, killed; *suōnēn*, threw, etc., probably contain a pronominal suffix of the third person.

Compound past tenses are formed by adding the verb substantive; thus, *buō-ḍutu*, I have killed; *sēbō ḍugu*, I had killed; *nīṅg-nu ōḍu-ōn gōē-gu ḍugu mīyō bur-lagu; bīsugu ḍugu mīō bōgu*, my son dead was and revived; lost was and was found.

I cannot analyse the suffixes in *sōbōnō*, boughtest, and *sōbōnam*, I bought.

The common suffix of the imperative is *nēn*; thus, *tōl-nēn*, bind, *ju-nēn*, see. Other imperatives are *ō-māy nān-bē*, to-him give; *luḍōrīng*, take; *inḍē*, give me; *ā dēmō*, do not; *nīṅg samō-su sārdā ḍēmō*, let us eating merry make.

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The re-duplicated and the present bases are used as verbal nouns. Thus, *ju-jū*, to see; *gō-gō*, to feed; *buk-tū*, to strike. A suffix *g* is apparently added in some cases; thus, *māy tu-nū pī-pīg-nu bēlā*, he there coming-of time, when he returned; *bun-ḍēg-nu mēn-ḍēg-nu kōlār ōni*, music-of dancing-of sound heard.

The various bases are also used as participles; thus, *buk-buk*, beating; *gō-gōb*, grazing; *buō*, struck, having struck. Conjunctive participles are formed by adding *su*; thus, *āāē lē-lē kōpaṭ ēto-su ō-māy bōḍī*, all good-good cloth bringing to-him give; *māy mōḍgu-su māy-nu āpuṅg-lai*, he having arisen his father-to (went); *mai juō-su māyē ḍēmo*, he having-seen pity made.

The negative particle is a prefixed *ār* or *urā*; compare Kherwārī *ālō*.

For further details the student is referred to the specimens which follow. The dialect spoken in Vizagapatam is apparently quite different. The materials at my disposal are not, however, sufficient for describing it.

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[No. 52.]

MUṆḌĀ FAMILY.

GADABĀ.

SPECIMEN I.

(STATE BASTAR.)

मुय रेमरतु ववंन उंवार वडुवंन । तुआ लुगनु मेएन ओडु अंन, बाबा, लयसुनो एबाबा, संसारी मय डुगु नोगं नुडुगुंना तुनू ओनी इन्डेतेबे । मै तुंग - तुंग तेरो बेड़ो । लोंगा दीन डेगु आर दुतो मेएन ओडु ओन म्युरो बोड़े, मोडे मोसु पर सबोएंगु मोयो, तुनो फन्दो डेगु सुडेंगू डुगू ओ आयो मायनु माल पुंलाए उडा वेडो । तेबे माये ओआ, ओते बे मायराजवो कुडु लोगु: माय गरोव डेंगु । मंतुये देसबो लयेनु डेनबोइ गेसु सुये ड़ानें नुडेंन वोमाये डुगु: तुर्रे मल मायेनु लोओंगबो गोबी गोगो नुवा । ओंमाय तुनू माय गोबी सम सम डुगु अमय समो सु सुलै बुसु लाओ: मय सोम सोम आखे । तो तेबे मयचेत लंगु, तेबे मये सुनो, नोग बावाड़ो एन आड़ो भुतो लोअड़ार सोम सोम नुबो ओंग लई डुतु, नो कुडु गोगोय डुतू नोगं मोडगू सुनोंग नुबाब ओरबो नई लोंग, ओ मय सुन तुनो ए वावा माहा परू उक्म आर मानइ तोनो मोंबो पिनु समो पाए नोंग देमो ।

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[No. 52.]

MUṆḌĀ FAMILY.

GADABĀ.

SPECIMEN I.

(STATE BASTAR.)

TRANSLITERATION AND TRANSLATION.

Muy rēmar-nu vavaṁnaṁbār ōḍu-ōn. Tuā-luṅg-nu mēēn ōḍu-ōn
One man-of were-two sons. Them-among young son

bābā-[pu]lai sunō, 'ē bābā, saṁsārī may ḍugu, nīṅg-nu ḍugũnā
father-to said, 'O father, property which is, my will-be

tu-nū ō-nī inḍē.' Tēbē mai tuṅg-tuṅg-tērō bēḍō. Lōṅgā dīn-ḍegu
share to-me give.' Then he divided gave. Many days

ār ḍu-tō, mēēn ōḍu-ōn myurō-bō ḍēmōsu par[dē]s-bō ēṅgu, mīyō
not became, young son together made-having abroad journeyed, and

tunō phandī-ḍēgusu ḍēṅgu-ḍugū, ōāyau māy-nu māl-pulāē uḍā-bēḍō.
there riotous-becoming became, all his property wasted.

Tēbē māy ōāō, tēbē māy rāj-bō kuḍu lōgu; māy garīb
Then he all, then that country-in famine arose; he poor

ḍēṅgu. Mai tuyē dēs-bō layē-nu ḍēn ōi-gēsu muyē
became. He that country-in somebody's house gone-having one

ḍānaṁ-nu ḍēn-bō māyē ḍugu. Tu rēmal māy-nu līōṅg-bō gībī
rich-man-of house-in he lived. That man his field-in swine

gōgō nuvāõ. Māy tunū māy gībī sam-sam-ḍugu, a-may sam-ō-su
to-tend sent. He then those swine eating-were, that eating

sulai busulāō. May sōm-sōm ār bē-tō. Tēbē may chēt-laṅgu,
belly filled. He to-eat not gives. Then he to-senses-came,

tēbē may sunō, 'nīṅg bābā ḍīēn ādī bhutī-līaḍār sōm-sōm
then he said, 'my father's house how-many hirelings to-eat

nubō ōṅg-laī ḍutu, nīṅg kuḍu gō-gōy-ḍutū. Nīṅg mōḍgūsu
them-for belly-to-fill is, I hunger dying-am, I arising

nīṅg-nu bāb-ōr-bō naīlōṅg, ō-may sun-tunī, "ē bābā, māhāparū
my father-near will-go (?), to-him will-say, "O father, God-of

hukum ār mānaïtōnī mīyō pi-nu samō pāp nīng dēmō.
command not obeyed and you-of before sin I did.

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[No. 53.]

MUṆḌĀ FAMILY.

GADABĀ.

SPECIMEN II.

(BASTAR STATE.)

STATEMENT OF AN ACCUSED PERSON.

Pai-nū uṅgam Māṭā imī rīlak ḍugū ?
Thy village Māṭā name Gōṇḍ was ?

Ōy, ḍugū, mātā ā urā.
Yes, was, but now not.

Māṭā ā bō uigī ?
Māṭā now where went ?

Bō urā uigī ; māy gōigī uigī.
Anywhere not went ; he died went.

Māṅg-sā saraṅg gōigī, māy-nū lāikī buō-sũõ ?
Any disease died, him anyone killed ?

Māy-nū maṅg-sā saraṅg urā ḍugū. Lāikī buō-nēn, tun gōigī uigī.
Him-of any disease not was. Somebody killed, then died went.

U-māy lâikī buō-nēn ?
Him who killed ?

Niṅg ēran māṅgtō ?
I how know ?

Sākhī-nēn sun-sun ḍutū ki Māṭā-nō nōm buō-suõ. Ā nam-nū ā san-tū ḍutu ?
Witnesses saying are that Māṭā thou killedst. Now thee-of what saying is ?

Niṅg urā buō ; sākhī aāy kin-umāv. Niṅg buḍam Māṭā buḍam māṅg-ḍig õyõnēn urā ḍutū. Niṅg māy māṅg-phulāy buō ?
I not killed ; witnesses all are-tutored. Me with Māṭā with any quarrel not is. I him why killed ?

Tē ṭaṅgayā nam-nū ḍiyan-ḍī turagū ?
This axe thy house-from was-found ?

Ōy, turagū ; niṅg-nū ṭaṅgayā ḍutū ; to-pulāī niṅg-nū ḍiyan turagū.
Yes, was-found ; my axe is ; therefore my house was-found.

Tē ṭaṅgayā-nu-bō iyam saḍagū ḍutū ?
This axe-on blood attached is ?

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Ōy, sa-saḍa-gū ḍutū. Niṅg gēmē sēbō ḍugŭ. Māy-nū
Yes, *attached* *is.* *I* *goat* *killed* *was.* *It-of*
iyam sa-saḍa-gū ḍutū.
blood *attached* *is.*

Tē sēndarā pai-ṅū ḍiyan-ḍig tura-gū ?
This *cloth* *thy* *house-from* *recovered-was ?*

Pulis havaldār niṅg-nū su-maṅg tē sēndarā niṅg-nū
Police *havaldār* *my* *before* *this* *cloth* *my*
ḍiyan suō-nēn. Niṅg sunō, 'tuṅgḍēl, itō ā-dē-mō. Niṅg-nū
house-in *threw.* *I* *said,* '*Master,* *this* *not-do.* *Me-of*
tōmnāṅg-nidā pilam; mēp ṍ-ning phāsi-bē-tū-nēn.'
trouble *will-come;* *Government* *to-me* *hanging-will-give.*'
Havaldār sunō, 'nōm-tō Māṭā-phulāi buō-ḍutū, aāy lōk
Havaldār *said,* '*thou* *Māṭā-for* *killed-hast,* *all* *people*
su-tōnēṅ. Tō-phulāi tē sēndarā niṅg-nū(*sic*) ḍi-yan suō-ning-bēḍō.'
say. *Therefore* *this* *cloth* *thy* *house-in* *thrown-I-have.*'

Nōm ḍōṅg Māṭā ilī iḍō-ḍutū ?
Thou *and* *Māṭā* *liquor* *drunk-have ?*

Niṅg sab-ḍinā iḍī-ḍutū; sēlī sam-sam-ḍutū.
I *all-days* *drinking-am;* *flesh* *eating-am.*

Mansā kalārnē-nū bhāṭī nōm Māṭā timē-sam-sam-ēl ilī
Mansā *liquor-seller-of* *shop* *thou* *Māṭā* *Pola-day* *liquor*
iḍō-ḍutū ?
drunk-have ?

Timē-sam-sam-ēl niṅg sulai mā̃muṅg Guṭṭā-nū ḍiyan-bō ḍutŭ;
Pola-day *I* *my*(sic) *uncle* *Guṭṭā-of* *house-in* *am;*
Māṭā buḍam Mansā kalārnē-nū bhāṭī niṅg urā uigī. Gulāy pand
Māṭā *with* *Mansā* *liquor-seller-of* *shop* *I* *not* *went.* *All* *false*
ḍutū.
is.

Māṭā-nū sērāy nōm juō ?
Māṭā-of *dead-body* *thou* *sawest ?*

Uṅgam-kā gulāy jujū uigī; itōō niṅg jujū uigī.
Villagers *all* *to-see* *went;* *likewise* *I* *to-see* *went.*

Māṭā-phulāy māṅgsā pārō ḍutū ?
Māṭā-to *any* *wound* *was ?*

Ōy, mui-rō pārā ṭaṅgayā-nū māy bōp-bō ḍugū, miyā-mui-ḍan
Yes, *one* *wound* *axe-of* *his* *head-on* *was,* *another*
māy girē ḍutū. Māy nērī-bō mui-rō sēnḍarā ḍugō, tunō iyam
his *chest-on* *is.* *His* *body-on* *one* *cloth* *was,* *that-on* *blood*
sa-saḍa-gū ḍutū. Niṅg maṅ-sā urā māṅgtō.
attached *is.* *I* *anything* *not* *know.*

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FREE TRANSLATION OF THE FOREGOING.

Did a man called Māṭā live in your village ?

Yes he did, but now he is not there.

Where did Māṭā go ?

Nowhere. He died.

Did he die from some disease or was he killed ?

He did not die from any disease. Somebody killed him.

Who killed him ?

How should I know ?

The witnesses all say that you have killed him. What do you say to that ?

I did not kill him. The witnesses are all tutored. I had no quarrel with Māṭā. Why should I kill him ?

This axe has been found in your house ?

Yes, it is my axe, and therefore it was found in my house.

There is blood attached to the axe ?

Yes there is. I had killed a goat and its blood is on it.

This cloth has been found in your house ?

The police officer threw it into my house in my presence. I said to him, 'don't do so, master, I shall get into trouble, and the Government will hang me.' The officer said, 'all people say that you have killed Māṭā. Therefore I have thrown the cloth into your house.'

Had you and Māṭā drunk liquor ?

I drink liquor and eat meat every day.

Had you and Māṭā drunk liquor in the shop of Mansā, the liquor dealer, on the Pola-day ?

On the Pola-day I stayed with my uncle Guṭṭā and did not go to Mansā's shop with Māṭā. It is all lies.

Did you see Māṭā's body ?

The whole village went to see it, and I went likewise.

Had Māṭā any wounds ?

Yes, there was a wound of an axe on his head and another one on his chest. He had a single garment on his body, and it was stained with blood. I do not know anything more about it.

NATIONAL ARCHIVES OF INDIA

STANDARD WORDS AND SENTENCES IN THE LANGUAGES OF THE MUṆḌĀ FAMILY.

NATIONAL ARCHIVES OF INDIA

English.	Santālī (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Muṇḍārī (Ranchi).
1. One	Mit'	Mīt'	Mīt', mot', mīat', moyat'
2. Two	Bār-ea, bār	Bār ; bār-eā	Bar-iā, bār
3. Three	Pā̆-ā, pā̆	Pā̆ ; pā̆-ā	Api-ā, apī
4. Four	Pōn-eā, pōn	Pōn ; pōn-eā	Upun-īā, upun (upōn)
5. Five	Mā̆ṛā̆	Mârā̆ ; mârē-yā	Mā̆ṛē̆
6. Six	Turūi	Turūi ; turūi-yā	Turūi
7. Seven	Ēāe	Eāe	Eāe
8. Eight	Irāl	Īrāl	Iral(-ia), iril (-ia)
9. Nine	Ārā̆	Ārā̆	Are(-a)
10. Ten	Gā̆l	Gā̆l ; gā̆l-eā	Gā̆l(-ea)
11. Twenty	Bār-gā̆l, isī, mit' isī	Bār gā̆l ; bār gā̆l-eā ; isī ; kūrī.	Hīsī ; īsī
12. Fifty	Mā̆ṛā̆ gā̆l, bār isī gā̆l	Mârā̆ gā̆l-eā	Bār hīsī gā̆lea
13. Hundred	Mit' sāe, mā̆ṛā̆ isī	Sāe ; mīt' sāe	Mā̆ṛē̆ hīsī
14. I	Īñ	Īñ	Aiṅg, (īñ)
15. Of me	Īñ-rā̆n, iñ-ak', etc.	Īñ-ak' ; iñ-rak' ; iñ-rē-ak' ; iñ-īch' ; iñ-rēn ; iñ-inīch'.	Aiṅg-rēn, aiñ-ak', etc.
16. Mine	Īñ-rā̆n, iñ-ak', etc.	Īñ-ak', etc.	Aiṅg-rēn, aiñ-ak, etc.
17. We	Ā-bō, ā-bō-n (*inclusive*) ; ā-lā̆ (*exclusive*).	Ā-bō-(n) ; ā-lā̆ ; ā-līñ ; ā-lâṅ	Ā-bū (*inclusive*) ; ā-lē (*exclusive*).
18. Of us	A-bō-rā̆n, a-lā̆-rā̆n, etc.	Ā-bōn-ak', etc.	Ā-bū-rēn, ā-lē-rēn, etc.
19. Our	A-bō-rā̆n, a-lā̆-rā̆n, etc.	Ā-bōn-ak', etc.	Ā-bū-rēn, ā-lē-rēn, etc.
20. Thou	Ām	Ām	Ām
21. Of thee	Ām-rā̆n, etc.	Ām-ak', etc.	Ām-rēn, etc.
22. Thine	Ām-rā̆n, etc.	Ām-ak', etc.	Ām-rēn, etc.
23. You	Ā-pā̆	Ā-pā̆ ; ā-bēn	Ā-pē
24. Of you	A-pā̆-rā̆n, etc.	Ā-pā̆-ak', etc.	Ā-pē-rēn, etc.
25. Your	A-pā̆-rā̆n, etc.	Ā-pā̆-ak', etc.	Ā-pē-rēn, etc.

NATIONAL ARCHIVES OF INDIA

Birhâṛ (Sonthal Parganas).	Dhaṅgâṛ (Sonthal Parganas).	Korwā (Mirzapur).	English.
Miạt', mit' . . .	Miạt'; mit'; miñat' (*one only*).	Mi(t'), Miat'-ṭāṅ . .	1. One.
Bār; bāreā . . .	Bār; bāreā . . .	Bārī-ṭāṅ . . .	2. Two.
Pā̃; pā̃-ā . . .	Pā̃; pā̃-ā . . .	Pēi-ṭāṅ	3. Three.
Pōn; pōn-eā . . .	Pōn; pōn-eā . . .	Chār	4. Four.
Mā̃ṛā̃; mā̃ṛā̃-ā . .	Mā̃ṛā̃; mā̃ṛā̃-ā . . .	Pāñch	5. Five.
Tūrūi; tūrūia . . .	Turūi; turūi-ā . .	Chha	6. Six.
Sāt; eāe . . .	Sāt	Sāt	7. Seven.
Āṭ; īrāl	Āṭ	Āṭh	8. Eight.
Lẫ; ārā̃	Lẫ	Nau	9. Nine.
Dâs; gā̃l . . .	Dâs	Das	10. Ten.
Bīs; bār gā̃l; kūṛī . .	Mīt' īsi; bīa . . .	Bīs	11. Twenty.
Poñchās; bār kūṛī dâs .	Bār īsi tālā; bār īsi dâs .	Pachās . . .	12. Fifty.
Sāe	Sẫ; mā̃ṛā̃ īsi . .	Saio	13. Hundred.
Īñ	Īñ	Iṅg	14. I.
Īñ-ich', īñ-inich', īñ-ak'; īñ-rēn, īñ-rinich', īñ-rich', īñ-rēak'.	Īñ-rēn; īñ-ak'; īñ-rēak' .	Iṅaṅ, (iṅg-rak') . .	15. Of me.
Īñ-ich', etc. . . .	Īñ-rēn, etc. . . .	Iṅaṅaṅ	16. Mine.
Ā-bōn, ā-bō; ā-lē . .	Ā-bū; ā-lē . . .	Ale	17. We.
Ā-bō(n)-ak', etc. . .	Ā-bū-rēn, etc. . . .	Ale-ra(k') . . .	18. Of us.
Ā-bō(n)-ak', etc. . .	Ā-bū-rēn, etc. . . .	Ale-ra(k') . . .	19. Our.
Ām	Ām	Am	20. Thou.
Ām-ak', etc. . . .	Ām-rēn, etc. . . .	Am-a(k'), (am-rak') .	21. Of thee.
Ām-ak', etc. . . .	Ām-rēn, etc. . . .	Am-aṅ-aṅ . . .	22. Thine.
Ā-pē	Ā-pē	Ape	23. You.
Ā-pē-ak', etc. . . .	Ā-pē-rēn, etc. . . .	Ape-ra(k') . . .	24. Of you.
Ā-pē-ak', etc. . . .	Ā-pē-rēn, etc. . . .	Ape-ra(k') . . .	25. Your.

NATIONAL ARCHIVES OF INDIA

Kūrkū (Amraoti).	Nahālī (Nimar).	Khaṛiā (Ranchi).
Mīyã̄	Bidī	Moi, moiod, muḍu . .
Bāriā	Irā	Ubar, bar, baria . .
Āpai	Moṭho	Upe . . . .
Uphūniā	Nālo	I'pon . . . .
Monoyā	Pāñcho	Moloi . . . .
Turūyā	Chhāh	Tiburu . . . .
Yēyā	Sāto	Gul . . . .
Ilāriā	Āṭho	Tham . . . .
Ārē	Naw	Tomsiṅg . . .
Gel; galiā . . .	Das	Gol . . . .
Īsā	Bīs	Bis; ēk kori . . .
(Āḍhā-īsā; pachās) . .	Pachās	Pachās; dui kori das .
(Mono īsā); miā sadī .	Sadī	Pañch kori; ek sai . .
Iṅg	Jo	Iṅg . . . .
Ĩyā	Hiṅgē-ṭhākū . . .	Iṅg-a . . . .
Ĩyā	Hiṅgē	Iṅg-a . . . .
Ālē (*exclusive*); ābuṅg (*inclusive*).	Hiṅgan	Aniṅg (*inclusive*); ele (*exclusive*).
Ālēyā	Hiṅgē-ṭhākū . . .	Aniṅg-a, etc. . . .
Ālēyā	Hiṅgan	Aniṅg-a, etc. . . .
Ām	Nē	Am . . . .
Ām-ā	Nē-ṭhākū . . .	Am-a . . . .
Ām-ā	Nē	Am-a . . . .
Āpē (*plural*); āpiṅg (*dual*)	Nākū	Ampe . . . .
Āpēā	Nākū	Ampa . . . .
Āpēā	Nē	Ampa . . . .

NATIONAL ARCHIVES OF INDIA

Juāṅg (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Min ; eka . . .	Bo ; aboi ; mi- . . .	Mui-rō, (bōyi) . . .	1. One.
Ban ; dui . . .	Bāgu ; bār . . .	Bār-jū, (bāgu) . . .	2. Two.
Tin	Yāgi ; yār . . .	Ig-rō, (yāgi) . . .	3. Three.
Chāri	Uñji	Uun-rō, (vunigi) . .	4. Four.
Pāñch	Molloi	Manlēi, (manulēi) . .	5. Five.
Chhao	Tuḍru ; turru . . .	Tir, (turigi) . . .	6. Six.
Sāta	Gulji	Sāt, (guligi) . . .	7. Seven.
Āṭha	Tamji	Āṭh, (bāgu punza) . .	8. Eight.
Nao	Timji, tiñji . . .	Nou, (bāgu punza bōyi) .	9. Nine.
Daso	Galji	Das, (galigi) . . .	10. Ten.
Koḍi	Bo koḍi	Bīs, (mika) . . .	11. Twenty.
Dui koḍi daso, *or* pachās .	Bāgu koḍi galji . .	Pachās, (bāgu mika galigi)	12. Fifty.
Pāñch koḍī, *or* eka saha .	Bo sua ; molloi koḍi . .	Sou, (monolōyi mika) .	13. Hundred.
Āiṅ ; āiñje . . .	Ñēn	Niṅg, (mīṅgu) . .	14. I.
Āiñjā	Ñēn	Nīng-nō, (bilaṅgu-na) .	15. Of me.
Āiñjā	Ñēnāte	Nīng-nō, (mīṅgu-na) .	16. Mine.
Niñje	Ellen	Nēiṅg, (bilaṅgu) . .	17. We.
Niñjā	Ellen	Pēnuṅg, (bilaṅgu-nu) .	18. Of us.
Niñjā	Ellenāte	Pēnuṅg	19. Our.
Āman-ḍe, āmḍe . .	Aman ; ām . . .	Nōm	20. Thou.
Āman-ḍā, āmḍā . .	Aman ; nam . . .	Nōm-nō	21. Of thee.
Āman-ḍā, āmḍā . .	Amanāte . . .	Nōm-nō	22. Thine.
Hare, (*Keonjhar* āpere) .	Ambē	Nōm, (māṅgu) . . .	23. You.
Har-ā	Ambenā	Nōm-nō	24. Of you.
Har-ā	Ambenāte . . .	Nōm-nō, (bāmbina) . .	25. Your.

NATIONAL ARCHIVES OF INDIA

English.	Santālī (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Muṇḍārī (Ranchi).
26. He	Ŭn-ī ; āch' (*self*)	Ūnī ; āch'	Āch', īnī
27. Of him	Ūnī-rāñ, etc.	Ūnī-ak', etc.	Āch'-rēn, etc.
28. His	Ūnī-rāñ, etc.	Ūnī-ak', etc.	Āch'-rēn, etc.
29. They	Ōn-kō, ā-kō, etc.	Ōn-kō, ā-kō ; ūn-kīn, ā-kin	Ā-kō, ēn-kō, etc.
30. Of them	Ōn-kō-rāñ, etc.	Ōn-kō-ak', etc.	Ā-kō-rēn, etc.
31. Their	Ōn-kō-rāñ, etc.	Ōn-kō-ak', etc.	Ā-kō-rēn, etc.
32. Hand	Tī	Tī	Tihī
33. Foot	Jaṅgā	Jāṅgā	Kaṭā
34. Nose	Mũ	Mũ	Mũ
35. Eye	Mẵt'	Mẵt'	Mẵt'
36. Mouth	Mochā	Mōǫhā	Mōchā
37. Tooth	Ḍāṭā	Ḍāṭā	Ḍāṭā
38. Ear	Lutūr	Lutūr	Lutūr
39. Hair	Ūp'	Ūp'	Ūp'
40. Head	Bâhâk'	Bâhâk'	Bâk' (bâhâk')
41. Tongue	Alāṅ	A-lâṅ	Alāṅ
42. Belly	Lāch'	Lāch'	Lāich'
43. Back	Dēā	Dēā	Dea, (dẵyā)
44. Iron	Mẵṛhẵt'	Mărhẵt'	Mẵṛhẵt'
45. Gold	Sonā	Sonā	Samrom (sonā)
46. Silver	Rupā	Rūpā ; rūpâ	Rūpā
47. Father	Apāt (*his father*)	Bābā ; āpā	Āpū
48. Mother	Eṅgāt (*his mother*)	Māe ; gē ; gō ; ēṅgā	Ēṅgā, umā
49. Brother	Bōehā ; dādāt (*his elder brother*) ; bâkât (*his younger brother*).	Bâhiā ; dādā (*elder*) ; bâkâ (*younger*).	Bāū (*elder*) ; bōkō (*younger*)
50. Sister	Mīsērā ; ājīt (*his elder sister*) ; bâkât (*his younger sister*).	Dīdī (*elder*) ; mẵsẵt (*his younger*).	Mīsī (*elder*) ; bōkō kūṛī (*younger*).
51. Man	Hâṛ ; hărăl (*male*)	Mānowē ; hâr ; hẵpẵl ; hărăr	Hâṛâ
52. Woman	Māeĵīu ; āimāi ; kūṛī	Māyâ ; āemẵ ; ērā	Kūṛī

NATIONAL ARCHIVES OF INDIA

Bīrhâṛ (Sonthal Parganas).	Dhaṅgâṛ (Sonthal Parganas).	Korwā (Mirzapur).
Ūnī; āch' . . .	Īnī; aṇī; āch' . .	Honī . . . . .
Ūnī-ak', etc. . . .	Īnī-rēn, etc. . . .	Honī-y-aṅ . . .
Ūnī-ak', etc. . . .	Īnī-rēn, etc. . . .	Honī-y-aṅ . . .
Ā-kō; ōn-kō . . .	Ēn-kō; īn-kīn . .	Hon-ku . . . .
Ā-kō-ak', etc. . . .	Ēn-kō-rēn, etc. . .	Hon-ku-re . . .
Ā-kō-ak', etc. . . .	Ēn-kō-rēn, etc. . .	Hon-ku-re . . .
Tī	Tihī	Tī . . . . .
Kāṭâ	Kaṭā	Kaṭa . . . . .
Mũ	Mṍ	Mũ . . . . .
Mắt'	Mắt'	Mẽt' . . . . .
Mōchā	Mōchā	Āh . . . . .
Ḍāṭā	Ḍāṭā	Tirīn . . . . .
Lūtūr	Lutūr	Lutur . . . . .
Ūp'	Ūp'	Up' . . . . .
Bâhâk'	Bâhâk'	Bhū . . . . .
Ālāṅ	Alāṅ	Alaṅg . . . . .
Lāhich'	Lāhich'	Puṭṭī . . . . .
Dēā	Dâyā	Deã . . . . .
Lōhā	Lohā	Lōhā . . . . .
Sonā	Sonā	Sōnā . . . . .
Rūpā	Rūpā	Chāndī . . . . .
Bōbā; āpā . . .	Bābā; āpā; āpū-ñ (*my*); āpū-m (*thy*); āp(ū)-tēt' (*his*).	Appā . . . . .
Āyâ; ēṅgā . . .	Ēṅgā	Iṅgā . . . . .
Bōehā; dādā (*elder*); bâkâ (*younger*).	Hāgeā; bōhiā; dādā (*elder*)	Bhāī; dāda (*elder*); boho (*younger*).
Bōehā ērā; dīdī (*elder*); bâkâ kūrī (*younger*).	Dīdī (*elder*); bâkâ-ñ kūṛī (*my younger*).	Dāī (*elder*); misiṅ (*younger*).
Hâr; hắrắl . . .	Mānwā; hâṛâ; hâṛ; hărắl	Hoṛ . . . . .
Ērā	Āemāe; ērā . . .	Koṛī hon . . .

NATIONAL ARCHIVES OF INDIA

Kūrkū (Amraoti).	Nahālī (Nimar).	Khaṛiā (Ranchi).
Dīch'	Hō	O-kaṛ; ho-kaṛ; han-kaṛ .
Dīj-ā	Hoytarē-ṭhākun . .	O-kaṛ-a . . . .
Dīj-ā	Etarēn	O-kaṛ-a . . . .
Dī-kū	Hō	Ho-ki . . . .
Dī-kūā	Hoytarē-ṭhākun . .	Ho-ki-a . . . .
Dī-kū-ā	Etarēn	Ho-ki-a . . . .
Tī	Boko	Ti' . . . .
Nāṅgā	Khurī	Kaṭa . . . .
Mū	Choon	Romoṅg . . . .
Mĕd; met . . .	Jikī	Mod, (Mot') . . .
Chābū	Kăggo	Tomod, (tomot') . .
Tīriṅg	Mēṅgē	Gone . . . .
Lutur	Chigām	Lutur . . . .
Hup	Kuguchhī . . .	Ului . . . .
Kapār	Peṅg	Bokop . . . .
Lāṅg	Lāṅg	Laṅg . . . .
Lāj	Popo	Lai' (*i.e.* laich') . .
Bhaurī	Bhāwḍī	Kuṇḍabn (*i.e.* kuṇḍap') .
Lōh; lōkhaṇḍō . .	Lokhaṇḍo . . .	Luaṅg . . . .
(Sunnā) . . .	Sonā	Sona . . . .
(Chāndī) . . .	Chāndī	Rupa . . . .
Ābā; bā; bā-te . .	Ābā	Apa . . . .
Māy; ānte . . .	Māy	Ma-iṅ . . . .
Dādā, dhāī (*elder*); bōkō (*younger*).	Dādā (*elder*), sānu (*younger*).	Bhai . . . .
Jī-jī (*elder*); bōkō-jī (*younger*).	Bāi	Kulamḍai . . .
Kōrō; dotā . . .	Mānchho . . .	Lebu . . . .
Jāpāī	Kol	Konselḍu . . .

NATIONAL ARCHIVES OF INDIA

Juāṅg (Dhenkanal).	Savara (Gadjam).	Gadabā (Bastar).	English.
Ār	Anin	Māy, (novvān) . .	26. He.
Ār-ā	Aninā	Māy-nū	27. Of him.
Ār-ā	Aninâte	Māy-nū	28. His.
Ār-ki	Aniñji	Māy-nēn	29. They.
Ār-kā	Aniñjinā; aniñji-ā . .	Māyēn-nug . . .	30. Of them.
Ār-kā	Aniñjināte . . .	Māyēn-nug . . .	31. Their.
Iti	Si	Tītī, (siyyī) . . .	32. Hand.
Ijiṅ	Taljeṅ	Susuṅg, (pāvala) . .	33. Foot.
Mâtai	Mu	Mī, (muvvu) . . .	34. Nose.
Emor	Amaḍ, maḍ . . .	Mōō (mā) . . .	35. Eye.
Tamar	To	Sārmō, (tovō) . . .	36. Mouth.
Gone	Ji	Gīnē, (zī) . . .	37. Tooth.
Nutur	Lu	Lintir, (luvvu) . .	38. Ear.
Junta	Ū	Iṅgbō, (tikkōyi) . .	39. Hair.
Boko	Bob	Bōk, (bhā) . . .	40. Head.
Elaṅg	Alā	Laāṅg, (lāku) . .	41. Tongue.
Itip	Kimpoṅ	Sulōi, (puṭāni) . .	42. Belly.
Kīnāp	Kiṇḍoṅ	Gīiḍāṅg, (hāḍumnī) . .	43. Back.
Lūhā	Lwāṅ	Ŏsŏn, (vummaru) . .	44. Iron.
Sunā	Rana	Sōn, (sunnāḍi) . .	45. Gold.
Rupā	Rupā	Rūp (ruppāḍi) . .	46. Silver.
Bā, *or* ābañji . . .	Waṅ; wā . . .	Āpāṅg (abbānī) . .	47. Father.
Boira	Yaṅ; yā . . .	Īyōṅg, (ayyānī) . .	48. Mother.
Kā, *or* kaka (*elder*); boko (*younger*).	Kāku (*elder*); ubāṅ (*younger*).	Buāṅg, (annānī) . .	49. Brother.
Ajiṅg (*elder*); boko-raiṅ (*younger*).	Kāki (*elder*); āyi (*younger*)	Tōnān, (tonnānī) . .	50. Sister.
Manas; juāṅg . . .	Maṇḍrā; mar (*in compounds*)	Rēmal, (lōk) . . .	51. Man.
Tirla; juāṅgḍe . .	Inselo; selo . . .	Kumbaī, (gunni) . .	52. Woman.

NATIONAL ARCHIVES OF INDIA

English.	Santālī (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Muṇḍārī (Ranchi).
53. Wife	Ērā	Â̂rak' hâr	Ērā
54. Child	Gīdrạ̄ ; hâ̂n ; hâpân	Gīdrā ; hâpân	Hâ̂n
55. Son	Hâ̂n ; hâpân, kōṛā hâpân	Kōrā hâpân	Kōṛā hâ̂n
56. Daughter	Hâpân ērā, kūṛī hâpân	Kūrī hâpân	Kūṛī hâ̂n
57. Slave	Golām	Gōlām	Dāsī
58. Cultivator	Chāsā	Chāsā	Sik' hâ̂ṛâ̂
59. Shepherd	Gupī	Gūpī	Māhrā
60. God	Ṭhạ̄kūr ; bōṅgā	Ṭhākūr	Siṅg boṅgā
61. Devil	Mārāṅ burū (*the mountain spirit*)	Sōetān ; bōṅgā	Boṅgā
62. Sun	Sīñ chandō	Sīñ chandō	Siṅgi, (belā)
63. Moon	Ñīndạ̄ chandō	Nīndā chandō	Chandūk'
64. Star	Ipīl	Īpīl	Īpīl
65. Fire	Sā̆ṅgā̆l	Sā̆ṅgā̆l	Sā̆ṅgā̆l
66. Water	Dak'	Dāk'	Dāk'
67. House	Ōṛak'	Â̂rak' ; ōrak'	Ōṛak'
68. Horse	Sadâ̂m	Sādâm ; ghōṛā	Sādâ̂m
69. Cow	Gạ̄i	Gāe ; phēṭā̃ṇ (*heifer*)	Gāe
70. Dog	Setā	Setā	Setā
71. Cat	Pūsī	Pūsī	Pūsī
72. Cock	Sīm sạ̄ṇḍī	Sim sāṇḍī	Sạṇḍi sīm
73. Duck	Gäḍā̆	Gā̆ṛā̆	Gā̆ḍā̆
74. Ass	Gādhā	Gādhā	Gādā
75. Camel	Ũ̃ṭ	Ũ̃ṭ	Ũ̃ṭ
76. Bird	Chā̃ṛā̃	Chā̆rā̆	Chā̃ṛā̆
77. Go	Chalak' ; sā̆nâk'	Chālâk'	Sā̆n
78. Eat	Jâ̂m	Jâ̂m	Jâ̂m
79. Sit	Duṛūp'	Durūp' ; dūp'	Dūp'

NATIONAL ARCHIVES OF INDIA

Bīrhâṛ (Santhal Parganas).	Dhaṅgâṛ (Santhal Parganas).	Korwā (Mirzapur).
Ērā; ōrak' hâr	Ōṛak'-hâṛ; ērā	Airan
Hâpân; hân	Hân	Chõṛī
Kōrā hâpân	Kōṛā hân	Koṛā hoponi(ch')
Kūri hâpân	Kūṛi hân	Koṛī hoponi(ch')
Gōlām	Golām	Gulām
Chāsā	Chāsā	Khetiharā
Gūpī	Bāgāl	Gaṛerī
Bōṅgā; siṅgī bōṅgā	Siṅ bōṅgā; Ṭhâkūr	Bhagwān
Mārāṅ būrū; bōṅgā	Bōṅgā	Maṛā
Siṅgī bōṅgā	Bēr; siṅ bōṅgā	Ber
Nīdâ bōṅgā	Nīndâ chaṇḍūk'	Baṅgo
Īpīl	Īpīl	Īpil
Sēṅgēl	Sâṅgâl	Seṅgel
Dâk'	Dâk'	Da(k')
Ōrak'	Ōṛak'	Oṛa(k')
Sādâm	Sādâm	Ghoṛā
Gāe	Gāe	Gai
Setā	Setā	Kuttū
Pūsī	Pūsī	Pussī
Sīm sāṇḍī	Sāṇḍī sīm	Sīm
Gâḍâ	Gâḍâ hâs	Batak
Gādhā	Gādhā	Gadahā
Ũṭ	Ũṭ	Ũṇṭ
Chãṛã	Chãṛã	Tīti
Sīnok'	Sēnok'	Chalao-mi
Jâm	Jâm	Jomiāṛā
Dūrūp'	Dūp'	Duṛup'-mi

NATIONAL ARCHIVES OF INDIA

Kūrkū (Amraoti).	Nahālī (Nimar).	Khaṛiā (Ranchi).
Ḍāpāī	Kol	Konseldu
Ṣānī	Lānā	Koṇḍu'
Kōn; kōn-te	Lānā	Beṭa
Kōn-jē	Perījo	Boṭi
(Bhāgyā)	Bhāgiyā	Konger
(Ūrā; kisān)	Kirsan	Silo' lebu
(Gāḍrī)	Dbankar	Mahara
Gōmōẽj; gōmōi; gōmaj	Dēwtā	Parmeswar
Bhagwān	Bhūt	Ḍubo
Gōmōi; gōmōẽj	Diyā dēwtā	Beṛo
Tende gōmaj	Mindī dēwtā	Leraṅg
Ipil	Iphil-tā	Sinkom
Siṅgēl; tsiṅgēl	Āpo	Timsoṅg
Dā	Jopo	Da(k')
Urā	Awăr	Oo (*i.e.* ok')
Gūrgī	Māw	Ghoṛa
Gāi	Ḍhōr, dhattā	Orei (*i.e.* orech')
Sītā; tsītā	Nāy	Solo
Mīnū	Berkū	Bilai
Kōmbā	Kōmbā	Kokṛo
Badakō	Heron	Geṛe
Gadrī	Gadhā	Gadha
Ūṇṭo	Uṇṭuṭā	Uṇṭ
Titit'	Poyatā	Konted
Śēnē; bâ	Ēdē	Cho-na
Jome; jījumē	Ṭē-bē	Nio'
Subāṅgē	Pēṭē-bē	Doko-na

NATIONAL ARCHIVES OF INDIA

Juāṅg (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Kutumain	Ḍukri	Kumbaī, (kāḍamānī) . .	53. Wife.
Irhodki	Ōn ; pasi	Ōḍu-ōu, (bubbaṇḍī) . .	54. Child.
Koni, koṇḍa . . .	Oṅēr ōn	Ōḍu-ōn, (bobbangi) . .	55. Son.
Kan-chilani (*i.e.* kon-chilani ?)	Selo ōn ; ōn selo . .	Ōnō-ōn, (koḍamlē) . .	56. Daughter.
Chākor	Kambāri . . .	Gōtī rēmal, (viṅgārlē) .	57. Slave.
Chasa	Bāra-mar ; oro-mar . .	Sunīṅg, (vorullēru) . .	58. Cultivator.
Gondā	Gōpā-mar . . .	Dhoraī, (dunnangbalur) .	59. Shepherd.
Ṭhakur	Kituṅ ; sōnum . . .	Kituōn, (māprūḍi) . .	60. God.
Bhūta	Sōnum ; bottoṅ . .	Sēarāe, (gussi) . .	61. Devil.
Belā	Uyuṅ	Sĩi, (kiṭumbu) . .	62. Sun.
Leraṅg	Aṅai	Arkē, (aṅgayita) . .	63. Moon.
Koñjelā	Tu-tui ; tui . . .	Pōṭĩg, (ammāru) . .	64. Star.
Lāi	Tōgi ; to	Suōl, (kuḍām) . . .	65. Fire.
Dā	Ḍāṅ ; ḍā	Ḍã̄, (ḍā)	66. Water.
Iyã̄	Suṅ ; siṅ	Ḍiyēn, (āsūn) . . .	67. House.
Ghoḍā	Kurtā ; kuḍtā . . .	Kirkān, (krutā) . .	68. Horse.
Gāi	Taṅli ; taṅ . . .	Kiitāṅg, (kuyitāṅgu) .	69. Cow.
Solok	Kinsor ; sōr . . .	Ghusō, (kussō) . . .	70. Dog.
Bilai	Ramēṅ	Girēm, (rumāṅgu) . .	71. Cat.
Sanke	Kansim ; im . . .	Ghusaṅgḍāṅg, (tāḍāru) .	72. Cock.
Hansa	Papāra	Hansā, (gāgu) . . .	73. Duck.
Gadhā	Pekui	Gadhaī, (gadōḍi) . .	74. Ass.
Uṭa	Sisalayi	Uṭu, (ōṭu) . . .	75. Camel.
Konter	Onti ; ti	Piḍī, (poḍī) . . .	76. Bird.
Hanade	Irā ; iya ; mā . . .	Iyā, (yō) . . .	77. Go.
Jim	Jumā ; gā . . .	Sōm, (gā) . . .	78. Eat.
Doko-nā	Gobā ; tuṅkumā . . .	Lēisā, (kukuna) . .	79. Sit.

NATIONAL ARCHIVES OF INDIA

English.	Santālī (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Muṇḍārī (Ranchi).
80. Come	Hijuk'	Hējok'	Hījuk'
81. Beat	Dāl	Dāl	Dāl
82. Stand	Tēṅgō	Tēṅgō	Tiṅgū, (teṅgō)
83. Die	Gujuk'	Gâjâk'	Gâjâk'
84. Give	Ăm	Ăm	Ăm
85. Run	Ñīr	Nīr ; dōr	Nīr
86. Up	Chētan săch'	Chētēn ; chētân	Chētān
87. Near	Sōr	Hănăt' ; phăṛā	Nande, (nāṛēch')
88. Down	Latār săch'	Lâtâr	Lātār
89. Far	Pharāk ; sąṅgiñ	Sāṅgiñ ; phārāk	Sāṅgīn
90. Before	Lahā-rā	Sāmâṅ ; hănăt' ; mâtrâṅ ; lahā.	Ayar
91. Behind	Tayâm	Tāyâm	Tāyōm
92. Who	Âkâe	Âkâe	Âkâe
93. What	Okā ; chēt'	Chēt' ; okā ; chekānak'	Chikanak'
94. Why	Chēt'-iạ-tă	Chēt' khātīr ; chēt' lich' ; chēt' iatē.	Chikāṇ mäntē
95. And	Ār	Ār	Oṛo, at', (ar)
96. But	Măn-khān	Măn-khān	Mān-dâ, (kīn-tū)
97. If	—khān	Judī	—rē
98. Yes	Hẵ	Hẵ ; hã	Hẵ
99. No	Bāṅ	Bāṅ	Kā
100. Alas	Âhā, hāe	Hāe ; hāerē	Hāe
101. A father	Mit'ṭăn apāt	Mīt' ăpât	Āpū-tēt'
102. Of a father	Mit'ṭăn apāt-răn, etc.	Mit' âpât-ak', etc.	Āpū-tēt'-rēn, etc.
103. To a father	Mit'ṭăn apāt-ṭhăn	Mīt' apât ṭhăn	Āpū-tēt' tak'
104. From a father	Mit'ṭăn apāt-khân	Mīt' apât-ketē	Āpū-tēt'-etē
105. Two fathers	Bār(-eā) apāt ; apāt-kin	Bār apât ; āpât-kin	Āpū-kīn
106. Fathers	Apāt-kō	Āpât-kō	Āpū-kō

NATIONAL ARCHIVES OF INDIA

Birhâṛ (Sonthal Parganas).	Dhaṅgâṛ (Sonthal Parganas).	Korwā (Mirzapur).
Hījuk'	Hījūk'	Vich'-ken-a (*came*) . .
Rū	Dāl	Ed-ei-mī . . .
Tēṅgō	Teṅgō	Chāṛā-mī . . .
Gūjuk'	Gâjâk'	Goch'-ken-a (*died*) . .
Ăm	Ēm	Oai-mī . . . .
Nīr	Nīr	Iṅgirīāṛā . . .
Chētān	Chētān	Teṅg-re . . . .
Hēnāt'; phăḍ . . .	Sōrā; nārēch' . . .	Ṭhāõ . . . .
Lātār	Lātār	Tosre-y-ā . . .
Sāṅgiñ	Sāṅgīn	Saṅgiyāñ . . .
Sāmāṅ; lāhā . . .	Sāmāṅ	Maṛaṅ-re . . . .
Tāyâm	Tāyâm	Tayom-te . . . .
Âkâe	Âkâe	Yāwane . . . .
Chelē	Chiknak' . . .	Chili . . . .
Chelē măn-tē . . .	Chekak'; chikā naṭich' .	Chili . . . .
Ār	Ār	Aur . . . .
Măn-khān . . .	Măn-khān . . .	Taona . . . .
Judī	-khān	Mānne . . . .
Hă̈	Hă̈	Hã̄ . . . .
Kā	Kā	Arowa, (bai) . . .
Hāe	Hāe; hāerē . . .	Hāy . . . .
Mīat' āpō-t . . .	Mīat' āpū-tēt' . . .	Mīat'-ṭāṅ appā . .
Mīat' āpō-t-ak', -rēak', -rēn	Mīat' āpū-tēt'-ak', etc. .	.....
Mīat' āpō-t ṭhīch' . .	Mīat' āpū-tēt' ṭhīu; ṭhīch'	.....
Mīat' āpō-t ṭhīch'-etĕ .	Mīat' āpū-tēt' ṭhīch' bātē; -khâṅ; -khâch'.	.....
Bāreā āpō-t; āpō-t-kīn .	Bār āpū; āpū-kīn . .	Bāri-ṭāṅ appuyā .
Āpō-t-kō . . .	Āpū-kō	Bonom appuyā . .

NATIONAL ARCHIVES OF INDIA

Kūrkū (Amraoti).	Nahālī (Nimar).	Khaṛiā (Ranchi).
Hẽjẽ	Pīyā	Ḍe-na; ai-na . . .
Kwāgē	Koṭṭo-bē . . .	Gil . . . .
Ṭeṅginē	Chīpo-bē . . .	Toṅgon . . . .
Gōī-ē	Bēṭo-bē	Goi' (*i.e.*, goch') . .
Īlē	Bē-bē	Ter . . . .
Saurubē	Cherṛgo-bē . . .	Iar . . . .
Len	Lēgē	Tobluṅg . . . .
Mērān	Boṇḍē	Hepad . . . .
Itān	Bhītarkē . . .	Tuta . . . .
Laṅkā; dillī; sāṅgin .	Bhāgā-dhāwā . . .	Disa . . . .
Sutu-kin	Chainī	Seṅg' . . . .
Tāwen	Pāchhlā	Loḍo . . . .
Yē	Nānī	Ber . . . .
Chōch'	Nānko	I . . . .
Chōjikā	Bīchā	Ina . . . .
Ēṭā; ḍō	Do	Oṛo . . . .
Mētin	Pin	.....
Dāren	Jopāṭke	Hole . . . .
Hẽ; ãã; ji; wol . .	Hã̄	Hã̄ . . . .
Baṅg; he-baṅg; baki .	Bēko	Umbo . . . .
(Hāy hāy) . . .	Hā	Haere . . . .
Ābā	Bidī ābā . . .	Apa . . . .
Ābā	Bidī ābān . . .	Apa-ga, (-a) . . .
Ābā-ken, ābā-kē . .	Bidī ābā-kē . . .	Apa-ge, (-te) . . .
Abā-ten, ābā-tē . .	Bidī ābā-kū . . .	Apa-te, (-tei) . . .
Bāriā-ābā; ābā-kiṅg .	Ir ābā-ṭā	Baria apa-jar . . .
Ābā-kō	Ābā-ṭā	Apa-ki . . . .

NATIONAL ARCHIVES OF INDIA

Juāṅg (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Waḍe-nā . . .	Erayi ; irayi ; jāyi . .	Alō, (vāyi) . . .	80. Come.
Abhaje	Tiḍā	Bugtō, (lā) . . .	81. Beat.
Toṅga-nā	Tanaṅā	Tunōn, (tināṅgu) . .	82. Stand.
Gojude	Kie ; kiā	Gōigu, (kittuḍam) . .	83. Die.
Ḍinge-de	Ti	Bēyē, (tāyi) . . .	84. Give.
Ḍhapaṭ	Ḍuḍu-ḍuḍu ira . .	Ḍũā, (yavu) . . .	85. Run.
Ḷiṅg-tā	Laṅkān	Tōmnāng, (hattu) . .	86. Up.
Ḥākā	Aḍam	Ōḍōg, (ravugā) . .	87. Near.
Ade-tā	Jaitan	Ãluṅg, (hakki) . .	88. Down.
Ḷenkā	Saṅayi	Sulōṅg, (saṅgāyi) . .	89. Far.
Aga-tā	Amaṅ-ban	Sẽisēi (ammāṅgu) . .	90. Before.
Hacha-tā	Kiṇḍoṅ-ban . . .	Giiḍāṅg, (lakki) . .	91. Behind.
Aḍi	Bōte	Lāī, (mōyi) . . .	92. Who.
Biri	Jite ; ēte	Lāī, (nayiṭa) . . .	93. What.
Biri-te	Ētenāsan ; ētāsan . .	Maṅg-pulaī, (nāyi-duvāru)	94. Why.
Ṗher, āur	Bāran	Miyõ, (bāhar) . . .	95. And.
. . . . .	ḍo	.....	96. But.
Ji̇minṭi, *or* jebe . .	-en-ḍen	.....	97. If.
Ḥõ	Ō ; oḍe	Uṅgtēn, (ōō) . . .	98. Yes.
Ṇāu	Ayi ; ejja	Urāk, (yīk) . . .	99. No.
Ạhā	Agāi	Āhā	100. Alas.
Muiṇḍ abañji . . .	Wāṅ ; wāṅan . . .	Āpāṅg, (bōyi ayāṅgu) .	101. A father.
Muin-ḍar bâbār . .	Wāṅ-ā	Āpāṅg-nō, (nēn bōyi ayāṅgu).	102. Of a father.
Muin-ḍe bâbam-te . .	Wāṅ-ba	Āpāṅg-nō	103. To a father.
Muin-ḍe bâbam-tā . .	Wāṅ-ba-sitle . . .	Āpāṅg-nō ōḍōn, (metār ayāṅgu).	104. From a father.
Joḍāmi bâbañji . .	Bāgu wāṅ-ji . . .	Bār āpāṅg, (bāgu ayāṅgu)	105. Two fathers
Bâbār ki	Wāṅ-ji	Lōṅgā āpōṅg, (ayāṅgu-nī)	106. Fathers.

NATIONAL ARCHIVES OF INDIA

English.	Santālī (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Muṇḍārī (Ranchi).
107. Of fathers . .	Apāt-kō-rāñ, etc. . .	Āpât-kō-ak', etc. . .	Āpū-kō-rēn, etc. . .
108. To fathers . .	Apāt-kō-ṭhāñ . . .	Āpât-kō ṭhāñ . . .	Āpū-kō . . . .
109. From fathers . .	Apāt-kō-khāñ . . .	Āpât-kō-ketē . . .	Āpū-kō-etē . . .
110. A daughter . .	Mit'ṭāñ hâpân ērā . .	Mīt' hâpāñ ērā . .	Kūṛī hāñ . . .
111. Of a daughter . .	Mit'ṭāñ hâpân ērā-rāñ, etc.	Mīt' hâpāñ ērā-ak', etc. .	Kūṛī-hāñ-rēn, etc. . .
112. To a daughter . .	Mit'ṭāñ hâpân ērā-ṭhāñ .	Mīt' hâpāñ ērā ṭhāñ .	Kūṛī-hāñ . . .
113. From a daughter .	Mit'tāñ hâpân ērā-khāñ .	Mīt' hâpāñ ērā-ketē . .	Kūṛī hāñ-etē . . .
114. Two daughters . .	Bār(-eā) hâpân ērā ; hâpân ērā-kīn.	Bār hâpāñ ērā ; hâpāñ ērā-kīn.	Bāriā kūṛī hāñ . .
115. Daughters . .	Hâpân ērā-kō . . .	Hâpāñ ērā-kō . . .	Kūṛī hāñ-kō . . .
116. Of daughters . .	Hâpân ērā-kō-rāñ . .	Hâpāñ ērā-kō-ak', etc. .	Kūṛī hāñ-kō-rēn, etc. .
117. To daughters . .	Hâpân ērā-kō-ṭhāñ . .	Hâpāñ ērā-kō-ṭhāñ . .	Kūṛī hāñ-kō . . .
118. From daughters .	Hâpân ērā-kō-khāñ . .	Hâpāñ ērā-kō-ketē . .	Kūṛī hāñ-kō-etē . .
119. A good man . .	Mit'ṭāñ bogē hāṛ . .	Mit'ṭēn bēs hār . .	Būgīn hāṛā . . .
120. Of a good man . .	Mit'ṭāñ bogē hāṛ-rāñ, etc.	Mīt'ṭēn bēs hār-ak', etc. .	Būgīn hāṛā-rēn, etc. .
121. To a good man . .	Mit'ṭāñ bogē hāṛ-ṭhāñ .	Mīt'ṭēn bēs hār ṭhāñ . .	Būgīn hāṛā . . .
122. From a good man .	Mit'tāñ bogē hāṛ-khāñ .	Mīt'ṭēn bēs hār-ketē .	Būgīn hāṛā-etē . .
123. Two good men . .	Bār(-eā) bogē hāṛ ; bogē hāṛ-kīn.	Bāreā bēs hār . . .	Būgīn hāṛā-kīn . .
124. Good men . .	Bogē hāṛ-kō . . .	Bēs hār-kō . . .	Būgīn hāṛā-kō . .
125. Of good men . .	Bogē hāṛ-kō-rāñ, etc. .	Bēs hār-kō-ak' . .	Būgīn hāṛā-kō-rēn . .
126. To good men . .	Bogē hāṛ-kō-ṭhāñ . .	Bēs hār-kō ṭhāñ . .	Būgīn hāṛā-kō . .
127. From good men .	Bogē hāṛ-kō-khāñ . .	Bēs hār-kō-ketē . .	Būgīn hāṛā-kō-etē . .
128. A good woman . .	Mit'ṭāñ bogē māejīu . .	Mīt'ṭēn bēs āemā . .	Būgīn kūṛī . . .
129. A bad boy . .	Mit'ṭāñ baṛich' kōṛā . .	Mīt'ṭēn khārāp kōrā .	Et'kan kōṛā . . .
130. Good women . .	Bogē māejīu-kō . .	Bēs āemā-kō . . .	Būgīn kūṛī-kō . . .
131. A bad girl . .	Mit'ṭāñ baṛich' kūṛī . .	Mīt'ṭēn khārāp kūrī . .	Et'kan kūṛī . . .
132. Good . . .	Bogē, bhagē . . .	Bās ; bāgā ; jūt . .	Būgīn . . . .
133. Better . . .	-khāñ bogē . . .	-ketē bēs . . .	-etē būgīn . . .

NATIONAL ARCHIVES OF INDIA

Birhâṛ (Sonthal Parganas).	Dhaṅgâṛ (Sonthal Parganas).	Korwā (Mirzapur).
Āpō-t-kō-ak', etc. . .	Āpū-kō-ak', etc. . .	.....
Āpō-t-kō ṭhīch' . .	Āpū-kō ṭhīch', etc. . .	.....
Āpō-t-kō ṭhīch'-etē . .	Āpū-kō hātē, etc. . .	.....
Mīat' hâpân ērā .. .	Mīat' kūṛī hân . .	Mīat'-ṭāṅ kōṛī hoponi(ch') .
Mīat' hâpân ērā-ak', etc. .	Mīat' kūṛī hân-ak', etc. .	.....
Mīat' hâpân ērā ṭhīch' .	Mīat' kūṛī hân ṭhīch', etc. .	.....
Mīat' hâpân ērā ṭhīch'-etē	Mīat' kūṛī hân hātē, etc. .	.....
Bāreā hâpân ērā . .	Kūṛī hân-kīn . . .	Bāri-ṭāṅ kōṛī hoponi(ch') .
Hâpân ērā-kō . . .	Kūṛī hân-kō . . .	Bonom kōṛī hopon-kū .
Hâpân ērā-kō-ak', etc. .	Kūṛī hân-kō-ak', etc. .	.....
Hâpân ērā-kō ṭhīch' .	Kūṛī hân-kō ṭhīch', etc. .	.....
Hâpân ērā-kō ṭhīch'-etē .	Kūṛī hân-kō hātē, etc. .	.....
Mīat' bōgē hâr . .	Mīat' bōgē hâṛâ . .	Mīat'-ṭāṅ chīkan kōṛā hon .
Mīat' bōgē hâr-ak', etc. .	Mīat' bōgē hâṛâ-ak', etc. .	.....
Mīat' bōgē hâr ṭhīch' .	Mīat' bōgē hâṛâ ṭhīch', etc.	.....
Mīat' bōgē hâr ṭhīch'-etē .	Mīat' bōgē hâṛâ hātē, etc. .	.. ...
Bāreā bōgē hâr . .	Bōgē hâṛâ-kīn . . .	Bāri-ṭāṅ chīkan kōṛā hopon
Bōgē hâr-kō . . .	Bōgē hâṛâ-kō . . .	Bonom chīkan hoṛ-kū .
Bōgē hâr-kō-ak', etc. . .	Bōgē hâṛâ-kō-ak', etc. .	.....
Bōgē hâr-kō-ṭhīch' . .	Bōgē hâṛâ-kō ṭhīch', etc. .	.....
Bōgē hâr-kō ṭhīch'-etē .	Bōgē hâṛâ-kō hātē, etc. .	.....
Mīat' bōgē ērā . .	Mīat' bōgē āemāe . .	Chīkan kōṛī hon . .
Mīat' bâjūt-kōrā . .	Mīat' kharāp kōṛā . .	Mūrukh kōṛā chŏṛī . . .
Bōgē ērā-kō . . .	Bōgē āemāe-kō . .	Bonom chīkan kōṛī hon .
Mīat' bâjūt kūrī . .	Mīat' kharāp kūṛī . .	Mūrukh kōṛī chŏṛī . .
Bōgē; bēs; jūt . .	Bōgē	Chīkan . . . .
-etē bōgē . . .	-hātē bōgē . . .	Khūb chikan . . .

NATIONAL ARCHIVES OF INDIA

Kūrkū (Amraoti).	Nahālī (Nimar).	Khaṛiā (Ranchi).
Ābā-kō-ā . . .	Ābāe-ṭā	Apa-ki-a . . .
Ābā-kō-ken . . .	Ābā-ītal-kē . . .	Apa-ki-te . . .
Ābā-kō-ten . . .	Ābā-ītal-kū . . .	Apa-ki-tai . . .
Kōn-jē	Bidī pērijo . . .	Beṭi . . . .
Kōn-jē-ā	Bidī pērijo-kū . . .	Beṭi-a . . . .
Kōn-jē-ken . . .	Bidī pērijo-kū . . .	Beṭi-te . . . .
Kōn-jē-ten . .	Bidī pērijo-ṭēn . .	Beṭi-tei . . . .
Kōn-jē-kiṅg . . .	Ir pērijā-ṭā . . .	Ubar beṭi-jar . . .
Kōn-jē-kō . . .	Pērijā-ṭā . . .	Beṭi-ki . . . .
Kōn-jē-kō-a . . .	Pērānān	Beṭi-ki-a . . . .
Kōn-jē-kō-ken . .	Pērāṭoṅ-ko . . .	Beṭi-ki-te . . .
Kōn-jē-kō-tē . . .	Pērāṭoṅ-ko . . .	Beṭi-ki-tei . . .
Awal kōrō. . . .	Bidī awalkā mānchho .	Bes lebu . . .
Awal kōrō-a . . .	Bidī awalkā mānchho .	Bes lebu-a . . .
Awal kōrō-ken . .	Bidī awalkā mānchho-kē .	Bes lebu-te . . .
Awal kōrō-tē . . .	Bidī awalkā mānchho-kū .	Bes lebu-tei . . .
Awal kōrō-kiṅg . .	Ir awalkā mānchhā . .	Baria bes lebu . . .
Awal kōrō-kō . . .	Awalkā mānchhā . .	Bes lebu-ki . . .
Awal kōrō-kō-a . .	Awalkā mānchhā-ēṭēn .	Bes lebu-ki-a . . .
Awal kōrō-kō-ken . .	Awalkā mānchhā-thil-kē .	Bes lebu-ki-te . . .
Awal kōrō-kō-tē . .	Awalkā mānchhā-thil-kū .	Bes lebu-ki-tei . .
Awal jāpāy . . .	Bidī awalkā kol . .	Bes konsel . . .
Bākā pohar . . .	Bidī ōjē rāṇḍā . . .	Um-bes konger . .
Awal jāpāy-kō . .	Awalkā kolāṭēn . .	Bes konsel-ki . . .
Bākā tārē̃ . . .	Bidī pērījāṇḍā . . .	Um-bes konsel . .
Awal	Awalkā	Bes . . . .
Dusaro-ten awal . .	Awalkā	Oṛo bes . . . .

NATIONAL ARCHIVES OF INDIA

Juāṅg (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Bâbār-kir . . .	Wāṅ-jinā . . .	Lōṅgā āpōṅg-nō . .	107. Of fathers.
Bâbām-ke-te . . .	Wāṅ-jin-ba . . .	Lōṅgā āpōṅg-nō . .	108. To fathers.
Bâbām-ki-ta . . .	Wāṅ-jin-ba-sitle . .	Lōṅgā āpōṅg ōḍōn . .	109. From fathers.
Muin-ḍa kan-chelāṇḍ .	Ōn selo	Ōnō-ōn, (koḍamlē) . .	110. A daughter.
Muin-ḍar kan-chelāṇḍar .	Ōn selonā . . .	Ōnō-ōn, (nēn bōyi koḍamlē)	111. Of a daughter.
Muin-ḍe kan-chelāṇḍ-te .	Ōn selon-ba . . .	.....	112. To a daughter.
Muin-ḍe kan-chelāṇḍ-ta .	Ōn selon-ba-sitle . .	Ōnō-ōn-ōḍōn, (metār koḍamlē).	113. From a daughter.
Joḍāmi kan-chelāṇḍ . .	Bāgu ōn selo . . .	Bār ōnō-ōn, (bāgu koḍamlē)	114. Two daughters.
Kan-chelāṇḍ-ki . .	Ōn selon-ji . . .	Ōnō-ōn, (koḍam-lē-nī) .	115. Daughters.
Kan-chelāṇḍ-kir . .	Ōn selon-jinā . . .	Ōnō-ōn-nō . . .	116. Of daughters.
Kan-chelāṇḍ-ke-te . .	Ōn selon-jin-ba . .	Ōnō-ōn-nō . . .	117. To daughters.
Kan-chelāṇḍ-ki-ta . .	Ōn selon-jin-ba-sitle . .	Ōnō-ōn-ōḍōn . . .	118. From daughters.
Muinḍ ḍia loka . .	Baṅsā maṇḍrā . . .	Lēkō rēmal, (lē lōk) . .	119. A good man.
Muinḍar ḍia lokar . .	Baṅsā maṇḍrānā . .	Lēkō rēmal-nō . . .	120. Of a good man.
Muin-ḍe ḍia loka-te . .	Baṅsā maṇḍrā-ba . .	Lēkō rēmal-nō . . .	121. To a good man.
Muin-ḍe ḍia loka-ta . .	Baṅsā maṇḍrān-sitle . .	Lēkō rēmal-nō ōḍōn . .	122. From a good man.
Joḍāmi, *or* ban, ḍia, loka .	Bāgu baṅsā maṇḍrā-ji .	Bārjū lēkō rēmal . .	123. Two good men.
Ḍia lokar-ki . . .	Baṅsā maṇḍrā-jī . .	Lēko rēmal, (lē lōk-ḍukēyi)	124. Good men.
Ḍia lokar-kir . . .	Baṅsā maṇḍrā-jinā . .	Lēkō rēmal-nō . .	125. Of good men.
Ḍia loka-ke-te . . .	Baṅsā maṇḍrā-ji-ba . .	Lēkō rēmal-nō . .	126. To good men.
Ḍia loka-ki-ta . . .	Baṅsā maṇḍrā-ji-ba-sitḷe .	Lēkō rēmal ōḍōn . .	127. From good men.
Muin-ḍar ḍia juāṅg-ḍe .	Baṅsā selo . . .	Lēkō kumbaī, (bōyi lē gunni).	128. A good woman.
Muin-ḍar whāde ḍia-jenā .	Anar rabalan; gassiā rabalan.	Yōrō ōōn, (Lē-nāḍu araḍān)	129. A bad boy.
Ḍia juāṅg-ḍar-ki . .	Baṅsā selo-ji . . .	Lōṅgā lēkō kumbaī-nan (lē gunni-tēr).	130. Good women.
Muin-ḍar loki ḍia-jenā .	Anar selo pasi . . .	Yērō ōnōōn, (lē gunitēr araḍān).	131. A bad girl.
Ḍia	Baṅsā; ambase . .	Lēkō, (lē) . . .	132. Good.
Ati ḍia	.....	Lōṅgā lēkō, (āsār) . .	133. Better.

NATIONAL ARCHIVES OF INDIA

English.	Santālī (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Muṇḍārī (Ranchi).
134. Best	Jâtâ-khẫn bogē ; bogē utặr	Sānâm-ketē bēs	Būgīn utặr
135. High	Usūl	Ḍhāṅgā ; ūsūl ; mārâṅ	Salaṅgi, (ūsūl)
136. Higher	-khẫn usūl	-ketē ḍhāṅgā	-etē salaṅgi
137. Highest	Jâtâ-khẫn usūl	Sānâm-ketē ḍhāṅgā	Salaṅgi utặr
138. A horse	Mit'ṭẫn sadâm	Mīt'ṭēn (ẫṛiā) sādâm	Sādâm
139. A mare	Mit'ṭẫn ēṅgā sadâm, sadâm ēṅgā.	Mīt'ṭēn ēṅgā sâdâm ; sādâm ēṅgā.	Ēṅgā sādâm
140. Horses	Sadâm-kō	Sādâm-kō	Sādâm-kō
141. Mares	Ēṅgā sadâm-kō	Ēṅgā sādâm-kō	Ēṅgā sādâm-kō
142. A bull	Mit'ṭẫn ḍaṅgrā	Mīt'ṭēn ḍhākâr ; ūrīch'	Āṇḍiā
143. A cow	Mit'ṭẫn gặi	Mīt'ṭēn gāe	Gāe
144. Bulls	Ḍaṅgrā-kō	Ḍhākâr-kō	Aṇḍiā-kō
145. Cows	Gặi-kō	Gāe-kō	Gāe-kō
146. A dog	Mit'ṭẫn setā	Mīt'ṭēn setā	Setā
147. A bitch	Mit'ṭẫn ēṅgā setā	Mīt'ṭēn pilī setā	Ēṅgā setā
148. Dogs	Setā-kō	Setā-kō	Setā-kō
149. Bitches	Ēṅgā setā-kō	Pilī setā-kō	Ēṅgā setā-kō
150. A he goat	Mit'ṭẫn bodā	Mīt'ṭēn bodā	Bakṛā
151. A female goat	Mit'ṭẫn mărâm	Mīt'ṭēn ēṅgā mărâm	Ēṅgā mărâm
152. Goats	Mărâm-kō	Mărâm-kō	Mărâm-kō
153. A male deer	Mit'ṭẫn ặṇḍiặ jēl	Mīt'ṭēn ẫṛiā harīn	Saṇḍi jīlū
154. A female deer	Mit'ṭẫn ēṅgā jēl	Mīt'ṭēn ēṅgā harīn	Ēṅgā jīlū
155. Deer	Jēl	Harīn-kō ; nīr-kō	Jīlū-kō
156. I am	Menặ-ñ-ā, henặ-ñ-ā,-kạn-ặ-ñ, etc.	Mēnēñ-ē ; hẫnẫñ-ē ;-ken-īñ ; kān-īñ.	Mēnak'-iñ-a,-tan-a-iṅg, etc.
157. Thou art	Menā-m-ā	Mēnâm-ā ; -kânâm, etc.	Mēnak'-mē-ā
158. He is	Menā-e-ā	Mēnēyē ; mēnak'-a (*inanimate*) ; -kenē ; -kānā (*inanimate*), etc.	Mēnak'-i-ā
159. We are	Menak'-bō(n)-ā, etc.	Mēnak'-bōn-ā ; -kan-ā-bōn ; ken-bōn, etc.	Mēnak'-bū-ā
160. You are	Menak'-pẫ-ā	Mēnak'-pẫ-ā ; -kan-ā-pẫ ; -ken-pẫ, etc.	Mēnak'-pē-ā

NATIONAL ARCHIVES OF INDIA

Birhâṛ (Sonthal Parganas).	Dhaṅgâṛ (Sonthal Parganas).	Korwā (Mirzapur).
Jâtâ etē bōgē . . .	Jâtâ hātē bōgē . . .	.....
Ūsūl	Ūsūl	Usūl-ā . . . .
-etē ūsūl . . .	-hātē ūsūl . . .	Khūb usūl-ā . . .
Jâtâ etē ūsūl . . .	Jâtâ hātē ūsūl . .	.....
Mīat' sādâm . . .	Mīat' sādâm . . .	Ghōṛā . . . .
Mīat' sādâm ēṅgā . .	Mīat' ēṅgā sādâm . .	Ghōṛī . . . .
Sādâm-kō . . .	Sādâm-kō . . .	Bonom ghōṛā-kū . .
Sādâm ēṅgā-kō . .	Ēṅgā sādâm-kō . .	Bonom ghōṛī-kū . .
Mīat' ḍāṅgrā . . .	Mīat' ūrīch'; sãṛ . .	Sãṛ . . . .
Mīat' gāe . . .	Mīat' gāe . . .	Gāi . . . .
Ḍāṅgrā-kō . . .	Ūrīch'-kō . . .	Bonom sãṛ . . .
Gāe-kō	Gāe-kō . . .	Bonom gāi-kū . .
Mīat' setā . . .	Mīat' setā . . .	Kuttū . . . .
Mīat' ēṅgā setā . .	Mīat' ēṅgā setā . .	Koṭī . . . .
Setā-kō	Setâ-kō	Bonom kuttū-kū . .
Ēṅgā seṭā-kō . . .	Ēṅgā setâ-kō . . .	Bonom koṭī-kū . .
Mīat' bōdā . .	Mīat' bōdā . . .	Bokrā . . . .
Mīat' mărâm ēṅgā . .	Mīat' ēṅgā mărâm . .	Merom . . . .
Mărâm-kō . . .	Mărâm-kō . . .	Bonom merom-kū . .
Mīat' sāṇḍī jēlō . .	Mīat' āṇḍīā haṛīn . .	Saram jhāku . . .
Mīat' ēṅgā jēlō . .	Mīat' ēṅgā haṛīn . .	Saram . . . .
Jēlō-kō	Haṛīn-kō . . .	Saram . . . .
Mēnāñ-a; -kān-ā-ñ . .	Mēnak'-īñ-ā; hēnak'-īñ-ā; -tān-īñ.	Iṅg (īdān-ā) . . .
Mēnak'-mē-ā; -kān-ā-m .	Mēnak'-mē-ā; -tān-ā-m .	Am (īdān-ā) . . .
Mēnāe-ā; -kān-ā-e . .	Mēnak'-e-ā; -tān-īch' .	Honī (īdān-ā) . .
Mēnak'-bōn-ā; -kān-ā-bōn .	Mēnak'-bū-ā; -tān-ā-bū .	Alē (īdān-ā) . . .
Mēnak'-pē-ā; -kān-ā-pē .	Mēnak'-pē-ā; -tān-ā-pē .	Ape (īdān-ā) . . .

NATIONAL ARCHIVES OF INDIA

Kūrkū (Amraoti).	Nahālī (Nimar).	Khaṛiā (Ranchi).
Sabō-ten awal . . .	Awalkā	Khub bes . . .
(Ūñchā) . . .	Ūchā	Jhaloṅg . . . .
.....	Ūchā	Aur jhaloṅg . . .
.....	Ūchā	Khub jhaloṅg . . .
Gūrgī	Bidī jākoṭo māu . .	Ghoṛa . . . .
Jāpāī gūrgī . . .	Bidī kol māu . . .	Ghoṛi . . . .
Gūrgī-kō . . .	Jākoto māu-ṭā . .	Ghoṛa-ki . . .
Jāpāī gūrgī-kō . .	Kol māu-ṭā . . .	Ghoṛi-ki . . .
Dōbā	Bidī baddī . . .	Sãṛ . . . .
Gāī	Bidī dhottā . . .	Orei; gai . . .
Dōbā-kō	Baddī-ṭā . . .	Sãṛ-ki . . . .
Gāī-kō	Dhottā	Orei-ki . . . .
Sītā	Bidī jākoṭo nāy . .	Solo . . . .
Jāpāī sītā . . .	Bidī kol nāy . . .	Koṭi solo . . .
Sītā-kō	Jākoṭo nāy-ṭā . . .	Solo-ki . . . .
Jāpāī sītā-kō . . .	Kol nāy-ṭā . . .	Koṭi solo-ki . . .
Bōkrā	Bidī bakrā . . .	Bakra merom . . .
Sirī	Bidī chhirī . . .	Buṛhi merom . . .
Bōkrā-kō . . .	Bakrā-ṭā . . .	Merom-ki . . .
Darkār chītalī . .	Jākoṭo haran . . .	Selhop . . . .
Jāpāī chītalī . .	Kol haran . . .	Buṛhi selhop . . .
Chītalī	Haran-tā . . .	Selhop-ki . . .
Iṅg tijkā . . .	Jo kā	Iṅg Khaṛia-ge kiṅg (*I am a Khaṛiā*).
Am tikya . . .	Nē kā	Am Khaṛia-ge kem . .
Dī tikya . . .	Hoi tan-kē . . .	O-kaṛ Khaṛia-ge ke . .
Ābuṅg tākā-kō . .	Jo kā	Ele Khaṛia-ge ke-le . .
Āpē tijā-kō . . .	Nē kā	Ampe Khaṛia-ge ke-pe .

NATIONAL ARCHIVES OF INDIA

Juāṅg (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Besi ḍia	.....	Lōṅgā lēkō, (nimmānu lē) .	134. Best.
Jālhiṅg	Luṅkā	Tīr, (ḍuṅku) . . .	135. High.
Ati jālhiṅg . . .	.....	Lōṅgā tīr, (bāra ḍuṅku) .	136. Higher.
Besi jālhiṅg . . .	.....	Lōṅgā tīr, (nimān ḍuṅku)	137. Highest.
Ghoḍā	Kurtā	Kirtāk, (krutā) . .	138. A horse.
Ghoḍi	Yāṅ kurtā . . .	Iyōṅkā kirtāk, (āvun krutā).	139. A mare.
Ghoḍar-ki . . .	Kurtā-ji	Lōṅgā kirtāk, (māḍu krutā)	140. Horses.
Ghoḍir-ki . . .	Yāṅ kurtā-ji . . .	Lōṅgā iyōṅkā, kirtāk, (māḍu āvun krutā).	141. Mares.
Muindar saṇḍha . .	Taṅli	Bāḍī, (taṅgili) . . .	142. A bull.
Muindar gāi . . .	Yāṅ-tāṅ	Kiitāṅg, (kuyitāṅgu) .	143. A cow.
Saṇḍhar-ki . . .	Taṅli-ji	Lōṅgā bāṇḍī . . .	144. Bulls.
Gāir-ki	Yāṅ-taṅli-ji . . .	Lōṅgā kiitāṅg . .	145. Cows.
Muindar aṇḍir solok . .	Kinsor	Ghusō, (kussō) . .	146. A dog.
Muindar taki solok . .	Yāṅ kinsor; inselo kinsor .	Bulī ghusō, (āvun kussō) .	147. A bitch.
Solok-ḍe-ki . . .	Kinsor-ji . . .	Lōṅgā ghusō, (kussō-ḍigan)	148. Dogs.
Taki solok-ḍe-ki . .	Inselo kinsor-ji . .	Lōṅgā bulī ghusō, (āvun kussō-ḍigan).	149. Bitches.
Muindar bodā . . .	Kimme; me . . .	Gimē, (gaṇḍrā kinmē) .	150. A he goat.
Muindar merâm . .	Yāṅ-me	Iyōṅgmē, (āvun kinmē) .	151. A female goat.
Bodār-ki . . .	Kimme-ji . . .	Lōṅgā gimē, (kinmē-ḍigan)	152. Goats.
Muindar siṅgāl harina .	Pargḍāp . . .	Harnā, (tēram ālu) . .	153. A male deer.
Muindar māi harina . .	Yāṅ pargḍāp . . .	Harnī, (āvun, ālu) . .	154. A female deer.
Harina	Pargḍāp-ji . . .	Lōṅgā harnā, (ālu) . .	155. Deer.
Āiñje āsike, *or* iḍame . .	Ñēn ḍaku; ḍako-taï . .	Niṅg ḍutu, (miṅgu-nē-ku)	156. I am.
Āmḍe m-āsike, *or* ināin .	Aman ḍaku; ḍako-te .	Nōm ḍutu, (bābin-bō-ku) .	157. Thou art.
Ār āsike, *or* iḍame . .	Anin ḍaku; ḍako-te . .	Māy ḍutu, (no ḍuku) .	158. He is.
Neiñje n-āsike, *or* ne-iḍe .	Ellen ḍaku; ḍako-taï .	Nēiṅg ḍutu . . .	159. We are.
Hare h-āsike, *or* ināin .	Ambe ḍaku; ḍako-te .	Pēnchā dutu . . .	160. You are.

NATIONAL ARCHIVES OF INDIA

English.	Santālī (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Muṇḍārī (Ranchi).
161. They are . . .	Menak'-kō-ā . . .	Mēnak'-kō-ā; -kan-ā-kō; -ken-kō, etc.	Mēnak'-kō-ā . . .
162. I was . . .	Tahă̄-kan-ā-ñ . . .	Mēnânēñ, mēnenēñ; henânēñ; hănenēñ.	Tāi-ken-ā-iṅg, (tāhăn-ken-ā-ñ, etc.).
163. Thou wast . .	Tahă̄-kan-ā-m . . .	Mēnânăm etc. . . .	Tāi-ken-ā-m . . .
164. He was . . .	Tahă̄-kan-ā-e . . .	Mēnän-ē, etc. . . .	Tāi-ken-ā-e . . .
165. We were . . .	Tahă̄-kan-ā-bō, etc. . .	Mēnän-ā-bōn, etc. . .	Tāi-ken-ā-bū . . .
166. You were . . .	Tahă̄-kan-ā-pă̄ . . .	Mēnän-ā-pă̄, etc. . .	Tāi-ken-ā-pē . . .
167. They were . .	Tahă̄-kan-ā-kō . .	Mēnän-ā-kō, etc. . .	Tāi-ken-ā-kō . . .
168. Be	Hoyok'-mă̄ . . .	Tāhăn-mē; hâk'-mē . .	Hōbā-ok'; (hoyok'-mē) .
169. To be . . .	Menak'	Tāhăn; hâk' . . .	Hōbā-ok'; (hoyok') . .
170. Being . . .	Menak'	Tāhăn-tē . . .	Hōbā-yan-tē, (tāhăn-tē) .
171. Having been . .	Tahă̄-ka-tă̄ . . .	Tāhă̄-ketē . . .	(Tāhăn-ke-tē) . . .
172. I may be . . .	Hoyok'-gē-chă̄-ñ . .	Tāhă̄-gēñ; hâk'-gēñ . .	(Tāhăn-g-īñ) . . .
173. I shall be . . .	Hoyok'-ā-ñ . . .	Hâk'-īñ	Iṅg hōbāok'-a; (tāhăn-ā-ñ)
174. I should be . .	Hōe-kok'-ā-ñ . . .	Hâkâk'-īñ . . .	(Tāhăn-kok'-ā-ñ) . .
175. Beat . . .	Dāl-mă̄	Dāl-mē	Dāl-mē . . . .
176. To beat . . .	Dāl	Dāl	Dāl, dadāl . . .
177. Beating . . .	Dāl; dadāl . . .	Dāl-tē	Dāl-tan . . . .
178. Having beaten . .	Dāl-ka-tă̄ . . .	Dāl-ketē . . .	Dāl-ket'-te . . .
179. I beat . . .	Dāl-et'-ā-ñ . . .	Dāl-dek'-īñ; dāl-et'-īñ, etc.	Iṅg dāl-i-ā . . .
180. Thou beatest . .	Dāl-et'-ā-m . . .	Dāl-dâk'-âm . . .	Ām dāl-i-ā . . .
181. He beats . . .	Dāl-et'-ā-e . . .	Dāl-dek'-ē . . .	Īnī dāl-i-ā . . .
182. We beat . . .	Dāl-et'-ā-bō . . .	Dāl-dak'-ā-bōn . .	Ā-bū dāl-i-ā . . .
183. You beat . . .	Dāl-et'-ā-pă̄ . . .	Dāl-dak'-ā-pă̄ . . .	Ā-pē dāl-i-ā . . .
184. They beat . . .	Dāl-et'-ā-kō . . .	Dāl-dak'-ā-kō . . .	Ā-kō dāl-i-ā . . .
185. I beat (*Past Tense*) .	Dāl-ket'-ā-ñ . . .	Dāl-kek'-īñ . . .	Dāl-ked-ā-iṅg (dāl-ket'-āñ, etc.).
186. Thou beatest (*Past Tense*).	Dāl-ket'-ā-m . . .	Dāl-kâk'-âm . . .	Dāl-ked-ā-m . . .
187. He beat (*Past Tense*) .	Dāl-ket'-ā-e . . .	Dāl-kek'-ē . . .	Dāl-ked-ā-e . . .

NATIONAL ARCHIVES OF INDIA

Birhâṛ (Sonthal Parganas).	Dhaṅgâṛ (Sonthal Parganas).	Korwā (Mirzapur).
Mēnak'-kō-ā ; -kān-ā-kō .	Mēnak'-kō-ā ; -tān-ā-kō .	Hon-kū (idān-ā) . .
Tāhẽ̃-kin-ā-ñ . . .	Dâhâk'-ken-iñ ; tāhẽ̃-ken-iñ	Iṅg doho-tan-ā . .
Tāhẽ̃-kin-ā-m . . .	Dâhâk'-ken-ā-m, etc. .	Am doho-tan-ā . .
Tāhẽ̃-kin-ā-e . . .	Dâhâk'-ken-ē, etc. . .	Honī doho-tan-ā . .
Tāhẽ̃-kin-ā-bōn . .	Dâhâk'-ken-ā-bū, etc. .	Alē doho-tan-ā . .
Tāhẽ̃-kin-ā-pē . . .	Dâhâk'-ken-ā-pē, etc. .	Ape doho-tan-ā . .
Tāhẽ̃-kin-ā-kō . . .	Dâhâk'-ken-ā-kō, etc. .	Hon-kū doho-tan-ā . .
Tāhẽ̃k'-mē ; hōyōk'-mē .	Hoyok'-mē ; tāhãn-mē ; dâhâk'-mē.	.....
Tāhẽ̃k' ; hōyōk' . .	Hoyok' ; tāhãn . .	.....
Tāhẽ̃k'-tē ; hōyōk'-tē .	Tāhãn-tē . . .	.....
Tāhẽ̃-ke-tē . . .	Tāhãn-kē-tē . . .	.....
Tāhẽ̃k'-ge-châ-ñ . .	Tāhēn-gīñ . . .	.....
Tāhẽ̃k'-ā-ñ . . .	Tāhãn-iñ ; dâhâk'-iñ ; dâhân-iñ.	.....
Tāhẽ̃-kōk'-ā-ñ . . .	Dâhâ-kok'-īn . . .	.....
Rū-i-mē	Dāl-mē	Edei-mi . . . .
Rū	Dāl	.....
Rū-i-tē	Dāl-tē	.....
Rū-ke-tē	Dāl-ke-tē . . .	.....
Rū-yat-ā-ñ . . .	Dāl-ek'-etīñ . . .	Iṅg ed-e-ā . . .
Rū-yat-ā-m . . .	Dāl-ek'-etām . . .	Am ed-e-ā . . .
Rū-yat-ā-e . . .	Dāl-ek'-etē . . .	Honī ed-e-ā . . .
Rū-yat-ā-bōn . . .	Dāl-ek'-etā-bū . . .	Alē ed-e-ā . . .
Rū-yat-ā-pē . . .	Dāl-ek'-etā-pē . . .	Ape ed-e-ā . . .
Rū-yat-ā-kō . . .	Dāl-ek'-etā-kō . .	Hon-kū ed-e-ā . .
Rū-yet'-ā-ñ . . .	Dāl-ket'-īñ ; dāl-let'-iñ ; dāl-lāk'-īñ.	Iṅg ed-ked-e-ā . .
Rū-yet'-ā-m . . .	Dāl-ket'-ā-m, etc. . .	Am ed-ked-e-ā . .
Rū-yet'-ā-e . . .	Dāl-ket'-ē, etc. . .	Honī ed-ked-e-ā . .

NATIONAL ARCHIVES OF INDIA

Kūrkū (Amraoti).	Nahālī (Nimar).	Khaṛiā (Ranchi).
Dī-kō tijā-kō . . .	Hoi ītan-kē . . .	O-ki Khaṛia-ge ki-mai .
Iṅg tātāk-dān . .	Jo o	Iṅg au-kiṅg . . .
Ām tātāk-dān . . .	Nē o	Am au-kim . . .
Dī tātāk-dāṇ . . .	Ho ēthē	O-kaṛ au-ki . . .
Ābuṅg tātāk-dān . .	Jo o	Ele au-ki-le . . .
Āpē tātāk-dān . . .	Nē o	Ampe au-ki-pe . .
Dī-kō tātāk-dān . .	Ho ēthē	Ho-ki au-ki-mai . .
Tākē	.....	Al-e . . . .
Tākābā	.....	Au-na . . . .
.....	.....	.....
.....	.....	.....
Iṅg tākū . . .	.....	.....
(Iṅg ḍao-bā) . . .	.....	Iṅg hoi-niṅg . . .
Iṅg tākejadāren . .	.....	Iṅg hoi-tiṅg . . .
Mūndā	Koṭṭo	Gil-e . . . .
Mūndābā . . .	Koṭṭo	Gil, gil-na . . .
Mundāe	Koṭṭo-kādinī . . .	.....
Mundāe	Koṭṭojērē . . .	.....
Iṅg mundābā . . .	Jo koṭṭegā . . .	Iṅg gil-tiṅg . . .
Ām mundābā . . .	Nē koṭṭogā . . .	Am gil-tem . . .
Dī mundābā . . .	Hoītarē koṭṭogā . .	O-kaṛ gil-tei . . .
Ābuṅg mundābā . .	Jo koṭṭegā . . .	Ele gil-ta-le . . .
Āpē mundābā . . .	Nē koṭṭogā . . .	Ampe gil-ta-pe (*or* gil-te-pe)
Dī-kō mundābā . .	Hoitarē koṭṭogā . .	O-ki gil-tei-ki . . .
(Iṅg kumā-kane) . .	Jo kōhaṭī . . .	Iṅg gilo' iṅg . . .
(Ām kumā-kane) . .	Nē kōhaṭī . . .	Am gilo-m . . .
(Dī kumā-kane) . .	Ētarē kōhaṭī . .	O-kaṛ gil-o . . .

NATIONAL ARCHIVES OF INDIA

Juāṅg (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Ār-ki āsike, *or* isiḍi-ke .	Aniñji ḍaku; ḍako-te . .	Māynēṅg ḍutu . .	161. They are.
Āiñje asiānā . . .	Ñēn ḍako-laï; ḍaku-lenaï .	Nīṅg ḍugu, (mīngu-nē-kuru.)	162. I was.
Āman-ḍe m-asiānā . .	Aman ḍako-le . . .	Nōm ḍugu, (māṅgu-mo-kuru.)	163. Thou wast.
Ār asiānā . . .	Anin ḍako-le; ḍako-nēte .	Māy ḍugu . . .	164. He was.
Neiñje n-asiānā . .	Ellen ḍako-laï . . .	Nēiṅg ḍugu . . .	165. We were.
Hare h-asiānā . . .	Ambe ḍako-le . . .	Pēnchā ḍugu . . .	166. You were.
Ār-ki asiān . . .	Aniñji ḍako-le-ji . .	Māynēṅg ḍugu . .	167. They were.
I-nā	Ḍaku; ḍakunā . .	.....	168. Be.
Iḍe	Ḍako-bān . . .	.....	169. To be.
Iḍame	Ḍakon; ḍanaku . .	.....	170. Being.
Isiḍame	Ḍakūle; ḍakon-ḍakūle .	.....	171. Having been.
Āiñje iḍame . . .	.....	.....	172. I may be.
Aiñje iḍe . . .	Nēn ḍako-taï . . .	.....	173. I shall be.
Āiñje nichen inā . .	.....	.....	174. I should be.
Abhaj-e	Tiḍa	Buktū	175. Beat.
Abhajam . . .	Tiḍ-bān; tiḍ-bēn . .	Buktū	176. To beat.
Abhaja	Tiḍān; taniḍan . .	Buk-buk	177. Beating.
Abhaja	Tiḍān tiḍ-le . . .	Buō	178. Having beaten.
Āiñje abha-kye . .	Ñēn tittaï . . .	Nīṅg buk-tū . . .	179. I beat.
Āman-ḍe m-abha-kye .	Aman titte . . .	Nōm buk-tū . . .	180. Thou beatest.
Ār abha-kye . . .	Anin titte . . .	Māy buk-tū . . .	181. He beats.
Nciñje n-abha-kye . .	Ellen tittaï . . .	Nēiṅg buk-tū . . .	182. We beat.
Hare h-abha-kye . .	Ambe titte . . .	Pēnchā buk-tū . . .	183. You beat.
Ār-ki abha-kye-ki . .	Aniñji titteji . . .	Māynēng buk-tū . .	184. They beat.
Āiñje abhoisor . .	Ñēn tillaï; tiḍ-laï, etc. .	Nīṅg bōō . . .	185. I beat (*Past Tense*).
Āmanḍe m-abhoisor . .	Aman tille . . .	Nōm bōō . . .	186. Thou beatest (*Past Tense*).
Ār abhoisor . . .	Amin tiḍēte; tiḍ-le . .	Māy bōō	187. He beat (*Past Tense*).

NATIONAL ARCHIVES OF INDIA

English.	Santālī (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Muṇḍārī (Ranchi).
188. We beat (*Past Tense*) .	Dāl-ket'-ā-bō . . .	Dāl-kak'-ā-bōn . . .	Dāl-ked-ā-bū . . .
189. You beat (*Past Tense*)	Dāl-ket'-ā-pẵ . . .	Dāl-kak'-ā-pẵ . . .	Dāl-ked-ā-pē . . .
190. They beat (*Past Tense*)	Dāl-ket'-ā-kō . . .	Dāl-kak'-ā-kō . . .	Dāl-ked-ā-kō . . .
191. I am beating . .	Dāl-et'-kạn-ā̤-ñ . .	Dāl-et'-ken-īn . . .	Iṅg dāl-tan-ā-iṅg . .
192. I was beating . .	Dāl-et'-(kan-) tahẵ-kan-ā̤-ñ	Dāl hēnīñ . . .	Iṅg dāl-tan tāi-ken-ā-iṅg .
193. I had beaten . .	Dāl-let'-ā-ñ; dāl-akāt'-tahẵ-kạn-ā̤-ñ̃.	Dāl-lek'-īñ; dāl-kek' hēnīñ .	Iṅg dāl-akad-ā-iṅg, (dāl-tāt' tāhẵn-ken-āñ).
194. I may beat . .	Dāl-ke-ā̤-ñ; dāl-ge-chă̂-ñ .	Dāl-kēñ	Iṅg dāl-dari-ā . . .
195. I shall beat . .	Dāl-ā̤-ñ	Dāl-īñ	Dāl-e-ā-iṅg, (dāl-āñ) . .
196. Thou wilt beat . .	Dāl-ā-m	Dāl-ă̂m	Dāl-e-ā-m . . .
197. He will beat . .	Dāl-ā-e	Dāl-ē	Dāl-e-ā-e . . . .
198. We shall beat . .	Dāl-ā-bō . . .	Dāl-ā-bōn . . .	Dāl-e-ā-bū . . .
199. You will beat . .	Dāl-ā-pẵ	Dāl-ā-pẵ . . .	Dāl-e-ā-pē . . .
200. They will beat . .	Dāl-ā-kō . . .	Dāl-ā-kō	Dāl-e-ā-kō . . .
201. I should beat . .	Dāl-ke-ā̤-ñ . . .	Dāl-kēñ . . .	(Dāl-kīñ) . . .
202. I am beaten . .	Dāl-ok'-kạn-ā̤-ñ . .	Dāl-ok'-ken-īñ; dāl-sâk'-ken-īñ.	Iṅg dāl-ok'-ā-iṅg . .
203. I was beaten . .	Dāl-ok'-kan-tahẵ-kạn-ā̤-ñ .	Dāl-en-īñ . . .	Iṅg dal-jan-ā-iṅg, (dāl-en-āñ).
204. I shall be beaten .	Dāl-ok'-ā̤-ñ . . .	Dāl-ok'-īñ . . .	Iṅg dāl-ok'-ā . . .
205. I go . . .	Sän-âk'-kạn-ā̤-ñ . .	Chālâk'-ken-īñ . .	Iṅg să̈n-ok'-ā . . .
206. Thou goest . .	Sän-âk'-kan-ā-m . .	Chālâk'-kân-ă̂m . .	Ām să̈n-ok'-ā . . .
207. He goes . . .	Sän-âk'-kan-ā-e . .	Chālâk'-ken-ē . .	Īnī să̈n-ok'-ā . . .
208. We go . . .	Sän-âk'-kan-ā-bō . .	Chālâk'-kan-ā-bōn . .	Să̈n-tan-ā-bū, (să̈nok'-tan-ā-bū).
209. You go . . .	Sän-âk'-kan-ā-pẵ . .	Chālâk'-kan-ā-pẵ . .	Să̈n-tan-ā-pē . . .
210. They go . . .	Sän-âk-kan-ā-kō . .	Chālâk'-kan-ā-kō . .	Să̈n-tan-ā-kō . . .
211. I went . . .	Chalăo-en-ā̤-ñ . . .	Chālâ-en-īñ; -nen-īñ; -len-īñ.	Să̈n-ken-ā-iṅg, (să̈n-en-āñ) .
212. Thou wentest . .	Chalăo-en-ā-m . . .	Chālâ-en-ă̂m, etc. . .	Să̈n-ken-ā-m . . .
213. He went . . .	Chalăo-en-ā-e . . .	Chālâ-en-ē, etc. . .	Să̈n-ken-ā-e . . .
214. We went . . .	Chalăo-en-ā-bō . . .	Chālâ-en-ā-bōn, etc. . .	Să̈n-ken-ā-bū . .

NATIONAL ARCHIVES OF INDIA

Birhâṛ (Sonthal Parganas).	Dhaṅgâṛ (Sonthal Parganas).	Korwā (Mirzapur).
Rū-yet'-ā-bōn . . .	Dāl-ket'-ā-bū, etc. . .	Alē ed-ked-e-ā . . .
Rū-yet'-ā-pē . . .	Dāl-ket'-ā-pē . . .	Ape ed-ked-e-ā . .
Rū-yet'-ā-kō . . .	Dāl-ket'-ā-kō . . .	Hon-kū ed-ked-e-ā . .
Rū-i-kān-ā-ñ . . .	Dāl-et'-tān-īñ; dadāl-tān-iñ	Iṅg et-mi-y-ā . . .
Rū-yat' tāhẽ-kin-ā-ñ .	Dāl-et' tāhẽ-ken-īñ; dāl-et' dâhâk'-ken-īñ.	Iṅg et-su-tad-i-y-ā . .
Rū-ᵃkāt' tāhẽ-kin-ā-ñ .	Dāl-tār-ak' dâhâk-ken-īñ .	Iṅg goch'-su-tad-ā . .
Rū-kē-ā-ñ . . .	Dāl-gīñ	.....
Rū-y-ā-ñ . . .	Dāl-īñ	Iṅg ed-e-ā . . .
Rū-y-ā-m . . .	Dāl-ā-m	Am ed-e-ā . . .
Rū-y-ā-e . . .	Dāl-ē	Honī ed-e-ā . . .
Rū-y-ā-bōn . . .	Dāl-ā-bū	Alē ed-e-ā . . .
Rū-y-ā-pē . . .	Dāl-ā-pē	Ape ed-e-ā . . .
Rū-y-ā-kō . . .	Dāl-ā-kō . . .	Hon-kū ed-e-ā . .
Rū-kē-ā-ñ . . .	Dāl-kē-ñ . . .	.....
Rū-k'-kān-ā-ñ; rū-ōchē-k'-kān-ā-ñ.	Dāl-ok'-ten-īñ . . .	Iṅg goch'-yan-ā . .
Rū-k'-kān tāhẽ-kin-ā-ñ .	Dāl-en-īñ . . .	.....
Rū-k'-ā-ñ . . .	Dāl-ok'-īñ . .	.....
Sēn-ōk'-kān-ā-ñ . .	Sēnok'-tīñ . . .	Iṅg chalao-en-ā . .
Sēn-ōk'-kān-ā-m . .	Sēnok'-tām . . .	Am chalao-en-ā . .
Sēn-ōk'-kān-ā-e . .	Sēnok'-tē	Honī chalao-en-ā . .
Sēn-ōk'-kān-ā-bōn . .	Sēnok'-tā-bū . . .	Alē chalao-en-ā . .
Sēn-ōk'-kān-ā-pē . .	Sēnok'-tā-pē . . .	Ape chalao-en-ā . .
Sēn-ōk'-kān-ā-kō . .	Sēnok'-tā-kō . . .	Hon-kū chalao-en-ā . .
Sēn-en-ā-ñ; sēn-len-ā-ñ .	Sēn-en-īñ; sēn-len-īñ; sēt'-en-īñ.	Iṅg chalao-ken-ā . .
Sēn-en-ā-m . . .	Sēn-en-ām . . .	Am chalao-ken-ā . .
Sēn-en-ā-e . . .	Sēn-en-ē	Honī chalao-ken-ā .
Sēn-en-ā-bōn . . .	Sēn-en-ā-bū . . .	Alē chalao-ken-ā . .

NATIONAL ARCHIVES OF INDIA

Kūrkū (Amraoti).	Nahālī (Nimar).	Khaṛiā (Ranchi).
(Ālē kumā-kane) . .	Jo kōhaṭī . . .	Ele gil-o-le . . .
(Āpē kumā-kane) . .	Nē kōhaṭī . . .	Ampe gil-o-pe . . .
(Dī-kō kumā-kane) . .	Ētarē kōhaṭī . . .	O-ki gil-o-ki, *or* gil-o-ki-mai
Iṅg mūndā lāp-ken . .	Jo koṭṭo-kādinī . .	Iṅg gil-tiṅg . . .
Iṅg mū-mundā-dān . .	.....	Iṅg gil-o-iṅg . . .
Iṅg mundā-dāren . .	Jo koṭṭojērē . . .	Iṅg gil-sikho . . .
Iṅg mundādā . . .	.....	(Iṅg gil-na pal-iṅg) .
Iṅg mundej-bā . .	Jo koṭṭoken-kā . .	Iṅg gil-iṅg . . .
(Am mundej-bā) . .	Nē kōhaṭuken . .	Am gil-em . . .
(Dī mundej-bā) . .	Ētarē kōhaṭuken . .	O-kaṛ gil-e . . .
(Ālē mundej-bā) . .	Jo kōhaṭuken . . .	Ele gil-e-le . . .
(Āpē mundej-bā) . .	Nē kōhaṭuken . . .	Ampe gil-e-pe . . .
(Dī-kō mundej-bā) . .	Ētarē kōhaṭuken . .	O-ki gil-e-ki . . .
.....	.....	.....
Iṅg mundyūbā . .	Ēngēn koṭṭīn . . .	Iṅg gil-ḍom-tiṅg . .
(Iṅg-ken mundā-kanē) .	.....	Iṅg gil-ḍom-kiṅg . .
.....	.....	(Iṅg gil-ḍom-na-iṅg) .
Iṅg śenībā . . .	Jo ēr-gā . . .	Iṅg chol-tiṅg . . .
Ām śenībā . . .	Nē ēr-gā . . .	Am chol-tam . . .
Dī śenībā . . .	Hoytarē ēr-gā . . .	O-kaṛ chol-tai . .
(Ālē śenībā) . . .	Jo ēr-gā . . .	Ele chol-ta-le . . .
(Āpē śenībā) . . .	Nē ēr-gā . . .	Ampe chol-ta-pe . .
(Ā-kō śenībā) . . .	Hoytarē ēr-gā . . .	O-ki chol-tai-ki (-mai) .
Iṅg śen-en dān . .	Jo ēdē	Iṅg chol-si'-kiṅg . .
Ām śen-en dān . .	Nē ēdē	Am chol-si'-kiṁ . .
Dī śen-en dān . . .	Hoytarē ēdē . . .	O-kaṛ chol-si'-ki . .
(Ā-lē o-len) . . .	Jo ērī	Ele chol-ki-le . . .

NATIONAL ARCHIVES OF INDIA

Juāng (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Neiñje n-abhoisor . .	Ellen tiḍ-laï . . .	Nēiṅg bōō . . .	188. We beat (*Past Tense*).
Hare h-abhoisor . .	Ambe tiḍ-le . . .	Pēnchā bōō . . .	189. You beat (*Past Tense*).
Ār-ki abhoisor . . .	Aniñji tiḍ-le-ji . . .	Māynēṅg bōō . . .	190. They beat (*Past Tense*).
Āiñje abha-kye . .	Ñēn tittaï . . .	Niṅg buk-ḍutu . .	191. I am beating.
Āiñje abhainānā . .	Ñēn tillaï . . .	Niṅg buk-buk-ḍugu . .	192. I was beating.
Āiñje abhoisor . . .	Ñēn tillaï . . .	Niṅg bōō . . .	193. I had beaten.
Āiñje abhajem . . .	.....	Niṅg buk-tū-bē . .	194. I may beat.
Āiñje abhaj-e . . .	Ñēn tittaï . . .	Niṅg buk-tū-bē . .	195. I shall beat.
Āman-ḍe m-abhâj-i . .	Aman titte . . .	Nōm buk-tū-bē . .	196. Thou wilt beat.
Ār abhâj-i . . .	Anin titte . . .	Māy buk-tū-bē . . .	197. He will beat.
Neiñje n-abhâj-i . .	Ellen tittaï . . .	Nēiṅg buk-tū-bē . .	198. We shall beat.
Hare h-abhâj-i . .	Ambe titte . . .	Pēnchā buk-tū-bē . .	199. You will beat.
Ār-ki abhâj-i . . .	Aniñji titteji . . .	Māynēṅg buk-tū-bē . .	200. They will beat.
Āiñje nichen abhaj-e .	.....	.....	201. I should beat.
Āiñje māḍ jim-se-ke . .	.....	Niṅg-nū bōō . . .	202. I am beaten.
Āiñje māḍ jim-ser . .	.....	Niṅg-nū bōō . . .	203. I was beaten.
Āiñje māḍ jim . .	.....	Niṅg-nū bōō-bē . .	204. I shall be beaten.
Āiñje hâṇḍe . . .	Ñēn erte; itte . . .	Niṅg ōiniṅg, (mīṅgu yinunēru).	205. I go.
Āmaṇḍe ma-hâṇḍe . .	Aman erte; itte . .	Nōm ōiniṅg . . .	206. Thou goest.
Ār hâṇḍe . . .	Anin erte; itte . .	Māy ōi	207. He goes.
Neiñje n-âṇḍe . . .	Ellen erte; itte . .	Nēiṅg ōiniṅg, (bilāṅgu yinunēru).	208. We go.
Hare hâṇḍe . . .	Ambe erte; itte . .	Pēnchā ōiniṅg, (māṅgu yō)	209. You go.
Ār-ki hâṇḍe-ki . .	Aniñji erte-ji; itte-ji .	Māynēṅg ōiniṅg, (nōyāṅgi ōyitēyō).	210. They go.
Āiñje hân-cher . .	Ñēn erre; ille, etc. . .	Niṅg ōigī . . .	211. I went.
Āmaṇḍe m-ân-cher . .	Aman erre . . .	Nōm ōigī . . .	212. Thou wentest.
Ār hân-cher . . .	Anin erēte; iyēte . .	Māy ōigī, (nōn vuyi) .	213. He went.
Neiñje n-ân-cher . .	Ellen erre . . .	Nēiṅg ōigī, (bilāṅgu-lē-yi) .	214. We went.

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English.	Santālī (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Muṇḍārī (Ranchi).
215. You went . . .	Chalāo-en-ā-pẵ . .	Chālẫ-en-ā-pẵ . . .	Săn-ken-ā-pō . . .
216. They went . .	Chalāo-en-ā-kō . . .	Chālẫ-en-ā-kō . . .	Săn-ken-ā-kō . .
217. Go	Chalak'-mẵ; sän-âk'-mẵ .	Chālẫk'-mē . . .	Sănok'-mē . . .
218. Going . . .	Chalak'-kan . . .	Chālẫk'-tē . . .	Sănok'-tē . . .
219. Gone . . .	Chalāo-akan . . .	Chālẫ-ekēn . . .	Săn-ken, sän-akān . .
220. What is your name ? .	Ñutum-dẫ chelē-ām-ā ? .	Ām-ak' lūtūm chēt'-ken-tẫm-ā ?	Āmak' chikān nūtūm ? .
221. How old is this horse ?	Nūī sadẫm-dẫ tiṇak' sermā-rā̃n ?	Nūī sādẫm-dẫ tīṇak' sērmā-rēn-ken-ē ?	Chimīn sīrmā-rēn sādẫm nīk'ī ?
222. How far is it from here to Kashmir ?	Nâṇḍẵ-khân Kāsmīr-dẫ tīn sāṅgīñ ?	Nâṇḍẵ-ketē Kasmir-dẫ tīṇak' sāṅgīñ-ā ?	Niā-tē Kāshmīr chimīn sāṇgīn-ā ?
223. How many sons are there in your father's house ?	Āpū-m ōṛak'-rā̃-dẫ tiṇak' hâpân menak'-pẵ-ā ?	Ām-ich' āpūm ōrak'-rē tīnīch' kēnpē hẫpân ?	Āpū-m-ak' ōṛak'-rē chīmin-āṅg kōṛā hân-kō mēnak'-kō-ā ?
224. I have walked a long way to-day.	Tehēñ-dẫ āḍi sāṅgīñ-iñ dẵṛẵ-akāt'-ā.	Tēhēñ-dâ sāṅgīñ ḍāhār dārāken-īñ.	Tisiṅ isū sāṇgīn-tē-ṅg sănken-ā.
225. The son of my uncle is married to his sister.	Gōṅgō-ñ hâpân-dẫ ūnī-rā̃n mīsērā-t tulūch'-ẵ baplā-akan-ā.	Īñich' gōṅgō-ñ hẫpân ūni mēsēt tūlūch' băplā-ken-ē.	Kākā-iñ-ak' hân-tēt' nī mīsī-tēt'-ē dō-akad-i-a
226. In the house is the saddle of the white horse.	Ōṛak'-rā̃ pōṇḍ sadẫm-reak' palān menak'-ā.	Ârak'-rē pā̃ṇḍ sādẫm-rak' pālān mēnak'-ā.	Ōṛak'-rē pūṇḍī sādẫm-rak' guṇḍi mēnak'-ā.
227. Put the saddle upon his back.	Palān lagāo-āe-mẵ . .	Ūnī dêât-rē pālān lādē-y-ēm	Guṇḍi lāgau-āi-mē . .
228. I have beaten his son with many stripes.	Ūnī-rā̃n hâpân-tāt' aḍi dāl-īñ dāl-akad-ē-ā.	Ūnī-ich' hẫpân ḍhēr dāl dāl-kek'-ē-īñ.	Īnī-rēn hân kōṛā isū salkuṇḍ-iṅg dāl-akad-i-ā.
229. He is grazing cattle on the top of the hill.	Burū chāṭ-rā̃ gāi-ḍaṅgrā-kō-ā aṭiñ-et'-kō-ā.	Būrū chētōn-rē mēhū mărẫm ātiñ-et'-kō-ē.	Īnī būrī-rē ūrīch'-kō-ē gūpī-jat'-kō-ā.
230. He is sitting on a horse under that tree.	Mit'ṭāch' sadẫm-rā̃-y-ẵ dăch'-akān-ā ōnā darē buṭā-rā̃.	Ōnā dārē lātẫr-rē mit'ṭēn sādẫm-rē dăch'-ekēn-ē.	Ēn dārū subā-rē sādẫm-rē-ē dūb-akān-ā.
231. His brother is taller than his sister.	Ūnī-rā̃n dadā-t-tāt'-dẫ ūnī-rā̃n ąji-t-tāt'-khân bāṛti-y-ẵ usūl-ā.	Ūnī-ich' bâhiā-dẫ āch' mēsēt-ketē ūsūl-gē-y-ē.	Bāū-tēt' kōṛā mīsī-etē-ē salaṅgi-ā.
232. The price of that is two rupees and a half.	Ōnā-reak' dām-dẫ bār ṭākā tālā.	Ōnā-rak' dām-dẫ bār ṭhẫk' tala.	Īnā-rak' gânâṅg bār ṭākā adli-ā.
233. My father lives in that small house.	Ąpūñ-dẫ ōnā huḍiñ ōṛak'-rā̃-y-ẵ tahẵ-kan-ā.	Īñ âpū-ñ ōnā kāṭich' ōrak'-rē mēnē-y-ē.	Āpū-iṅg en huṛiṅg ōṛak'-rē tāin-tan-a.
234. Give this rupee to him .	Nōā ṭākā ūnī em-āe-mẵ .	Nīā ṭhẫk' ūnī lich' ăm-ăm .	Nē ṭākā âm-ā-i-mē . .
235. Take those rupees from him.	Ōnā-kô ṭākā ūnī-ṭhẵn-khân hatāo-mẵ.	Ūnī ṭhīch'-ketē nōā-kō ṭhẫk' hâthōe-mē.	An ṭākā īnī-etē āu-mē .
236. Beat him well and bind him with ropes.	Bẵs-lekā piṭāu-ē-m ār babēr-kō-tẵ tâl-ẵ-mẵ.	Bēs lākā-tē dāl-ē-m ār ḍōirō-kō-tē tâl-ē-mē.	Bēs-lekā dāl-kich'-tē pāgā-tē tâli-mē.
237. Draw water from the well .	Kũi-khân dak' lō-rakāb-mẵ	Kũiā-ketē dāk' lâe-mē .	Kũẵ-etē dāk' tauk'-mē .
238. Walk before me .	Īñ lahā-lahā-tẵ chalak'-mẵ .	Īñ-ak' mātrẫ-rē dārōn-mē .	Aiñ-ag-ak' ayar-te săn-mē .
239. Whose boy comes behind you ?	Âkâe hâpân ām tayẫm-tẵ hijuk'-kan-ā ?	Âkâe-ich' kōrā ām-ak' tāyẫm hējok'-ken-ē ?	Âkâe-ak' hân-e âtẫng-jat'-mē-ā ?
240. From whom did you buy that ?	Âkâe-ṭhẵn ōnā-dẫ-m kiriñ-ket'-ā ?	Ōnā âkâe ṭhẵn kīriñ-kâd-âk'-âm ?	Ēnā âkâe-tē-m kīriñ-lak'-ā ?
241. From a shopkeeper of the village.	Atō-rā̃n mit'-ṭẵn dokāndār-ṭhẵn-ge.	Ātō-rēn mīt'-ṭēn dōkāndār ṭhẵn.	Hātū-rēn miat' bēpāri-tak'-tē.

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Birbâṛ (Santhal Parganas).	Dhaṅgâṛ (Santhal Parganas).	Korwā (Mirzapur).
Sēn-en-ā-pē . . .	Sĕn-en-ā-pē . . .	Apē chalao-ken-ā . .
Sēn-en-ā-kō . . .	Sēn-en-ā-kō . . .	Hon-kū chalao-ken-ā .
Sēn-ōk'-mē . . .	Sēnok'-mē . . .	Chalao-mi . . .
Sēn-ōk'-tē . . .	Sēnok'-tē . . .	Chalao-en . . .
Sēn-ᵉkān ; sēn-en . .	Sēn-akān . . .	Sen-ken . . .
Âmak' nūtūm-dâ chelew-ām-ā ?	Âmak' nūtum chikin-tān-ak' ?	Ama(k') yum chilī-men ? .
Nūi sādâm-dâ tīmīn din-rinīch'-kān-ich' ?	Nī sādâm-ṭāk' chīmīn bâchhâr-rēn hōy-en-ē ?	Temin din āe ghōṛā ? .
Nōṇḍō-etē Kāsmīr-dâ tīmīn sāṅgīñ-ā ?	Nāṇḍā hātē Kāsmīr chīmīn sāṅgīn-tān-ak' ?	Nauri-te Kaśmīr temin saṅgiyāṅ ?
Âm āpō-m ōrak'-rē-dâ tīmīnā hâpân mēnak'-pē-ā ?	Âmak' āpūm-rēn ōṛak'-rē chīmināk' mēnak'-kō-ā kōṛā hân-kō ?	Am-tha-re temin hopon-kū īdān-ā ?
Tehēñ sāṅgīñ hōra-ñ sēn-ᵃkān-ā-ñ.	Tehēñ sāṅgīn hōrā sēn-akān-īñ.	Tesiṅg saṅgiyaṅ iṅg sen-teṛ-ā.
Īñ gōṅgō-ñ-rēn hâpân hânī-inīch' mīsi ērā sâṅgâ bāplā-akān-ā-e.	Īñ-ak' gōṅgōñ-rēn hân ini-rēak' bâk-tēt' kūṛī tulich' dūtām-akān-ē.	Kakā hopon henī sudhā biāh-ked-e-ā.
Pōṇḍē sādâm-rēak' gōn ōrak'-rē mēnak'-ā.	Ōṛak'-rē pōṇḍē sādâm-rēn pālān mēnak'-ā.	Oṛa(k')-re puṇḍie ghōṛā-rā khōgir dohokeṛā.
Ūnī dēā chētān-rē gōn lādē-kā-m.	Īnī dâyā-rē pālān lādēm .	Khogir dea-t-re dohoen .
Ūnī-ich' hâpân khūb rū rū-ᵃkāk'-dē-ā-ñ.	Īnī-ak' hân ḍhēr dāl-īñ dāl-teyich'.	Henī chỗṛī khūb ed-ked-e-ā.
Būrū chētān-rē gāe mārâm ātiñ-kō-kān-ā-e.	Būrū chētān-rē ūrich' mārâm āṭiñ-kō-teyē.	Burū teṅg-re ḍaṅgrā-kū charāo-en-ā.
Hānā dārō phāḍ-rē mīat' sādâm-rē-y-ē dēch'-ᵉkān-ā.	Enā dārē būṭā-rē mīat' sādâm-rē dēch'-akān-ē.	Ghōṛā deā-re rukh dubī-re duṛup'-ken-ā.
Ūnī-rinīch' bōehā-dâ ūnī-inīch' mīsi ērā-etē-y-ē ūsūl-ā.	Īnī-ak' hāgeā inī-ak' bâk-tēt' kūṛī hatē ūsūl-ge-y-īch'.	Henī-renai(ch') boho-tu baṛe-ā (*sic.*).
Ōnā-rēak' dām-dâ bāreā ṭākā tālā.	Enā-rēn dām bār ṭākā tālā-tān-ak'.	Henī-rā dām aṛhāī rūpayā .
Īñ-inīch' āpō-ñ hānā hūḍiñ ōrak'-rē-y-ē tāhĕk'-kān-ā.	Īñ-ak' āpū-ñ enā huḍiñ ōṛak'-rē dâhâk'-etē.	Itti chokojā oṛa(k')-re appu-i(ṅ) doho-tan-ā.
Hāni ăm-āe-mē nōā ṭākā-dâ	Nā ṭākā nī ēm-īm . .	Nā rūpayā menī oai-mī .
Hānī ṭhīn-etē nōā-kōn ṭākā hātāo-mē.	Nā ṭākā-kō āṇī ṭhīch' hatē āgū-m.	Bonom rūpayā henī sudhā tilāi-mī.
Bēs-lēkā-tē rū-ēy-mē ār ḍōrā-kō-tē tâl-ēy-mē.	Bēs-kek' dāl-ī-m ār bā-hēr-kō-tē tōl-ī-m.	Khūb-te edei-mī paghā-te tol-e-mī.
Kũiã atē dāk' lōe-mē .	Kũã-hātē dāk' būṛak'ᵉ-mē .	Chũã-ra(k') da(k') lūi-mī .
Īñ sāmāṅ-rē dārān-mē .	Īñ-ak' sāmāṅ-rē tāṛâm-mē .	Iniṅg maṛaṅ-re jū ghumāu-mī.
Âkâe-īch' hâpân ām tāyâm-tē hījūk'-kān-ā-e ?	Âkâe-ak' hân hījuk'-tān-ē ām-ak' dâyā-tē ?	Am tayam-te yarnē chỗṛī viju(k')-tan-ā ?
Âkâe-ṭhīn ōnā-dâ-m kīrīñ-et'-ā-m ?	Âkâe ṭhīn nā kīrīñ-ket'-ā-m ?	Yā-tha-re-m tilā-teṛ-ā ? .
Hātō-rinīch' mīat' dōkāndār ṭhīn.	Hātō-rēn mīat' dōkāndār ṭhīn.	Gãw-ren sāhu-tha-re tilā-teṛ-a.

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Kūrkū (Amraoti).	Nahālī (Nimar).	Khaṛiā (Ranchi).
(Ā-pē o-len) . . .	Nē ērī	Ampe chol-ki-pe . .
(Dī-kō o-len) . . .	Ētarē ērī . . .	O-ki chol-ki-mai . .
Bâ; śenīe . . .	Ērē	Cho-na . . . .
Śenīe	Ēdē	Chona-chona . . .
Śenīe	Ēdē	Chol-ki . . . .
Ām-ā jūmū chōch' ī .	Nē nān ? . . .	Ama i ñiemi ? . . .
Inī gūrgī-ken choto ōrsō-kō?	Yē jākoṭo māu umar ? .	U ghoṛa ki'te toga heke ? .
In-en-tē Kāśmīrān lāṅkan chōch' ?	Hīṭīkun Kāśmīr bhāgā-ḍhāwā ?	U-atei ki'te disai Kasmir ? .
Ām-ā ābā urā-n choṭā kōn-kū ?	Nēṅgā ābā āwār-kē lānà āṭāibinī ?	Apnom ok'-te ki'te koṇḍu ai'-mai ?
Iṅg khā-laṅkā ej-e . .	Bāāya jo bhāgā-ḍhāwā-kun pāṭī.	Musa iṅg ḍher gudjung sangot-kiṅg.
Iyã̄ kākā kōn-ṭen kōu-jā śālane bi-yāo-kanē.	Iṅ kākā pālichho biyāw ten bāi-rēn chhaṅgo jērē.	Kaka-iṅg-a beṭ-ḍom han-kaṛ-a kulamḍain-ḍom-boṅg bihai-o
Pulum ghuḍgī jīn urān .	Pāṇḍhar māunā khogīr itē awār-kē ibirē.	Osel ghoṛa-a jin ok'-te ai' .
Ghuḍgī pāṭāliyen jīn āndāya	Ētarnēnkā jār-kē khogir okī-bē.	Jin-te ghoṛa-a kuṇḍap'-te lad'e-goṛ-e.
Iṅg dījā kōn-ṭe-ken khūb kwollā-ṭe kwā-khanē.	Ētarnēn palichhorēn khūb lakaḍīnī koṭṭī.	U-kaṛ-a beṭ-ḍom iṅg khub gil-o-iṅg.
Āhu koho ṭikaḍī gāyku chārā-āṇḍā-ken.	Ho ittī ballā kajār-kē dhottā charāw-kēdinī.	Ho-kaṛ biru toblunṅg orei-kite gupa-te.
Dī chhiyã̄ iṭān ghuḍgī līyen subānke.	Ho ittī ādd bhītar-kē māukà jār-kī peṭejīrē.	U lebu daru hepat'-te ghoṛa-te doko-si.
Dījā dādā dījā bāi-ṭē uchā .	Ētarēn dādā ētarēn bāirēn-kū ūñchā.	Ho-kaṛ-a bhai-ḍom u-kaṛ-a kulamḍai-ḍom-tei maha ai'.
Dījā molā āḍāi rupiyā .	Ētarēn kimton aḍāi rupyā jēḍēgā.	U-kaṛ-a dam arhai rupaia.
Iyã̄ ābā sānī urān thāṛ-bā .	Ēṅgē ābā ētarēn bāsī awār-kē ughāiṅgā.	Apa-iṅg i konon ok'-te ai'.
Dī rupiyā dīje ikki . .	Hī rupyā ētarēn dē-kē .	U rupaia-te ho-kaṛ-te ter-goṛ-e.
Dījā mērā-ten dī rupiyā āśilī.	Hoitī rupyā ētarēn unnī-bē.	Han-kaṛ-tei i rupaia ol-e.
Dikken khūb kwākē dorāle tolkāī.	Ētarēn khūb koṭṭo-bē do ḍorā-kī bokkī-bē.	Uje bese gil-e ro keke-bong tol-e.
Dī kui-ṭen ḍā kolāgē .	Kui-kon jappo leiñjo-bē .	Chumda-tei dak' diṅg-e.
Iyã̄ samman bâ . .	Iṅgē chhāmā-kī bhām-bē	Ela'-tei seṅg chona.
Ām-ā ṭāu-ṭen yē poyrā hejebā ?	Nē pāchhal-kē nēnī pālichho pāṭ-kedinī ?	Ber-a koṇḍu am-a kuṇḍap'-kuṇḍap' ḍel-tai ?
Yē mērā-ṭen mōlā-ṭe śāvē ?	Nani-ṭhākun ko oē ? .	Ujē ber-a'-tei soṅg-o-m ?
Āhu gā-ṭen beniyā mērā-ṭen.	Biyākān dukāndār-ṭhāku .	Po'dag-a opsoṅgo'-tei.

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Juāṅg (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Hare h-ân-cher . .	Ambe erre . . .	Pēnchā ōigī, (māṅgu-mō-yi)	215. You went.
Ār-ki hân-cher-ki . .	Aniñji erreji . . .	Māynēṅg ōigī, (nōṅgu-vu-yiyē).	216. They went.
Hânade	Irā	Iyā, (yō) . . .	217. Go.
Bānā	Eran ; anēran . . .	Ōinīṅg, (yinnu) . .	218. Going.
Hânate	.....	Ōigī	219. Gone.
Āman-ḍā nām-ḍe biri ? .	Ñim-nam ēte ? . . .	Nōm-nū maṅg imī ? . .	220. What is your name ?
Ghoḍar-te kiti barsa ? .	Kani kuḍtān ḍajiṅ minnum ḍē-le ?	Tē kirtār āḍī din ōngēr ? .	221. How old is this horse ?
Ne-tai Kaśmir kiti laṅkā ? .	Tenne-sitle Kasmira ḍajiṅ saṅai ?	Tē kuruṅg Kāśmīr-giḍī āḍī sulōṅg ?	222. How far is it from here to Kashmir ?
Āman-ḍa bobamḍa kiti goṭa kâṇḍa-ki isade ?	Wāṅ-nam-a siṅ-an ḍajiṅ oṅēr pasi-ji ḍako-ji ?	Nōm-nā āpōṅg-nu aḍrēbō ōnōōn ōḍuōn ḍutu ?	223. How many sons are there in your father's house ?
Āiñje bahuta laṅkā lencheḍe	Naṅa oyoṅ ñēn miḍḍap saṅai añjeṅ-lai.	Niṅg lōṅgā sulōṅg āṅgsugō	224. I have walked a long way to-day.
Āiñja dādiñja kâṇḍa bokarar-te ba-isaḍe.	Māmana oṅēr pasi anina ayin sinḍruṅnēte.	Niṅg-nu kōkō-nu ōḍuōn āriyō māy-nū tōnān buḍuṅg.	225. The son of my uncle is married to his sister.
Palhān aluṅg āsike dhobla ghoḍā.	Palu kuḍtana gorabgop siṅleṅan ḍaku.	Ḍiyēn-bō pīlē kirtār khōgīr ḍutu.	226. In the house is the saddle of the white horse.
Ghoḍār nirāte alhiṅgata palhān un.	Gorabgop a-kiṇḍoṅ-ban siḍa	Kirtāṅg gīiḍāṅg khōgīr lātēi.	227. Put the saddle upon his back.
Āiñje ār kâṇḍā-te bahut bādiā-seke.	Anina oṅēr pasin aiṅḍam taniḍan tiḍlai.	Māy-nō ōdu-ōn-pulaī lōṅgā nīṅg buō.	228. I have beaten his son with many stripes.
Ār habâtua sikhâ-re jitjantu sara-ke.	Anin taṅlin baruna bobalan ajumte.	Tō biṛaṅg-bō bāṇḍī gō-gōb-ḍutu.	229. He is grazing cattle on the top of the hill.
Ār simsi mula-ra ghoḍā alhingata dasye-ḍe.	Anēb jaitan anin kuḍtā-laṅkan goble ḍaku.	Sulō pālu kirtā-bō lēiṅg-ḍutu.	230. He is sitting on a horse under that tree.
Ār bokarar-ta kākār ati jālhiṅg.	Anina ubaṅ anina āyin-sitle laṅka.	Māy-nō bōbrō māy-nō tōnān kuruṅg tīr ḍugu.	231. His brother is taller than his sister.
Ār mūlar dui ṭaṅkā āṭha anna.	Kunina janati bāgu rūpai palpal.	Māy-nō sōiṭiyō bār limbē mui sāṅg ḍugu.	232. The price of that is two rupees and a half.
Āiñjā bâbañji âteyâ raseḍe.	Wāṅ-ñēn kuni sanna siṅlen ḍaku.	Māy-nō (*sic.*) āpōṅg mēyēn-kā ḍiyēn-bō ḍutu.	233. My father lives in that small house.
Ṭaṅkā muin ār-te ḍiṅ .	Kana rūpai anin tia . .	Tē limbē ō-māy nān-bē .	234. Give this rupee to him.
Ār-ata ṭaṅkae gâāin . .	Anin-ba-sitle kuna rūpai taba.	Tō limbē luḍōrīṅg . .	235. Take those rupees from him.
Ār-te achha-kari abhaj-e donda bathare.	Anin karraṅle tiḍan-tille luaḍan bāte tobāḍa.	Ō-māy lōṅgā buṅgnēnagē ibuḍaṅg tōlnēn.	236. Beat him well and bind him with ropes.
Kuā-ra dā gen . .	Sinḍān-sitle genḍaba .	Kui-ḍāng nēngēn . .	237. Draw water from the well.
Āiñje āgata hanade . .	Ñēn samaṅle era . .	Nīṅg-nō sumōṅgnēi ānēn .	238. Walk before me.
Āman-ḍa kinmamata (*sic.*) āḍi-a kâṇḍa ḍenḍe ?	Botena rabal kiṇḍoṅ-ba-nam eraite ?	Lāy-lū ōḍu-ōn gīiḍāṅg ūi-ḍutu ?	239. Whose boy comes behind you ?
Āman-ḍe āḍi-ata me-samsarana.	Boten-ba kuna ñī-le ?	Nōm nāi lī-bō-nō sōbōnō ? .	240. From whom did you buy that ?
Gāũ-ā dokānun-a saṁsarana .	Gorjaṅ kōmaṭin-ba . .	Uṅgōm-nū sāhukār sōbō-nam.	241. From a shopkeeper of the village.

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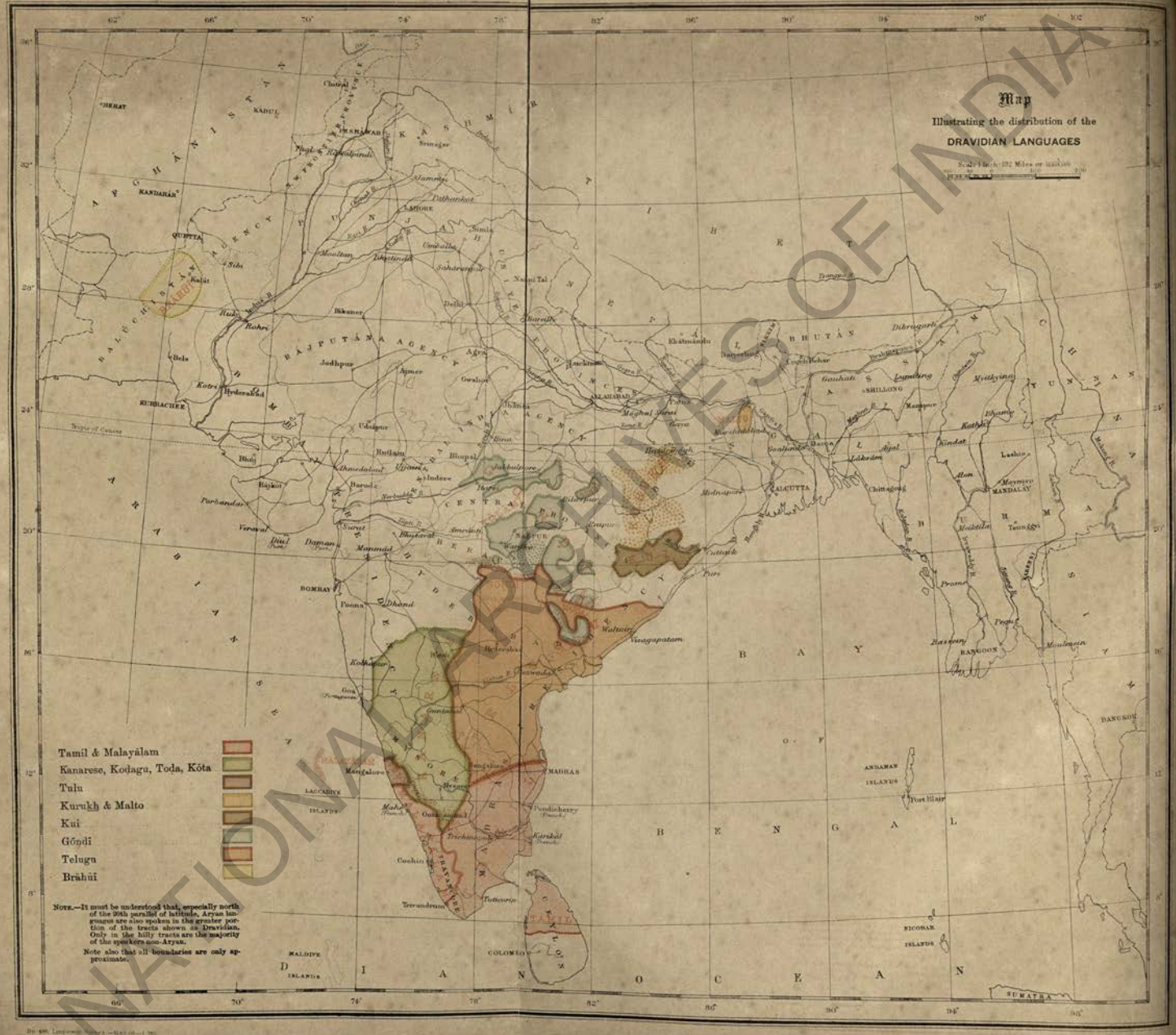

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DRAVIDIAN FAMILY.

INTRODUCTION.

The Dravidian family comprises all the principal languages of Southern India. The total number of speakers is, in round numbers, about fifty-seven millions. Only a very small portion live within the territory covered by this Survey. It has, however, been found advisable to give a short sketch of the principal Dravidian languages without reference to habitat, in order to make it easier to compare and classify the North-Indian members of the family. The ensuing pages will not, therefore, only deal with such Dravidian dialects as properly fall within the scope of this Survey, but short accounts will also be given of Tamil, Malayāḷam, Kanarese, and Telugu, the principal Dravidian languages of the South. The minor dialects of Southern India, on the other hand, such as Koḍagu, Tuḷu, Toda, and Kōta, will not be described.

With regard to those southern languages which have been included, it should be noted that they have not been dealt with so fully as in the case of languages properly falling within the scope of this Survey. It has been thought sufficient to give a short introduction, a skeleton grammar, a specimen and a list of Standard Words and Phrases for each of them. They have all developed literatures, written in a different dialect. In this Survey, however, the literary dialects will not be accounted for, and the short sketches will be restricted to the colloquial standard forms of Tamil, Malayāḷam, Kanarese, and Telugu.

Name of the family.

The name Dravidian is a conventional one. It is derived from the Sanskrit द्रविड Draviḍa, a word which is again probably derived from an older *Dramiḷa*, *Damiḷa*, and is identical with the name of Tamil. Compare p. 298 below. The name Dravidian is, accordingly, identical with Tamulian, which name has formerly been used by European writers as a common designation of the languages in question. The word Draviḍa forms part of the denomination *Āndhra-Drāviḍa-bhāshā*, the language of the Āndhras (*i.e.*, Telugu) and Draviḍas (*i.e.*, Tamiḷians) which Kumārila Bhaṭṭa (probably 7th century A.D.) employed to denote the Dravidian family. In India Draviḍa has been used in more than one sense. Thus the so-called five Draviḍas are Telugu, Kanarese, Marāṭhī, Gujarātī, and Tamil. In Europe, on the other hand, Dravidian has long been the common denomination of the whole family of languages to which Bishop Caldwell applied it in his Comparative Grammar, and there is no reason for abandoning the name which the founder of Dravidian philology applied to this group of speeches.

Area within which spoken.

The Dravidian languages occupy the whole of Southern India and the northern half of Ceylon. The northern frontier may be taken to begin at a point on the Arabian Sea about a hundred miles below Goa and to follow the western Ghats to Kolhapur. It then runs north-east in an irregular line through Hyderabad, cuts off the southern border of Berar, and continues eastwards to the Bay of Bengal. The eastern part of the frontier is not, however, anything like a continuous line. Broadly speaking, the hill country to the east of Chanda and Bhandara

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is inhabited by Dravidian tribes while Aryan dialects have occupied the plains, so that we often find Dravidian dialects scattered like islets in the sea of Aryan tongues. Farther to the north we find Dravidian dialects spoken by small tribes in the Central Provinces and Chota Nagpur, and even up the banks of the Ganges at Rajmahal. Finally there is a Dravidian dialect in the far north-west, in Baluchistan.

The small Dravidian communities in the north are rapidly becoming Hinduized, and their language adopts an ever-increasing Aryan element, till it is quite superseded by Aryan speech. This process has been going on for centuries, and is still going on. At the Census of 1891 the language returns for Gōṇḍī showed a total of 1,379,580 speakers. At the same time 3,061,680 Gōṇḍs were returned. Many tribes who have formerly spoken some Dravidian dialect, now use an Aryan form of speech. In other cases the dialect still retains sufficient traces of its Dravidian origin and must be characterized as mixed. A few specimens of such semi-Dravidian languages will be found below on pp. 639 and ff.

Dravidian element in the Aryan population.

The result of this gradual spreading of the Aryan dialects is that there must be a Dravidian element in the population whose native tongue is some Aryan form of speech. Moreover, there seems to be no doubt that the Dravidians had already been settled for some time in India when the Aryans entered the country. In the course of time the Aryans spread over the whole of Northern India. They did not, however, annihilate the Dravidians, who were, besides, probably more numerous than themselves. On the contrary, they have apparently very early adopted them into their community. The Aryan population of Northern India is not, therefore, a pure race, but contains, among others, a strong Dravidian element. We have not here to do with the anthropological side of the question, and we are not concerned with the greater or lesser prevalence of the Dravidian element in the various districts of India. What must interest us in this connexion is the question whether the Dravidian element has left any traces in the speech of the Aryan Indians. We should expect this to have been the case, and Bishop Caldwell very justly remarks :—

'As the præ-Aryan tribes, who were probably more numerous than the Aryans, were not annihilated, but only reduced to a dependent position, and eventually, in most instances, incorporated in the Aryan community, it would seem almost necessarily to follow that they would modify, whilst they adopted, the language of their conquerors, and that this modification would consist, partly in the addition of new words, and partly also in the introduction of a new spirit and tendency.'

Vocabulary.

It will be necessary, in this place, to give a short account of the various facts connected with the question and we shall first turn to the vocabulary.

There are, in all Indo-Aryan languages, a considerable number of words which cannot apparently be identified in other Indo-European languages. This is especially the case in modern vernaculars, and the old opinion was that such words had, generally speaking, been borrowed from the language of the tribes which inhabited India before the Aryan invasion. The steady progress of philological studies in later years has enabled us to retrace an ever-increasing portion of such words to Sanskrit, and many scholars now hold that there have hardly been any loans at all. It has, however, been overlooked that it is not sufficient to show that a word is found in Sanskrit, or even in the Vedic dialects, in order to prove that it belonged to the original language of the Aryans. If Bishop Caldwell is right in the opinion just quoted, the foreign element must reach back into the oldest times, and it would be necessary to trace the dubious words not only in Sanskrit, but also in other

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languages of the Indo-European family. That is exactly what modern philology has, in many cases, failed to do. There are *e.g.* a number of verbal roots in Sanskrit which do not appear to occur in other Indo-European forms of speech. The same is the case with a considerable portion of the vocabulary. We cannot here go into details, the less so because we do not as yet possess a complete etymological dictionary of Sanskrit. There is, however, every probability for the supposition that at least a considerable portion of such words and bases has been borrowed from the Dravidas. Lists of such words will be found in most of the works dealing with Dravidian philology, *e.g.* in Bishop Caldwell's grammar, and in the Rev. F. Kittel's Kanarese dictionary. I shall only mention one instance. The word Śiva is already in the Vedas used as an epithet of the god Rudra, and it is well known that Śiva has become one of the principal deities of the Hindū pantheon. It has been asserted that this use of the word *śiva* must be explained from the influence of a Dravidian *śiva*, red. Now the word *rudra* in the Rigveda often seems to mean 'red,' and it seems probable that the conception of the god Rudra-Śiva has a tinge of Dravidian ideas. I have mentioned this word because it shows how fundamental the Dravidian influence on the Aryans can have been, not only philologically, but on the whole method of thought. For further suggestions the student is referred to the various standard works quoted under the different Dravidian languages.

Phonology.

It seems to be a general rule that a people which invades a foreign country, to some degree adopts the pronunciation of its new home, partly as a result of the influence of the climate, and partly also on account of the intermixture with the old inhabitants. This has also generally been supposed to have been the case in India. Thus there has been a long discussion as to whether the Aryans have adopted the cerebral letters from the Dravidas or have developed them independently. Good reasons have been adduced for both suppositions, and the question has not as yet been decided. The Indo-European languages do not seem to have possessed those letters. They had a series of dentals, which were not, however, pronounced as pure dentals by putting the tongue between the teeth, but probably as alveolars, the tongue being pressed against the root of the upper teeth. It is a well-known fact that these sounds have in India partly become dentals and partly cerebrals. The cerebrals are in most cases derived from compound letters where the old dentals were preceded by an *l*. Similar changes also occur in other Indo-European languages, and it is therefore quite possible that the Indo-Aryan cerebrals have been developed quite independently. The cerebral letters, however, form an essential feature of Dravidian phonology, and it therefore seems probable that Dravidian influence has been at work and at least given strength to a tendency which can, it is true, have taken its origin among the Aryans themselves.

Another point in which the Dravidian element among the Aryans seems to have influenced Aryan pronunciation is in the use of the consonant *l*. Most Indo-European languages possess an *l* as well as an *r*. The use of *l* in Sanskrit and on the whole in Indo-Aryan languages is, however, quite different from that in other languages of the same family. *L* is used in many words where other languages have *r*, and *vice versâ*. The old Eranian dialects did not possess an *l*, and its irregular use in Indo-Aryan makes it probable that we are here face to face with an alien influence. Now it seems almost certain that such an influence can only have been Dravidian. The change of *r* to *l* is, as has long ago been pointed out by Bishop Caldwell, quite common in Dravidian languages. The supposition of a Dravidian influence in this respect is in thorough

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agreement with the fact that the use of *l* in Indo-Aryan languages has steadily increased, from the Vedic times down to the present day.

There are some further features in Indo-Aryan phonology where it seems reasonable to think of Dravidian influence. I may mention the softening of hard consonants after vowels in the Prakrits, not only in single words, but also in compounds; the double pronunciation of the palatals in Marāṭhī; the change of *ch* to *s* and of *s* to *h* in many modern vernaculars, and so forth.

Inflexional system.

The influence, however, which the Dravidian languages seem to have exercised on Aryan inflexion are of much greater importance, and pervades the whole language.

With regard to the inflexion of nouns we may mention the use of postpositions as case suffixes, the postpositions being usually the same in the singular and the plural. This peculiarity the Indo-Aryan vernaculars share with Dravidian, but also with the other non-Aryan languages of India, and it would not therefore be safe to base any conclusion upon this fact. Still it is remarkable that the postpositions are often added not to the base but to an oblique form, just as is the case in Dravidian, where the oblique form is commonly used as a genitive. The use of a separate oblique form is, moreover, most extensive in languages such as Marāṭhī and Bihārī, where the Dravidian influence must presumably have been strongest. Note also that the genitive is, in both families, an adjective.

The use of two different forms of the objective case is distinctly Dravidian. We cannot, from an Aryan point of view, explain why a postposition should, in this case, be added to a noun denoting a rational being, and not to other nouns as well. In the Dravidian languages, on the other hand, all nouns can broadly be divided into two classes, such as denote rational beings, and such as are destitute of reason, whether animate or inanimate. The Hindī rule for the use of a postposition in the objective case agrees with that prevailing in Tamil and Malayāḷam. In Telugu, on the other hand, animals are, in this respect, treated as rational beings, but this state of affairs is probably due to Muṇḍā influence.

If we compare the Dravidian and the Indo-European verb we are at once struck by a considerable difference. The Indo-European languages have developed a richly varied system of real verbal tenses, while the Dravidians do not use ordinary tenses but employ forms which can best be described as participles or nouns of agency derived from such participles. The Dravidian verb in this respect also differs from the Tibeto-Burman one, which can most properly be described as a verbal noun.

The Dravidian participles are commonly used without any addition, as conjunctive participles, in subordinate sentences. In other cases they are used in the same way in some dialects, but usually pronominal suffixes are added in order to indicate the person of the subject. The same is, to a great extent, the case with ordinary nouns and nouns of agency, when they are used as verbs.

It is easy to see how a corresponding tendency has gradually pervaded the Indo-Aryan languages and changed their whole appearance.

In the Vedas we still find the Indo-European principle of using a varied system of verbal tenses. But already in the old Epics all this has changed. According to Prof. Whitney, the number of verbal forms in the Nala and the Bhagavadgītā is only one-tenth of that found in the Ṛigvēda. In classical Sanskrit almost every verbal tense was replaced by a participle, and in the modern vernaculars there are only traces of the

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old tenses, and new ones have been formed from the old participles, just as is the case in the Dravidian forms of speech. The use of personal terminations in many Indo-Aryan vernaculars, and the substitution of the nominative for the case of the agent in some of them point in the same direction.

Side by side with this development we find that the conjunctive participle is used more and more in secondary sentences, another point of analogy with the Dravidian languages. In the Epics this form is used thrice as often as in the Vedas and in the later literature its use is steadily increasing.

There are two more verbal forms which look like Dravidian innovations, *viz.*, the periphrastic future and the active perfect participle.

The periphrastic future is very sparingly used in the Brāhmaṇas and only becomes more frequent in the later Sanskrit literature. It is, as is well known, formed from the noun of agency by adding the verb substantive in the first and second persons. Now the noun of agency is a present or indefinite form and not a future. In Dravidian languages, on the other hand, the indefinite present is commonly also a future. The analogy becomes still more striking when we remember that the verb substantive is only added in the first two persons, just as nouns of agency in the Dravidian languages are used without any additions as verbs in the third person singular, while pronominal suffixes are added in the first and second persons. Forms such as *kartāsmi*, I shall do; *kartāsi*, thou wilt do; *kartāraḥ*, they will do, thus directly correspond to Gōṇḍī *kīātōn-ā*, I do, lit. I am a doer; *kīātōn-ī*, thou doest; *kīātōr*, they do.

Forms such as Sanskrit *kṛitavān*, one who has done, are also peculiar to later Sanskrit. The suffix *vat* is, of course, Aryan, but it is not easily understood how an active form can be arrived at by adding the suffix to a passive participle. In the Dravidian languages, on the other hand, the past participle is active as well as passive, and a noun of agency is formed from it in all dialects. Thus from Tamil *śeydu*, having done, we form *śeydavan*, one who has done. The close agreement between *kṛitavān* and *śeydavan* is, of course, partly accidental. There cannot, however, be any reasonable doubt about the former having been influenced by the latter. In Sanskrit *kṛitavān* is an anomalous form without analogy in connected languages, while Tamil *śeydavan* is quite regular.

The order of words in modern Indo-Aryan vernaculars, with the governed before the governing word and the verb invariably at the end of the sentence, is also in agreement with Dravidian principles. It is, however, here also possible to think of an influence exercised by other non-Aryan languages, and I only mention the fact that both families agree also in this respect.

Enough has, however, been said to show that the Dravidian element in the Aryan population of India has not failed to leave its stamp on the language.

Original home of the Dravidas.

We do not know how long the Dravidians have been settled in India. It seems certain that they had long lived in the country when the Aryans entered it, but we do not know whether they are to be considered as autochthones or as having, in their turn, immigrated into India from some other country. The fact that a tribe speaking a language which is clearly Dravidian is found in the extreme north-west of India has been adduced by Bishop Caldwell and others as indicating that the Dravidians, like the Aryans, must have entered India from the north-west.

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Bishop Caldwell has collected a vast heap of materials to show that the Dravidian languages point in the same direction. He follows the Danish philologist Rask in classing Dravidian as a member of the so-called Scythian family, and this statement has since been repeated over and over again.

Scythian family.

The denomination Scythian is a very unhappy one. The Scythian words which have been handed down by Greek writers are distinctly Eranian, *i.e.*, they belong to the Indo-European family. But nevertheless the word has been used as a common designation of all those languages of Asia and Europe which do not belong to the Indo-European or Semitic families. Moreover those languages cannot, by any means, be brought together into one linguistic family. The monosyllabic languages of China and neighbouring countries are just as different from the dialects spoken in the Caucasus or from the speech of the Finns and Magyars, as is the Indo-European family. The points in which they agree are such features as recur in almost all languages, and they are, by no means, sufficient to outweigh the great and fundamental characteristics in which they differ from each other. With regard to the Dravidian languages the attempt to connect them with other linguistic families outside India is now generally recognized as a failure, and we must still consider them as an isolated family. The possibility of a connexion with the Muṇḍā languages has been discussed in the introduction to that family. See above pp. 2 and ff. The attempts made to show a closer connexion with the Indo-European family have proved just as futile, and one of the latest theories, which compares the language of the Chins of Farther India with the Dravidian family, does not even appear to have attracted the notice of scholars.[1]

Enumeration of languages.

The best known Dravidian languages are Tamil, Malayāḷam, Kanarese, and Telugu. They have all for a long time been used as literary languages. Their literature is, in the case of all of them, written in a language which differs more or less from every-day speech, and is usually recognized as a separate dialect. The difference between the two forms of each speech is often considerable, and it would for instance be a vain attempt to make an uneducated Tamil read and understand the literature of his native tongue. The relation between the literary and colloquial forms of the languages in question has not, however, been fully explained, and the question cannot be taken up in this place where we are only concerned with the spoken form, the more so because none of the languages in question properly fall within the scope of this Survey. We can only note the fact that the literary dialects usually represent a stage of development older than the colloquial forms. On the other hand, they are apparently based on different dialects, and older forms are often preserved in the dialects spoken at the present day. For further details the student should consult Bishop Caldwell's grammar, mentioned under authorities below.

The four Dravidian languages mentioned above will be dealt with in the ensuing pages. There are, on the other hand, some Dravidian forms of speech which have not been included in the present Survey, *viz.*, Tuḷu, Koḍagu, Tuda, and Kōta. I subjoin some short notes on them from Bishop Caldwell's grammar: —

'Notwithstanding its want of a literature, Tuḷu is one of the most highly developed languages of the Dravidian family. It looks as if it had been cultivated for its own sake, and it is well worthy of a careful

[1] The question about the connexion which has been stated to exist between Australian and Dravidian has by no means been solved by Prof. Friedrich Müller. It is not, however, possible to take it up again in this place.

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study. This language is spoken in a very limited district and by a very small number of people. The Chandragiri and Kalyanapuri rivers, in the district of Canara, are regarded as its ancient boundaries, and it does not appear ever to have extended much beyond them. The number of the Tuḷu-speaking people has been found not to exceed 300,000 [at the Census of 1901, 535,210 speakers were returned], and their country is broken in upon to such a degree by other languages that Tuḷu might be expected soon to disappear. All Tuḷu Christians are taught Canarese as well as Tuḷu. Tuḷu, however, shows, it is said, no signs of disappearing, and the people have the reputation of being the most conservative portion of the Dravidian race. The name Tuḷu means, according to Mr. Brigel, mild, meek, humble, and is to be regarded therefore as properly denoting the people, not their language.

Tuḷu was supposed by Mr. Ellis to be merely a dialect of Malayāḷam ; but although Malayāḷam characters were, and still are, ordinarily employed by Tuḷu Brāhmans in writing Sanskrit, in consequence of the prevalence of Malayāḷam in the vicinity, the supposition that Tuḷu was a dialect of Malayāḷam can no longer be entertained. The publication of Mr. Brigel's "Tuḷu Grammar" [Mangalore, 1872] has thrown much new light on this peculiarly interesting language. It differs far more widely from Malayāḷam than Malayāḷam does from Tamil. It differs widely, but not so widely, from Canarese ; still less so from Coorg. The dialect from which it differs most widely is Tamil. . .

Coorg is a small but interesting district, formerly an independent principality, beautifully situated amongst the ridges of the Western Ghauts, between Mysore on the east, and North Malabar and South Canara on the west. The native spelling of Coorg is usually *Koḍagu*, properly *Kuḍagu*, from *kuḍa*, west, a meaning of the word which is usual in Ancient Tamil. . . . It is not quite clear to me yet to which of the Dravidian dialects it (the language of Coorg) is most closely allied. On the whole, however, it seems safest to regard it as standing about midway between old Canarese and Tuḷu. Like Tuḷu it has the reputation of puzzling strangers by the peculiarities of its pronunciation. A grammar of the Coorg language has been published by Major Cole, Superintendent of Coorg [Bangalore, 1867] . .

Toda, properly Tuda, is the language of the Tudas or Tudavars, a primitive and peculiarly interesting tribe inhabiting the Neilgherry hills. It is now regarded as certain that the Tudas were not the original inhabitants of those hills, though it is still far from certain who the original inhabitants were . . . . An interesting book has lately [London, 1873] been written by Colonel Marshall, entitled "A Phrenologist among the Todas," in which everything that is known of this people is fully described. The same book contains a valuable epitome of the grammar of their language by the Rev. Dr. Pope . . . I shall content myself here with transcribing the concluding paragraphs . . .

"The language seems to have been originally old Canarese, and not a distinct dialect. The Tudas were probably immigrants from the Canarese country and have dwelt in the Nīlagiris for about 800 years. A few Tamil forms were introduced by the Poligars. Intercourse with the Badagas has probably modernised a few of the forms, and introduced some words. Of Telugu influences I see no trace. Nor can I trace any resemblance in Tuda to Malayāḷam in any of the points where that dialect differs from its sisters." . . .

The language of the Kōtas, a small tribe of helot craftsmen inhabiting the Neilgherry hills . . . may be considered as a very old and very rude dialect of the Canarese, which was carried thither by a persecuted low-caste tribe at some very remote period.'

It will be seen that all those minor southern dialects are more closely related to Kanarese than to any other Dravidian language.

The remaining Dravidian languages are all spoken within the districts covered by this Survey. They are Kurukh, Malto, Kui, Gōṇḍī, and Brāhūī. Some dialects such as Kōlāmī and Naikī have usually been considered as forms of Gōṇḍī, but will in this Survey be separated from that form of speech.

Classification.

Tamil has usually been considered to be the Dravidian language which has preserved most traces of the original form of speech from which all other Dravidian dialects are derived. Some points will be drawn attention to in the ensuing pages where this does not appear to be the case, and in many peculiarities other Dravidian languages such as Telugu have preserved older forms and represent a more ancient state of development. It would therefore be more correct to describe Tamil as a dialect like the other ones, without any special claim to antiquity. On the other hand, it seems certain that no other Dravidian language has developed the common Dravidian principles with so great consistency as Tamil. We shall therefore make that form of speech the base of our classification.

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Tamil and Malayāḷam are two sister dialects of the same language. Old Malayāḷam literature has been much influenced by Tamil, but the modern language nevertheless preserves traces of a more ancient stage of development than is the case with Tamil. In this respect the principal point is the use in Malayāḷam of conjunctive participles instead of the ordinary verbal tenses. In most particulars, however, Malayāḷam and Tamil so closely agree with each other that the only reason for separating them as two different languages is the fact that each has developed a literature of its own.

Kanarese is also closely related to Tamil, and the two languages form together one of the principal groups of the Dravidian family. They alone have a regular feminine gender. The various suffixes of the plural of rational and irrational nouns respectively are essentially the same in both, and they are more consistently distinguished than in most other connected forms of speech. Both languages also agree in the principles for the formation of the oblique base, and in other particulars. It has already been remarked that Kumārila Bhaṭṭa (7th century A.D.) styled the Dravidian languages as *Āndhra-Drāviḍa-bhāshā*, the speech of Āndhras and Draviḍas. If this denomination denotes a difference of dialect, which is by no means certain, Kanarese and Tamil would be included in the *Drāviḍa-bhāshā*, as against Telugu, the *Āndhra-bhāshā*.

In some points, however, Kanarese differs from Tamil. Thus it has only one form of the plural of the personal pronoun of the first person, just as is the case in Gōṇḍī and Brāhūī. It agrees with Telugu in the formation of the oblique cases of the singular of the pronouns 'I' and 'thou,' in possessing a present participle and in other similar points. On the whole Kanarese has more points of analogy with Telugu than has Tamil.

The smaller South-Indian languages, Tuḷu, Koḍagu, Toda and Kōta, must be classed as lying between Tamil and Kanarese, nearer to the latter than to the former.

A similar position must be ascribed to Kurukh and Malto. Those two forms of speech are very closely related. They have no separate feminine singular, but use the neuter instead, just as is the case in Kui, Gōṇḍī, and Telugu. Their nouns have no separate oblique base, as is also the case in Brāhūī and often in Telugu. Their personal pronouns are most closely related to those used in Tamil and Kanarese, especially the old dialects of those languages. Their present tense is formed as in Kanarese, and the formation of the past tense most closely corresponds to that found in vulgar Tamil, and so on. Kurukh and Malto must therefore be derived from the same dialect as that which became the common origin of Tamil and Kanarese.

Kui and Gōṇḍī occupy a similar position, but gradually approach Telugu. They differ from other connected languages in using the neuter instead of the feminine both in the plural and in the singular. They follow the same principles as Tamil and Kanarese in the formation of the plural, and mainly agree with Kanarese in the formation of the present and past tenses. Both languages gradually merge into Telugu, and they may be described as being links between that language and Tamil-Kanarese. They are, on the whole, more closely connected with the latter forms of speech than with Telugu.

Some minor dialects such as Kōlāmī, Naikī, and the Bhīlī spoken in the Pusad Taluqa of Basim, should be classed in a similar way. They use the neuter singular as a feminine, like Telugu, Gōṇḍī, Kui, etc., but the oblique base is formed as in Tamil and Kanarese. In this respect the dialects in question also agree with Gōṇḍī. The plural suffixes agree with Kanarese dialects and Telugu; the numerals are mainly the same as

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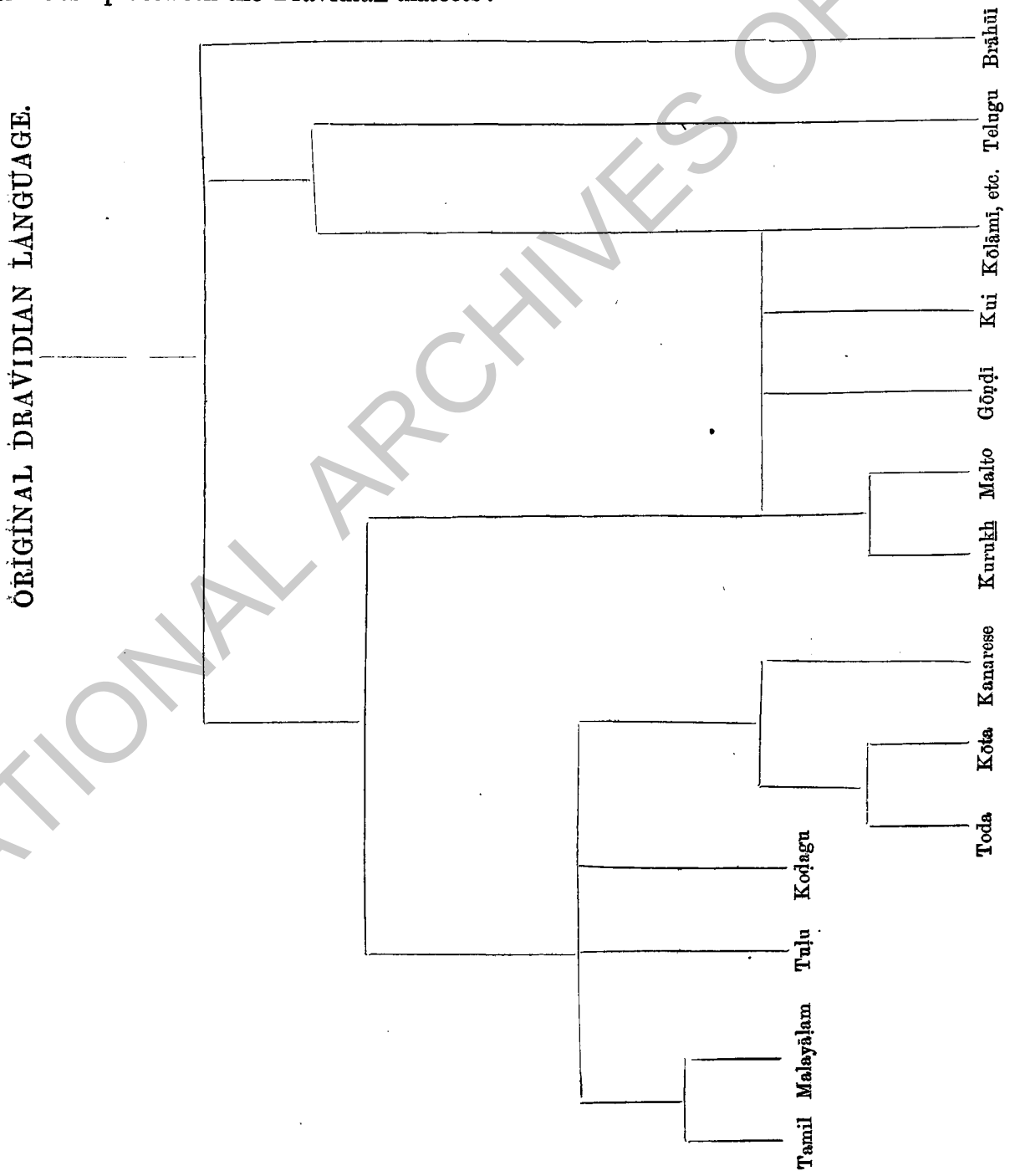
in Telugu; the personal pronouns as in Kui, while the pronoun *amd*, he, stands midway between Old Kanarese *avam* and Telugu *vāḍu*. The same can be said with regard to the verbal tenses and the pronominal suffixes. Those dialects will, therefore, be inserted between Gōṇḍī and Telugu.

That last-named language, in many respects, occupies an independent position and can be characterized as the only descendant of the Āndhra-dialect of Old Dravidian.

The remaining Dravidian language, the Brāhūī of Baluchistan, is no more an unmixed form of speech. It has been so largely influenced from various sources that it is only in general principles and in some few but important words that its character as a Dravidian language can be recognized. It has for centuries been separated from the other Dravidian tongues, and must have branched off at a very early period, when the difference between the dialects was as yet unimportant. We must, therefore, class Brāhūī as an independent group. The diagram which follows will illustrate the mutual relationship between the Dravidian dialects:—



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Number of speakers.

The number of speakers of the various Dravidian languages is exhibited in the table which follows. It is based on the reports of the Census of 1891 and on local estimates made for the purposes of this Survey. The figures returned at the Census of 1901 have been added in a second column :—

	Estimated number.	Census of 1901.
Tamil	16,223,700	17,494,901
Malayāḷam	5,425,979	6,022,131
Kanarese	9,710,832	10,368,515
Tuḷu	491,728	535,210
Koḍagu	37,218	39,191
Toda	736	805
Kōta	1,201	1,300
Kurukh	503,980	609,721
Malto	12,801	60,777
Gōṇḍī	1,322,190	1,123,974
Kui	318,592	494,099
Kōlāmī and Naikī	23,295	1,505
Telugu	19,783,901	20,697,264
Brāhūī	165,500	48,589
TOTAL	54,021,653	57,497,982

In addition to the Dravidian languages proper, specimens will be given of two dialects which have now become Aryan forms of speech, though the tribes in question appear to have formerly used a form of Gōṇḍī. They are spoken by 2,452 individuals in Berar and the Central Provinces. If we add these figures to the total for the Dravidian family, we arrive at the following grand total :—

Dravidian family	54,021,653
Semi-Dravidian dialects	2,452
TOTAL	54,024,105

General characteristics of the Dravidian languages.

It has already been mentioned that the Dravidian languages do not belong to any other linguistic family but constitute a group of their own. The remarks which follow are an attempt to collect and arrange a few facts which seem to throw light on the mutual relationship of the various languages of the group, and above all such features as constitute the principal characteristics of the whole family.

Pronunciation.

There is in most Dravidian languages a strong tendency to pronounce a short vowel after every final consonant. This sound is shorter than an ordinary short vowel and is considered by native grammarians to be equal to a fourth of a long vowel. It should be compared with the so-called *off-glide* of modern phonetics, the indistinct sound uttered when the tongue is moved from one position to another.

In Tamil a short *u* is heard after every final *k*, *ś*, *ṯ*, *t*, *p*, and *ṟ* ; in Kanarese and in grammatically written Telugu every word must end in a vowel, and a short *u* is added after every final consonant. It is, however, often dropped in Kanarese and colloquial Telugu. Thus Telugu *gurramu*, a horse, is usually pronounced *gurram*. In Malayāḷam the short final sound is often an *a*, and in Northern Malayāḷam it is so indistinct as to be scarcely audible. The case in Tuḷu is similar. With regard to the remaining Dravidian languages we have no trustworthy information.

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Dr. Burnell has drawn attention to the fact that this short final *u* does not occur in the Tamil words mentioned by Kumārila Bhaṭṭa in his *Tantravārttika*. There we find *chōr*, Tamil *śōru*, boiled rice; *pāmp*, Tamil *pāmbu*, snake; *vair*, Tamil *vayiṟu*, belly. It would be rash to infer from this fact that the pronunciation was then different from that of the present day.

The Dravidian languages possess a short as well as a long variety of the vowels *e* and *o*. The usual pronunciation of these sounds when initial is *ye*, *yē*; *vo*, *vō*, respectively.

Harmonic sequence.—In many languages there is a distinct tendency to approach the sound of vowels in consecutive syllables to each other. This tendency sometimes affects the preceding and sometimes the following vowel. It is generally known as the law of harmonic sequence of vowels, and it was long considered as a characteristic feature of the so-called 'Scythian' languages. Thus the Finnish vowels are divided into three classes, hard, *a*, *o* and *u*; soft, *ä*, *ö*, *ü* (the vowels in German 'Bär,' 'schön,' and 'für,' respectively); and neutral, *e* and *i*. Now a hard vowel cannot be used in the syllable following on a soft one, and *vice versâ*. Thus we find *Suoma-lainen*, a Fin, but *Venä-läinen*, a Russian.

A similar tendency has been found to exist in Telugu where short *i* and *u* in many cases are interchangeable in such a way that *i* is used when a neighbouring syllable contains *i*, *ī* or *ei*, and *u* in all other cases. The facts are as follows.

The suffixes of the dative and accusative have the form *ki*, *ni*, respectively, after the vowels *i*, *ī*, and *ei*, while *ku*, *nu*, respectively, are used after other vowels. Thus, *tammuni-ki*, to the brother; but *gurramuna-ku*, to the horse. The suffixed conjunction *nni*, *nnu*, and, changes according to similar principles. Thus, *ā manishi-nni ī manishi-nni*, that man and this man; *mīru-nnu mī tammuḍu-nnu*, you and your brother.

The pronominal suffixes used in the conjugation of Telugu verbs end in a short *i*, if the preceding syllable contains an *i*, *ī*, or *ei*, and in *u* in all other cases. Thus, *koṭṭinā-nu*, I struck; *uṇṭi-ni*, I was.

In such cases the final vowel is changed so as to approach the sound of the preceding one. In other cases the vowel of the preceding syllable is assimilated to that of the following. This takes place in such words as contain an *i* in the last, or last two syllables, the *i* being changed to *u* before the plural suffix *lu*. Thus the plural of *katti*, a knife, is *kattu-lu*, knives. This last change, however, does not take place if the *i* is found in the first syllable of a word or is followed by *ḍi*, *li*, or *ri*. Thus, *biḍḍa-lu*, children; *kaugili*, an embrace, plural *kaugiḷ-lu*.

These are the principal instances of this tendency in Telugu. In other cases an *i* and a *u* are freely used in consecutive syllables. And even the dative suffix *ku* is, in the case of the pronoun of the second person, added after an *ī*. Thus, *nī-ku*, to thee; *mī-ku*, to you.

There are scarcely any traces of a similar tendency in other Dravidian languages. In Kanarese, it is true, we find parallel forms such as *māḍuttē-ne*, I do; *māḍide-nu*, I did; but here the vowel which is changed is the very short sound which is added after every consonant, and forms such as *māḍē-nu*, I may do, show that there must here be another reason for the change, though I am unable to see the law regulating the matter.

In Tamil there are some cases in which a vowel seems to be changed as a result of the influence of a following vowel. Thus, *i*, before *ṭ*, *ṇ*, *r*, *ṛ*, *ṟ*, *l*, and *ḷ*, followed by *a* or *ei*, acquires something of the sound *e*. *Piḷḷei*, a child, is, *e.g.*, pronounced somewhat like *peḷḷei*, and so forth.

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It is impossible to base any conclusions as to the affiliation of the Dravidian languages on such facts. It has, in this connexion, been pointed out that the law of harmonic sequence is a peculiarity of the 'Scythian' languages. This is not, however, the case. In the first place, there are some languages which belong to what has formerly been called the Scythian family, which do not possess any trace of it. This is, for instance, the case in the language of the Lapps. Moreover, the harmonic sequence does not materially differ from such phenomena in the Indo-European languages as are commonly known as 'Umlaut,' assimilation of vowels, and so on. Compare Prakrit *puhutta*, Sanskrit *pṛithaktva*, separateness; Greek dialects Σίβιλλα instead of Σίβυλλα; Latin *similacra* and *simulacra*, images; Prakrit *uchchhū*, Sanskrit *ikshu*, sugar; Greek γόργυρα from γέργυρα, prison; Latin *bonus*, good, but *bene*, well, and so forth.

Nothing can, therefore, in this respect be inferred from the changes in the Dravidian vowels which have been mentioned above. We should remember that only Telugu shows clear traces of an adaptation of the vowels of consecutive syllables which can, with any probability, be compared with the harmonic sequence in Finnish and similar languages. And even in Telugu there is no consistency in the matter. It almost looks as if we have, in this case, to do with an influence from without, and such an influence could only have been exercised by the Muṇḍā languages. Compare the remarks on the vowels in Santālī on pp. 37 and ff.

The most interesting feature with regard to Dravidian consonants is the common interchange between hard and soft consonants. There is a tendency in all Dravidian languages, which in Tamil and Malayāḷam has become a law, that no word can begin with a soft consonant, and that every single consonant in the middle of a word or compound word must be soft. The same is the case if the consonant is preceded by a nasal. The effect of this law can best be seen in the case of borrowed words. Thus Sanskrit *danta*, a tooth, becomes *tandam* in Tamil.

This Tamilian law is the same as that prevailing in many Tibeto-Burman languages, especially in Burmese. In the case of those latter languages it is possible to see how the tendency is gradually gaining ground, and it also seems possible to account for it to some extent. This much is at least certain that the original Tibeto-Burman language freely used soft consonants in the beginning of words, and the rule that every consonant in the middle of a word must be soft is only found in Burmese.

With regard to the Dravidian languages it has already been remarked that only Tamil and Malayāḷam are consistent in the interchange of hard and soft consonants. And the law in question does not seem to be of a very ancient date even in those languages. The word Tamil itself has early been borrowed by the Arans in the form *Damiḷa*, and Kumārila Bhaṭṭa has handed down the Tamil word *pāmbu*, a snake, in the form *pāmp*. Both these forms point to the conclusion that the tendency to change every initial soft consonant to the corresponding hard one and only to tolerate soft single consonants in the middle of a word is a comparatively modern departure in the history of the Dravidian languages.

Most of the phonetical changes of Dravidian consonants differ in the different languages, and they do not, therefore, concern us in this connexion. I shall only mention some few features which recur in more than one language and are of importance for what follows.

The gutturals are often changed into palatals. Compare Kanarese *kinna*, Telugu *chinna*, Tamil *śinna*, small; Kanarese *kivi*, Telugu *chevi*, Tamil *śevi*, an ear; Gōṇḍī *kīyā*, Telugu *chēya*, Tamil *śeya*, to do; Tamil *kāykku* and *kāychchu*, boil.

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The palatals are further often interchangeable with dentals. Compare Tamil *eindu* and *añju*, five; *paḍittēn* and vulgar *paḍichchēn*, I learnt. In vulgar Tamil and in Malayāḷam a *chch* almost always corresponds to *tt* in High Tamil after *i* and *ei*. Compare Malayāḷam *chirichcha*, High Tamil *śiritta*, that laughed.

We are not as yet able to trace the laws according to which such changes take place. It seems, however, probable that a guttural was, in most of such cases, the original sound, so that, *e.g.*, Brāhūī *kun*, eat; *kar-ak*, do, represent a more ancient stage of development than Tamil *tinnu*, eat; *śey*, do.

G is further sometimes interchangeable with *v*; thus, Tamil *aṛuvar*, Telugu *aruguru*, seven.

Final *m* sometimes interchanges with *n*. Thus, Tamil *palam* and *palan*, fruit; Old Kanarese *avam*, modern *avanu*, he; Tamil *-um*, Telugu *-nnu*, and; Tamil *nām*, Brāhūī *nan*, we, and so forth.

The change of *n* to *ḍ* is especially frequent in Telugu. Compare Kanarese *avanu*, Telugu *vāḍu*, he; Telugu *tammuḍu*, brother, acc. *tammuni* and *tammuḍi*; *ataḍu* and *atanu*, he. Compare also Brāhūī *ōde*, him; Kōī *ōṇḍu*, Parjī *ōd*, he, etc.

I shall finally only note the common change of *r* to *l* which has already been mentioned in another connexion. According to Bishop Caldwell the opposite change of *l* to *r* also occurs, but not nearly so frequently. A good instance of the common tendency is the vulgar pronunciation of the borrowed Tamil word *rakshi*, save, which is *lakshi* or *laṭchi*.

For further details Bishop Caldwell's Grammar should be consulted. Most of the illustrations of phonetic changes quoted in the preceding pages have been taken from his book, which is still our principal source for the study of Dravidian languages. The vulgar dialects of Southern India must, however, be thoroughly examined before we shall be able to judge of the history of Dravidian sounds with something approaching to certainty, and it is therefore much to be wished that a linguistic survey of Southern India should be taken in hand.

Inflexion of Nouns.—The noun is one of the most characteristic features of Dravidian languages, and it will be necessary to give a summary of the principal facts connected with it.

Gender.—Dravidian nouns are divided into two classes, which Tamil grammarians denote by the terms high-caste and casteless. The former include such nouns as denote beings endowed with reason, the latter all other nouns. This distinction is a peculiarity of the Dravidian languages, and I do not know of any parallel in other linguistic families. We shall hereafter denote the casteless nouns neuter.

The Dravidians of course knew the two natural genders, and they distinguished them by adding words meaning 'male' and 'female' respectively. But this distinction has nothing to do with grammar.

In the case of high-caste nouns, however, gender is, at least in most languages of the family, distinguished by the addition of pronominal suffixes. Such suffixes consist of the terminations of the demonstrative pronoun, and they can be added to most high-caste nouns. In the plural there is no difference between the masculine and feminine genders. In the singular, on the other hand, there are separate suffixes for the two, at least in Tamil, Malayāḷam, and Kanarese, the masculine suffix being *an*, the feminine *aḷ*. Compare

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Tamil *avaṉ*, he; *avaḷ*, she. We know that the feminine suffix *aḷ* was already in use in the 7th century, for Kumāriḷa mentions *āḷ* as a *strī-pratyaya*, i.e. feminine suffix.

Brāhūī does not distinguish the genders even in the case of rational beings. Most other languages of the family, Kurukh, Malto, Kui, Gōṇḍī, Kōlāmī, and Telugu, have no feminine singular but use the neuter instead. The same is the case in Kurumvārī, a dialect of Kanarese. Kui and Gōṇḍī also use the neuter gender in the plural in order to denote feminine nouns.

Bishop Caldwell compares the feminine suffix *aḷ* with the termination in Telugu *kōḍalu*, a daughter-in-law; Kui *kuāli*, a Kui woman, and further with Telugu *āḍu*, female. Compare also Kurukh *ālī*, a woman. Traces of a feminine suffix *āl* or *ār* are occasionally met with in Gōṇḍī where it is used for the feminine and singular neuter in verbal forms such as *mandāl*, it is (Mandla); *kīār*, she, or it, will do. There are thus some indications that the suffix *aḷ* has once been used over a wider area in order to form feminine words. Telugu further possesses some feminine pronouns such as *ābiḍe* and *āme*, she. Compare also *okaḍu*, one man; *okate*, one woman; *okaṭi*, one thing. On the other hand, there are also some traces of the use of a feminine suffix corresponding to the Telugu feminine and neuter suffix *adi* in Tamil and Kanarese. Thus, Tamil *vaṇṇāṉ*, a washerman; *vaṇṇātti*, a washerwoman; Kanarese *okkalati*, a farmer's wife.

Nouns denoting women and goddesses are accordingly, in almost all dialects, treated as high-caste nouns in the plural. In the singular, on the other hand, there is a double tendency. Tamil, Malayāḷam, and Kanarese use a separate female form of which there appear to be some few traces in other Dravidian languages, while all other dialects substitute the neuter. The analogy from the plural seems to indicate that this latter tendency is an innovation of the languages in question, and that the feminine singular of rational nouns did not originally agree with the neuter. I may mention as a possibility that the feminine singular suffix *aḷ* in Tamil and Kanarese is only a modified form of the masculine *an*. It will be shown under the head of Gōṇḍī that there are distinct traces in that language of a system of inflexion of nouns where rational masculine and feminine bases form their cases from an oblique base ending in *n* while the oblique base of neuter nouns ends in *t*. Though the latter form is now used in most nouns it is just probable that we have here to do with the last traces of an older state of affairs where the feminine singular, like the feminine plural, agreed with the masculine. We are not, however, as yet in a position to arrive at a final decision, and the question must be left open.

It should be noted, in this connexion, that in Kurukh the speech of women when they are talking amongst themselves differs somewhat from that of men or of men to women in the conception of gender. In the singular, neuter forms are always used to denote the feminine. In the plural, however, feminine nouns are put in the masculine plural by men and by women when talking to men. When women talk to each other they use the neuter form also in the plural.

Number.—The Dravidian languages have two numbers, the singular and the plural. In this respect they agree with the modern Indo-Aryan vernaculars, while Sanskrit, like the Muṇḍā languages, possesses a dual in addition to the singular and the plural.

Neuter nouns are not always pluralized, the singular form being, in numerous cases, used as a plural as well. The plural suffix of rational nouns is identical with the termination of the plural demonstrative pronoun denoting men and women. There is also a

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plural suffix which takes different forms in the different dialects; thus, Tamil *gaḷ*, colloquial *ga, āḷ, ā, ăṅg;* Kanarese *gaḷu*, colloquial *gōḷ, gōḍ, l, lā;* Gōṇḍī *k, ṅg, sk;* Kui *gā, ṅgā, skā;* Telugu *lu;* Brāhūī *āk, k*. This suffix is probably originally a neuter suffix. It is, however, very commonly used to denote rational nouns as well. Nouns containing a neuter pronoun form their plural in accordance with the neuter plural pronouns.

Case.—The various cases are formed on the agglutinative method by adding postpositions. Those postpositions are the same in the singular and in the plural. The usual case postpositions are not used as independent words and cannot stand by themselves, but are only added to other words. This is the reason for the semi-inflexional appearance of the Dravidian languages.

The postpositions are often added to the simple base which appears in the nominative. This base is, in such cases, also used as a genitive. This is, for instance, the case with such nouns as agree with the demonstrative pronoun in form. Thus, Tamil *maṉidaṉ*, a man; accusative *maṉidaṉ-ei*. The nominative of such words has often been changed in the various dialects according to special phonetical laws. The oblique base or genitive, however, generally retains the old form. Thus, Telugu *tammuḍu* from **tammunu*, a brother; genitive and oblique base *tammuni;* Kui *lāveñju*, a young man; dative *lāvēni-ki*, etc.

Another group of nouns form the oblique base by adding an element the most characteristic component of which seems to be *t*. Compare Tamil *maram*, tree; obl. *marattu: vīḍu*, house; oblique *vīṭṭu:* Kanarese *maravu*, a tree; locative *marad-alli:* Gōṇḍī *chhauvā*, child; ablative *chhauvāt-āl:* Telugu *nūyi*, well; dative *nūti-ki*, and so forth.

The genitive, which is usually identical with the oblique base, is formally an adjective, and the suffixes which are added to the nominative in order to form this case are also used to form adjectives. The consonant of such suffixes often coalesces with the initial vowel of a postposition. Compare *e.g.* Tamil *ōḍu*, Telugu *tōḍa*, with; Tamil *iṉṟu*, pronounced *indru*, Korvī *uṇḍ*, literary Telugu *uṇḍi*, colloquial Telugu *nuñchi*, from, and so forth.

The accusative or case of the object is usually distinguished from the dative. In many dialects, however, the two cases are confounded. This is especially the case in Gōṇḍī and Brāhūī, but also in vulgar dialects of the other Dravidian forms of speech. This state of affairs is probably due to the influence of Aryan vernaculars.

The suffix of the accusative is, in many dialects such as Tamil and Malayāḷam, seldom added to neuter nouns, but is invariably applied in the case of such nouns as denote rational beings. This is quite in accordance with the common Dravidian distinction of high-caste and neuter nouns. In Telugu, on the other hand, all nouns denoting living beings take the suffix of the accusative when used as the object of transitive verbs. The same is the case in other northern dialects. It has already been suggested above that this peculiarity may be due to the influence of the Muṇḍā languages where all nouns can be divided into two classes, those that denote animate beings and inanimate objects, respectively.

The various case suffixes in actual use in the Dravidian languages cannot be discussed in this place. It should, however, be borne in mind that they do not form cases in the same way as the suffixes in the Indo-European languages. A Dravidian case is a compound consisting of a base and a governing word, and the latter is, in most cases, probably originally an independent noun. It has, however, become customary to speak of such compounds as cases and to denominate them in the same way as in the case of Indo-

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European languages, nominative, accusative, dative, and so on. It has been found convenient to follow this practice in this Survey. It should, however, always be remembered that this is not quite correct. It is, accordingly, often difficult to compare the case suffixes of the different dialects. A postposition which is commonly used with the meaning of an ablative in one language, can *e.g.* be used to form an instrumental in another, and so forth. Moreover, the number of cases can be increased to any extent. The Dravidian grammarians have drawn up their tables of declension in imitation of Sanskrit grammar, and we shall hereafter follow this practice, which is, however, only a matter of convention. The actual Dravidian noun consists of a base, which is used without any case suffix as a nominative, and an oblique base, which is used as an adjectival genitive, and to which modifying postpositions are added in order to indicate the various relations of the noun to the surrounding words.

Adjectives.—The Dravidian adjectives are not capable of inflexion. It has already been pointed out that the genitive of ordinary nouns is in reality an adjective, and the difference between nouns and adjectives is of no great importance. Both classes of words are often also used in the function of verbs, and many adjectives can, therefore, be considered as relative participles. Adjectives frequently have the same form as the past relative participles of ordinary verbs. Such are, for instance, the Tamil *śiṟiya*, small; *periya*, great; *uyarnda*, high; *tāṟnda*, low. A similar state of affairs is common in many Tibeto-Burman languages, but it would be rash to infer a connexion between the two families from this fact. In this connexion I may mention that adjective suffixes such as *ni* and *ṭi* in Telugu agree with genitive suffixes in the same languages, just as the adjective in Tibetan is put into the genitive case when it precedes the qualified noun.

Numerals.—The first numerals will be found in the lists of words on pp. 648 and ff. The higher numerals are formed according to the decimal system.

The original forms of the various numerals cannot be fixed with certainty, though much useful material has been collected by Bishop Caldwell in his Comparative Grammar.

The numeral for 'nine' is formed from the numeral 'ten' by prefixing 'one' and inserting an *m* between both. Thus, Tamil *ombadu*, Kanarese *ombhattu*, Kōta *ormpaṭu*, Telugu *tommidi*, and so on. The Kōta form is clearer than the rest. The usual form for 'one' is *oru*, and that for 'ten' *patu*, *padu*, etc. Telugu *tommidi* is apparently derived from *to-m-padi* and presents a different form for the numeral 'one,' with an initial *t*. We cannot decide whether this form is more original than that occurring in other languages.

In Telugu 'eight' is *emmidi* or *enimidi*. Bishop Caldwell thinks that the original form is *eni*. It is, however, also possible that *emmidi* is formed in the same way as *tommidi* and literally means 'two from ten.' The neuter form for the numeral 'two' is *eṇḍ* in Kurukh and *is* in Malto, and the parallelism between the two first numerals might point to the conclusion that this form is more original than the common *reṇḍu*. Compare the Tamil adjective *oru*, one; *iru*, two; with the neuter nouns *oṉṟu*, *i.e.* *ondru* or *oṇḍu*, one; *reṇḍu*, two. *Reṇḍu* is here perhaps derived from an older *eṇḍu* under the influence of the form *iru*.

If the Telugu *emmidi* is in reality formed in the same way as *tommidi*, nine, it seems probable that forms such as Tamil *eṭṭu*, Kanarese *eṇṭu*, Tuḷu *eṇmā*, eight, have been abbreviated from similar forms, so that the numerals 'eight' and 'nine' have originally been compound forms meaning 'two from ten,' 'one from ten,' respectively.

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It will be mentioned under the head of Malto that that dialect uses generic prefixes with numerals in order to indicate the qualified noun. A similar principle is common in Tibeto-Burman languages. There are no traces of it in other Dravidian forms of speech, and it therefore seems to be an innovation in Malto.

The numerals are partly used as adjectives and partly as nouns. The numeral nouns are treated as ordinary nouns, and are, accordingly, sometimes neuter and sometimes accompanied by the terminations of rational nouns.

Pronouns.—The personal pronouns of the first and second persons and the reflexive pronoun in Dravidian languages form one distinct group. Compare Kurukh *ēn*, I; *ēm*, we; *nīn*, thou; *nīm*, you; *tān*, self; *tām*, selves. There is a singular form ending in *n* and a plural form ending in *m*. The final *n* of the singular can apparently be dropped. Thus we find *ē* and *ēnu* in old Telugu. Bishop Caldwell suggests that it may be identical with the final *n* of *avan*, he, which is used as a masculine suffix in Tamil and most other Dravidian languages. There is no distinction of gender in the first two persons of the personal pronouns. If Bishop Caldwell's explanation of the final *n* is correct, it would add some probability to the theory suggested above that the feminine singular may originally have been identical with the masculine.

The final *m* of the plural forms is apparently a plural suffix. We find it used as such in the conjugation of verbs in High Tamil. In the case of the second person it is often replaced by *r*, the common plural suffix of rational nouns. Thus, Tamil *nīr* in addition to *nīṅgaḷ*, you; Tuḷu *ēr*; Kui *īru*; Telugu *mīru*, old *īru*, you. Similarly we also find *tāru* instead of *tāmu*, selves.

The personal pronouns, and still more the reflexive *tan*, *tam*, very often occur in the beginning of words denoting relationship. Compare Tamil *tandei*, Kanarese *tande*, Telugu *taṇḍri*, father; High Tamil *endei*, *namdei*, our father; *undei*, *nundei*, your father. Kurukh and High Tamil use all the personal pronouns in this way, in the other dialects the usage is almost exclusively restricted to the reflexive pronoun. We may, in this respect, compare a principle prevailing in many languages, for instance in the Muṇḍā and Tibeto-Burman families. Nouns denoting relationship are there seldom used alone, but a possessive pronoun is usually prefixed or suffixed. In other words, the idea of 'father,' 'mother,' and so forth, is not conceived in the abstract, but put into relation to somebody else.[1]

The personal pronoun of the first person has in most Dravidian languages a double form, one including, and another excluding, the person addressed. Compare the table which follows:—

		Tamil.	Malayāḷam.	Kurukh.	Kui.	Telugu.
We,	exclusive	*nāṅgaḷ*	*naññaḷ*	*ēm*	*āmu*	*ēmu, mēmu*
We,	inclusive	*yām, nām*	*nām*	*nāṃ*	*āju*	*manamu*

It will be seen that the exclusive form in Kurukh, Kui, and Telugu is essentially identical with the inclusive form in Tamil and Malayāḷam. It seems necessary to infer

[1] It is of importance that the pronouns are, in Dravidian languages, prefixed and not suffixed, as is the case in Muṇḍā. According to Pater W. Schmidt such languages as prefix a suffixless genitive use suffixes in the formation of words, and *vice versâ*. The Dravidian languages are accordingly originally suffix languages, another reason for separating them from prefix languages such as Indo-Chinese.

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that the original Dravidian language had not developed a double plural of this pronoun. The probability of such a supposition is strengthened by the fact that Kanarese, Gōṇḍī and Brāhūī only possess one form for 'we.' The use of a double plural can accordingly be due to a tendency which has been adopted from a different family, and if that be the case, we can only think of the Muṇḍā languages where there is a similar set of dual and plural forms of the personal pronoun of the first person. Compare Santālī *aliñ*, we two; *alä*, we, when the person addressed is excluded, but *alaṅ*, thou and I; *abon*, we (including the party addressed).

The demonstrative and interrogative pronouns are sometimes adjectives and sometimes nouns substantive. In the former case the shortest forms of the bases are used without any inflexion; in the latter, suffixes indicating gender, number and case are added. These same suffixes are also added to nouns and adjectives in order to form nouns of agency and other compound nouns. Thus, Tamil *avaṉ*, he, that man; *avaḷ*, she, that woman; *adu*, it, that; *nallav-aṉ*, a good man; *nall-avaḷ*, a good woman; *nall-adu*, a good thing. Compare also the remarks under the head of Verbs, below.

There is one base for the nearer and one for the remoter demonstrative. The shortest forms of them are usually *i*, this; *a*, that; as in many other languages. These bases and the corresponding interrogative base (usually *e*) are inflected in the same way in most Dravidian forms of speech.

There is no relative pronoun. Relative participles are used instead, as is also the case in other non-Aryan languages of India, and indeed in most languages. In Gōṇḍī, it is true, we often find the interrogative pronoun used as a relative. This state of affairs is, however, due to Aryan influence, and relative participles are used as well. Gōṇḍī has been reduced to writing by foreigners, and the use of the interrogative pronoun as a relative does not appear to be so common in the spoken form of the language as might be inferred from grammars and translations of the Gospels.

In the case of all these pronouns the plural is used as an honorific form in the singular. In some dialects the old singular masculine of demonstrative pronouns is no more used but always replaced by the honorific plural. This is usually the case in colloquial Tamil and always in Gōṇḍī.

Verbs.—Many bases are both nouns and verbs. Thus, Tamil *kōṉ*, a king; *kōṉ-eṉ*, I am a king. Nouns of agency are very commonly used as verbs. They are then inflected in person and number by means of pronominal suffixes, especially in Telugu, Gōṇḍī, and other dialects. In Tamil this is only the case in the literary form of the language.

Such nouns of agency are freely formed from the various relative participles, and in this way tenses can be made up. Thus from the Telugu verb *koṭṭa*, to strike, are formed the relative participles *koṭṭut-unna*, who strikes; *koṭṭina*, who struck; *koṭṭē*, who would strike, who usually strikes. Nouns of agency can be formed from all these participles. Nouns of agency are partly formed by adding the full demonstrative pronoun, and partly by adding its terminations. Thus, Tamil *vill-aṉ* and *vill-avaṉ*, a bowman. The demonstrative pronoun 'he,' 'that,' in Telugu is *vāḍu*. From the participles mentioned above we can form nouns of agency such as *koṭṭutunna-vāḍu*, one who strikes; *koṭṭina-vāḍu*, one who struck; *koṭṭē-vāḍu*, one who usually strikes. Such forms can be used as verbs, and the person of the subject is then distinguished by adding pronominal suffixes. Thus, *nēnu āyana iṇṭ-lō lekka vrāsē-vāḍa-nu*, I his house-in accounts writer-am, I am an accountant in his house; *mēmu vaṇṭa chēsē-vāra-mu*, we cookery doers-are, we are cooks.

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A form such as *koṭṭinavāḍu*, one who struck, is essentially identical with *koṭṭināḍu*, e struck. Compare Tamil *villaṉ* and *villavaṉ*, a bowman. The same is the case with all verbal tenses in Telugu, and the verb in that language, and indeed in almost all Dravidian forms of speech, can be characterized as an inflected noun of agency. The Dravidian verb in this respect distinctly differs from the real Indo-European verb, which simply denotes the action done by the subject, and from the Tibeto-Burman verb which can be described as a noun of action without any reference to subject or object, both of which must be indicated by means of other words. The Dravidian verb is half adjective and half noun, denoting as it does the subject as the doer of the action in question. In this connexion it should also be noted that transitive and intransitive verbs are treated in the same way. There can be no question of using any such thing as the case of the agent in order to denote the subject of transitive verbs when the verb is in reality a noun of agency.

It has been mentioned above that pronominal suffixes are added in order to indicate the person of the subject. These suffixes are usually the shortest form of the personal pronouns. The full pronouns have, in the course of time, assumed different forms in the various members of the Dravidian family. The pronominal suffixes have often changed in the same way. Compare Tamil *avaṉ aḍeigiṟāṉ*, he gets; Kanarese *avanu māḍidanu*, he did; Kui *ēañju pāgiteñju*, he struck; Gōṇḍī *ōr kītōr*, he did; Telugu *vāḍu koṭṭināḍu*, he struck. It will be seen how in such cases the common pronoun 'he,' 'that man,' has assumed different forms in all Dravidian languages, and how the termination of the third person singular of the verb agrees with it. The pronominal suffix can, in this way, be reduced so as to become almost unrecognizable. Compare Telugu *nīvu chēsinā-vu*, thou didst. Here *nīvu*, thou, is a later form developed from an old *nī* or *ī*. So strongly was the pronominal suffix felt to belong to the pronoun that it became necessary to change its form to *vu* in order to effect harmony in sound with the full pronoun though *vu* has nothing to do with the original form of the pronoun. In some cases, on the other hand, the pronominal suffix has become a mere suffix of inflexion, and it has been possible to change the full pronoun without necessitating a similar change in the suffix. A good instance is furnished by Gōṇḍī, where 'I' is *nannā* and 'thou' *immā*, while the corresponding suffixes have the older forms *ā* (*ān*) and *ī* (*īn*), respectively.

The pronominal suffixes are not, however, necessary for the conjugation of Dravidian verbs, and they are very often dropped in common speech. In Malayāḷam they are never used, but the tenses are replaced by participles without any distinction of person and number. Such participles are also in other dialects used as conjunctive participles. In Gōṇḍī we occasionally also find them employed in the same way as in Malayāḷam. In High Tamil we find a similar state of affairs. Here forms such as *śeydu*, having done, can be used for all the persons of the past tense singular. In the plural an *m* is added; thus, *śeydum*, we, you, or they, did.

Such participles probably represent the oldest stage of development of the Dravidian verb, and they have long been recognized as the bases of the so-called tenses, *i.e.*, the compound nouns or nouns of agency used as such. Their number is not great, but it can be increased by using similar nouns formed from other participles. In this way Gōṇḍī has attained an apparent richness of conjugational forms which has puzzled the grammarians who have written about it.

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Three tenses are commonly distinguished, an indefinite tense which is used as a present and often also as a future, a past tense, and a future.

The indefinite present is formed from a participle which usually contains a suffix *d* or *t*. Thus, Kanarese *māḍ-uttā-ne*, he does; Kurukh *es-d-an*, I break; Kui *īnu gi-d-ī*, thou doest; Gōṇḍī *nannā kīā-t-ōn-ā*, I do; Telugu *nēnu koṭṭu-t-unnānu*, I strike; *nēnu koṭṭu-d-unu*, I would strike. In literary Telugu *ch* is substituted for the *t* of this tense; thus, *chēyuchunnānu*, I do. Now *ch* often seems to be derived from an older *k*. It seems therefore probable that such forms must be compared with Malayāḷam *aḍikkunnu*, he beats and so on. The whole tense is apparently formed by adding the verb substantive to a present participle. Compare Tamil *naḍakkiṟēn*, I walk, and *kiri*, I am, in the Kaikāḍī of Berar.

The past tense is formed from the conjunctive participle. The usual suffixes of that form are either an *i* or else a suffix which occurs in various forms. Tamil has *ndu* or *ttu*, vulgarly pronounced *chchu;* Kanarese has *du;* Kurukh *k;* Kui *t;* Gōṇḍī *t;* Telugu *t;* Brāhūī *k*. It seems to be most in accordance with Dravidian phonetical laws to derive all those forms from a *ku*-suffix. Its actual form in the original Dravidian language cannot, however, be ascertained.

The future is formed in various ways. The most common suffix seems to contain a *v* or *ō*.

The Dravidian verb further forms verbal nouns, verbal and relative participles, an imperative, and so on.

On the other hand, there is no passive voice. In Gōṇḍī, it is true, some forms occur which look like an imitation of the passive in Indo-Aryan vernaculars, and Kurukh seems to have developed a regular passive. But on the whole the Dravidian languages are destitute of a passive voice.

There remains one peculiarity of the Dravidian verb which must be mentioned in this connexion, *viz.*, the negative conjugation. It is usually restricted to one tense, verbal nouns with a negative particle being used when a different tense is to be indicated. In Malayāḷam, Tulu, Kui and some other dialects the negative verb has developed more than one tense, and in most languages we find a varied system of negative participles and verbal nouns. The principle of the formation of negative tenses is apparently the addition of ordinary personal suffixes to a negative base. The details will be found separately under the various dialects.

It is hoped that the preceding remarks have drawn attention to the principal characteristics of the Dravidian languages. The details will be found under the various languages and in the works mentioned under authorities. Bishop Caldwell's comparative grammar is the standard work on Dravidian philology. It has been consulted, and largely drawn upon throughout the preceding inquiry, and it should be studied by everyone who aims at a deeper knowledge of the Dravidian family or of the various languages belonging to it.

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TAMIL.

Tamil is spoken by about 17 millions of people. In the territory included within the operations of the Linguistic Survey it is only spoken, as a foreign language, by settlers from the south. We cannot, therefore, here deal with it in the same way as in the case of the languages of Northern India. Tamil is, on the other hand, so important a language that it has been found necessary to give a rapid sketch of it, without aiming at completeness or fullness of detail.

Name of the Language.

The name of the language should properly be written *Tamiṛ*. The consonant *ṛ* being often interchangeable with *ḷ*, the word is often pronounced *Tamiḷ* in the Tamil country. In the old Pāli of the Mahāvaṁsō the Tamils are called *Damiḷa*. The same form is also used in the Canon of the Śvētāmbara Jains. The forms *Daviḷa* and *Daviḍa* in the Prakrit literature of the Jains and of the Sanskrit plays seems to be a later stage, due to the Prakrit change of *m* to *v*. The oldest texts have *Damiḷa*. Damiḷa and Daviḍa were Sanskritized to Dramila, Dramiḍa, and Draviḍa, respectively. Varāhamihira (sixth century A.D.) probably used the form Dramiḍa, though the printed editions of his Bṛihatsaṁhitā read Draviḍa. According to Professor Kern some manuscripts read Dramiḍa, and this form must evidently be adopted, considering the fact that Draviḍa is the usual form in Sanskrit which would not be likely to be changed to the less known Dramiḍa. Tārānātha, in his history of Buddhism in India, mentions the Dramilas, and his sources must, therefore, have exhibited that form. 'Dramila' also occurs in old Malayāḷam versions of the Purāṇas, and in inscriptions, such as the pillar inscription of King Maṅgalēśa, from Mahākūṭa near Bādāmī (597-608). Classical authors know the word under forms such as Damirice, Dimirica, and perhaps Δυμιρίκη (Ptolemy). Dramiḍa was again borrowed by Tamil under the form Tiramiḍa.

The form Tamul is due to the French missionaries and should be disregarded.

No plausible explanation of the word has as yet been given. Bishop Caldwell thinks Draviḍa to be the original form. This is not, however, probable, Damiḷa being the form the word assumes in the oldest Aryan literature. Adelung compared Tamil with the name of the river Tāmraparṇī. The native Tamil scholars state that Tamil means 'sweetness' or 'fragrance.' If *Tamiṛ* is the original form of the word, it would perhaps be allowable to consider *iṛ* as a suffix and compare the base *tam* with the reflexive pronoun. Compare the German name *Schwaben, lit.* 'own country.'

The language is also known under other names. The Telugus and Kanarese call it *Aravam*, the Kanarese also *Tigaḷar* or *Tiguḷar*. The old Portuguese, who did not distinguish between Tamil and Malayāḷam, called both the Malabar language, and Tamil was long known under that name in Europe.

I may add that various parts of the Tamil country were known to the Aryan Indians at an early period under names such as Pāṇḍya, Chōḍa or Chōla, Chēra, and so forth.

Area within which spoken.

Tamil is spoken all over the south-eastern part of the Indian Peninsula and the northern half of Ceylon. On the peninsula its eastern frontier is the Bay of Bengal and towards the west it extends to the Western Ghats. It is the prevailing language south and east of a line drawn from the sea a few miles north of Madras through Chingleput and North Arcot, leaving the smaller, northern half of that latter district to Telugu. The line thence runs through

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the north-western corner of Salem, where Tamil meets with Kanarese, to the Nilgiri and the Western Ghats, and thence southwards, leaving Malabar, Cochin, and the greatest part of Travancore to Malayāḷam. Tamil is spoken in the last mentioned state on the western side of the Ghats, from Cape Comorin to the neighbourhood of Trivandrum.

Linguistic Boundaries.

Tamil is bounded to the north by Telugu, to the west by Kanarese and Malayāḷam, and to the south and east by the sea.

Tamil settlers have, in early times, brought the language to Ceylon; they are found everywhere in the Dekhan, and form the majority of the so-called Klings in Further India and the Malay Archipelago. We find them as coolies in Mauritius and the West Indies, and so on. 'In short,' says Bishop Caldwell, 'wherever money is to be made, wherever a more apathetic or a more aristocratic people is waiting to be pushed aside, thither swarm the Tamilians, the Greek or Scotch of the East, the least superstitious and the most enterprising and persevering race of Hindūs.

Dialects.

Malayāḷam was in old times considered as a form of Tamil. It is, however, now universally admitted to be a distinct language, and it will, therefore, be separately dealt with. Tamil itself is, by no means, uniform over the whole area where it is spoken as a vernacular. We are here only concerned with the colloquial language, the so-called *Koḍun-Damiṛ* and can therefore only mention the fact that the classical language of Tamil literature, the so-called *Śen-Damiṛ*, differs widely from the modern form of speech.

There are many distinct provincial dialects of Tamil. We do not, however, know much about them. Three dialects only were distinguished at the Census of 1891, Yerukala or Korava, spoken by a wandering tribe; Irula, a caste dialect in the Nilgiris and adjoining districts; and Kasuva, the dialect of a jungle tribe between the base of the Nilgiris and the Moyar River. Yerukala or Korava is also spoken in the Bombay Presidency, and a short account of that dialect will therefore be found below on pp. 318 and ff. Two other dialects spoken by vagrant Gipsy tribes, the so-called Kaikāḍī, and Burgaṇḍī will be added.

Number of speakers.

According to the returns of the Censuses of 1891 and 1901, the number of speakers of Tamil in those districts where it is spoken as a vernacular were as follows:—

Madras Presidency—	Census, 1891.	Census, 1901.
Madras	270,970	318,993
Chingleput	863,094	965,388
North Arcot	1,214,930	1,242,429
Salem	1,395,130	1,560,102
Coimbatore	1,297,174	1,442,804
Nilgiri	28,038	39,121
South Arcot	1,882,159	2,063,343
Tanjore	2,095,135	2,118,667
Trichinopoly	1,157,689	1,219,782
Madura	2,081,102	2,258,359
Tinnevelly	1,627,915	1,770,125
Travancore	448,322	492,273
Cochin	44,777	54,171
Pudukkottai	353,770	360,362
Total Madras Presidency	14,760,205	15,905,919
Ceylon	950,844	951,740
GRAND TOTAL	15,711,049	16,857,659

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The figures from Ceylon are those given for the Tamil race in the island at the Censuses of 1891 and 1901.

Outside the territory where Tamil is spoken as a vernacular the number of speakers returned were as follows:—

Madras Presidency—	Census, 1891.	Census, 1901.
Ganjam	701	1,372
Vizagapatam	1,479	2,303
Godavari	1,525	4,046
Kistna	2,695	3,741
Nellore	26,984	38,430
Cuddapah	6,262	4,939
Kurnool	2,074	1,350
Bellary	11,792	11,747
Anantapur	2,411	4,716
Malabar	106,399	109,893
South Canara	1,150	1,096
Ganjam Agency	3	3
Vizagapatam Agency	14	58
Godavari Agency	164	147
Banganapalle	17	18
Sandur	24	49
Total Madras	163,694	183,908
Ajmer-Merwara	...	29
Andamans and Nicobars	...	851
Assam	...	2,497
Beluchistan	..	49
Bengal Presidency	...	2,274
Berar	...	459
Bombay Presidency	...	9,909
Burma	71,401	99,576
Central Provinces	4,250	6,277
Coorg	19,048	5,189
North-West Frontier	...	589
Punjab	...	145
United Provinces	...	766
Baroda	...	85
Central India	...	1,130
Hyderabad	29,266	27,514
Kashmir	...	392
Mysore	159,392	226,472
Rajputana	...	61
TOTAL	447,051	568,172

The figures for the minor Tamil dialects are as follows:—

	Census, 1891.	Census, 1901.
Korava	55,116	52,626
Irula	1,614	932
Kasuva	316	241
Kaikādī	8,289	14,598
Burgaṇḍī	265	673
TOTAL	65,600	69,070

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By adding the figures given above we arrive at the following estimate of the number of speakers of Tamil in India and in Ceylon :—

	Census, 1891.	Census, 1901.
Tamil spoken at home by	15,711,049	16,857,659
Tamil spoken abroad by	447,051	568,172
Tamil dialects	65,600	69,070
TOTAL .	16,223,700	17,494,901

Of these totals, 950,844 and 951,740, respectively, were enumerated in Ceylon. The number of speakers of Tamil in the Indian peninsula were, therefore, 15,272,856 in 1891 and 16,543,161 in 1901.

Literature.

Tamil was the first Dravidian language to develop a literature of its own. It would be out of place here to give an account of Tamil literature. Suffice it to note that native tradition refers the commencement of literary activity in the Tamil country to Agastya, the mythical apostle of the Dekhan. The oldest Tamil grammar, the so-called *Tolkāppiyam*, is ascribed to one of his pupils. Its age has not as yet been finally settled. It includes quotations from older authors and contains several poetical excerpts which show that Tamil had already a literary history of its own. The beginning of Tamil literature proper seems to be due to the labours of the Jains. It is relatively independent of Sanskrit, and has attained to a high degree of perfection, especially in the numerous ethical apothegms. The *Kuṟaḷ* of Tiruvaḷḷuvar, *i.e.*, the sacred Vaḷḷuvan or Pariya priest, which teaches the Sāṁkhya Philosophy in 1330 poetical aphorisms, is considered as one of the gems of Tamil literature. The author is said to have been a Pariah, and he cannot, according to Bishop Caldwell, be placed later than the 10th century. His sister, called Auveiyār, 'the venerable matron,' is one of the most highly admired Tamil poets.

Another great ethical poem, the *Nāladiyār*, is perhaps still older.

We shall further mention the romantic epics *Chintāmaṇi*, by an unknown Jaina poet; the *Rāmāyaṇa* by Kambar; the old dictionary *Divākaram;* the classical Tamil grammar or *Nannūl* of Pavaṇanti, and so forth.

For further information the student is referred to the authorities mentioned below.

The art of printing[1] was introduced into India by the Goa Jesuits about the middle of the 16th century. A seminary and church dedicated to St. Thomas seem to have been built by the Jesuits at Ambalacatta, now a small village inland from Cranganore, and a few miles to the north of Angamali.

'Sanskrit, Tamil, Malayāḷam, and Syriac were studied by the Portuguese Jesuits residing there with great success, and several important works were printed, of which, however, we have only the names left us, as recorded by F. de Souza and others, and still later by Fr. Paulinus. The last tells us that—"Anno 1679 in oppido Ambalacātta in lignum incisi alii characteres Tamulici per Ignatium *Aichamoni* indigenam Malabarensem, iisque in lucem prodiit opus inscriptum: *Vocabulario Tamuelco com a significaçao Portugueza composto pello P. Antem de Proença da Comp de Jesu, Miss: de Madurê.*" The first Malabar-Tamil types had been cut by a lay brother of the Jesuits, Joannes Gonsalves, at Cochin, in 1577. Ambalacātta was destroyed by order of Tipu, when his army invaded Cochin and Travancore.'

According to Bishop Caldwell, 'the title of the book printed in 1577 was the *Doctrina Christiana* which was followed the next year by a book entitled the *Flos*

[1] The remarks on the art of printing in India have been taken from a paper contributed by the late Dr. Burnell to *Trübner's Record* for the 31st October, 1872, as quoted by Bishop Caldwell,—*A Comparative Grammar of the Dravidian Languages.* 2nd Edition. London, 1875, Grammar pp. 14 and ff.

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Sanctorum.' This statement was originally made by Fr. Paulinus. The *Doctrina Christiana* is probably identical with the work mentioned below as printed in 1579.

From the beginning of the eighteenth century many works in Tamil were printed by the Danish missionaries at Tranquebar.

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A.—Early References.

The earliest reference to the Tamil language seems to be the mention of the *Āndhra-Drāviḍa-bhāshā*, i.e., the language of the Telugu and Tamil countries, by Kumārila Bhaṭṭa (seventh or eighth century A.D.). A short Tamil grammar appeared as early as 1672, in Philippus Balde's *Beschryvinghe van Malabar en Coromandel.* The Lord's Prayer is here given as a specimen. The first Tamil books had already been printed in 1577 or 1579. See above. The First Tamil dictionary, by Father Antem de Proenza, Cochin, 1679, has already been mentioned. A new Tamil grammar, by Baltasar da Costa, appeared in 1680. The Danish missionaries at Tranquebar printed grammars, by Ziegenbalg, in 1716; by C. J. Beschi, in 1728 and 1739; by C. Th. Walther, in 1739, etc. A Tamil grammar by J. Ch. Fabricius and J. Chr. Breithaupt, English missionaries of Madras, was issued in a second edition in 1789.

Dictionaries were published in 1679 (see above) and in 1776 and 1786. *A Dictionarium Tamulicum* by Bartholomæus Ziegenbalg, of the year 1712, was perhaps only a manuscript.

The New Testament was translated into Tamil by B. Ziegenbalg and Johann Ernst Gründler and printed at Tranquebar 1714, and reprinted in 1722. The whole Bible, translated by Ziegenbalg and Benjamin Schulze, appeared at Tranquebar, 1723. Other works were printed in Ceylon, thus *Sestien Predicatien overgeset in de Tamulsche Taal door Philippus de Vriest*, Colombo, 1747. The publications of the Danish mission at Tranquebar are more fully enumerated in the reports of the mission, Vol. V, p. 1524. A similar bibliography of works printed in Ceylon is found on p. 230 of the second volume of C. P. Thunberg, *Travels in Europe, Africa and Asia, made between the years 1770 and 1779*, printed in 1799.

In comparison with this literary activity in India and Ceylon the scraps of information about Tamil with which scholars in Europe worked were of small importance. Tamil versions of the Lord's Prayer were published by Chamberlayne in 1715 and by Hervas in 1787. An account of the old literature dealing with Tamil is given by Adelung in his *Mithridates*, Berlin, 1806.

The Serampore missionaries issued a new translation of the New Testament in 1812. The whole Bible appeared, Jaffna, 1822.

For further references, see Col. Yule's *Hobson-Jobson, sub voce* Malabar, and the list of authorities printed below.

Most of the works mentioned above have been included in the list which follows. It only registers a part of the voluminous literature about Tamil. No attempt has been made to make it complete.

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Written character.

The oldest Tamil inscriptions are written in an alphabet which differs from that in use at the present day. We are here only concerned with the latter, which consists of the following signs :—

VOWELS.

அ *a*, ஆ *ā*, இ *i*, ஈ or ீ *ī*, உ *u*,
ஊ *ū*, எ *e*, ஏ *ē*, ஐ *ei*, ஒ *o*, ஓ *ō*, ஔ *au*.

CONSONANTS.

க *ka*,	ச *śa* (cha),	ட *ṭa*,	த *ta*,	ப *pa*,
ங *ṅa*,	ஞ *ña*,	ண *ṇa*,	ந *na*,	ம *ma*,
ய *ya*,	ர *ra*,	ல *la*,	வ *va*	
ழ *ṟa*,	ள *ḷa*,	ற *ṟa*,	ன *ṉa*.	

The Tamil alphabet is also used for writing Sanskrit. Separate signs for the Sanskrit sounds wanting in true Tamil are then added and this, fuller, alphabet is known as Grantha. Some of the additional signs are commonly used in ordinary Tamil, in words borrowed from foreign languages. They are,—

ஶ *sha*, ஸ *sa*, ஜ *ja*, க்ஷ *ksha*, ஹ *ha*.

The forms of the vowels given above are those used as initials. As in other connected alphabets the vowels have each also a secondary form, used when it is preceded by a consonant. The various forms of the vowels in such positions are exhibited in the table which follows. The short *a* must, as usual, be pronounced after a consonant when it is not combined with any other vowel.

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அ a	ஆ ā	இ i	ஈ ī	உ u	ஊ ū	எ e	ஏ ē	ஐ ei	ஒ o	ஓ ō	ஔ au
க ka	கா kā	கி ki	கீ kī	கு ku	கூ kū	கெ ke	கே kē	கை kei	கொ ko	கோ kō	கௌ kau
ச cha	சா chā	சி chi	சீ chī	சு chu	சூ chū	செ che	சே chē	சை chei	சொ cho	சோ chō	சௌ chau
ஞ ña	ஞா ñā					ஞெ ñe			ஞொ ño		
ட ṭa	டா ṭā	டி ṭi	டீ ṭī	டு ṭu	டூ ṭū	டெ ṭe	டே ṭē	டை ṭei	டொ ṭo	டோ ṭō	டௌ ṭau
ண ṇa	ண ṇā	ணி ṇi	ணீ ṇī	ணு ṇu	ணூ ṇū	ணெ ṇe	ணே ṇē	ணை ṇei	ணொ ṇo	ணோ ṇō	ணௌ ṇau
த ta	தா tā	தி ti	தீ tī	து tu	தூ tū	தெ te	தே tē	தை tei	தொ to	தோ tō	தௌ tau
ந na	நா nā	நி ni	நீ nī	நு nu	நூ nū	நெ ne	நே nē	நை nei	நொ no	நோ nō	நௌ nau
ப pa	பா pā	பி pi	பீ pī	பு pu	பூ pū	பெ pe	பே pē	பை pei	பொ po	போ pō	பௌ pau
ம ma	மா mā	மி mi	மீ mī	மு mu	மூ mū	மெ me	மே mē	மை mei	மொ mo	மோ mō	மௌ mau
ய ya	யா yā	யி yi	யீ yī	யு yu	யூ yū	யெ ye	யே yē	யை yei	யொ yo	யோ yō	யௌ yau
ர ra	ரா rā	ரி ri	ரீ rī	ரு ru	ரூ rū	ரெ re	ரே rē	ரை rei	ரொ ro	ரோ rō	ரௌ rau
ல la	லா lā	லி li	லீ lī	லு lu	லூ lū	லெ le	லே lē	லை lei	லொ lo	லோ lō	லௌ lau
வ va	வா vā	வி vi	வீ vī	வு vu	வூ vū	வெ ve	வே vē	வை vei	வொ vo	வோ vō	வௌ vau
ழ ṛa	ழா ṛā	ழி ṛi	ழீ ṛī	ழு ṛu	ழூ ṛū	ழெ ṛe	ழே ṛē	ழை ṛei	ழொ ṛo	ழோ ṛō	ழௌ ṛau
ள ḷa	ளா ḷā	ளி ḷi	ளீ ḷī	ளு ḷu	ளூ ḷū	ளெ ḷe	ளே ḷē	ளை ḷei	ளொ ḷo	ளோ ḷō	ளௌ ḷau
ற ṛa	ரு ṛā	றி ṛi	றீ ṛī	று ṛu	றூ ṛū	றெ ṛe	றே ṛē	றை ṛei	றொ ṛo	றோ ṛō	றௌ ṛau
ன ṉa	ன ṉā	னி ṉi	னீ ṉī	னு ṉu	னூ ṉū	னெ ṉe	னே ṉē	னை ṉei	னொ ṉo	னோ ṉō	னௌ ṉau

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t is not followed by any vowel, a dot is added at the top of it. Thus, வைக்கிரேன் *veikkiṟēṉ*, I put.

The letter ர *ra* is usually written ா when no ambiguity can arise, the latter sign being the secondary form of the long *ā*.

The numerals are denoted as follows :—

க	உ	௩	௪	௫	௬	௭	௮	௯	௰	௰க	உ௰
1	2	3	4	5	6	7	8	9	10	11	20

No Tamil word can end in other consonants than *ñ*, *ṇ*, *n*, *m*, *ṉ*, *y*, *r*, *l*, *v*, *ṛ*, and *ḷ*.

Pronunciation.

A short *u* is pronounced after all other final consonants, and, in colloquial Tamil, often also after those just mentioned. This short *u* has only about half the length of an ordinary short vowel. In words consisting of two short syllables a *v* is inserted after it before a following vowel. Thus, *paśu-v-il*, in the cow. In other words the short *u* is dropped before a following vowel. Thus, *kādu*, ear; *kād-il*, in the ear.

Initial *e* and *ē* are pronounced as *ye*, *yē*, respectively. In the same way initial *i* and *ī* are sometimes pronounced as *yi* and *yī* respectively.

The diphthong *ei* is pronounced as *ei* when it occurs in the first syllable of a word. In other cases it has the sound of *ē* with a slight tinge of *i* added.

Au is often pronounced and written *avu*.

It will be seen that the Tamil alphabet has no separate signs for soft mute consonants. The hard mutes are, however, regularly softened in certain positions, and they are then usually transliterated as soft consonants.

K, *ṭ*, *t*, and *p* are always hard at the beginning of words, and when they are doubled or immediately followed by another consonant. They are, on the other hand, pronounced as *g*, *ḍ*, *d* (commonly pronounced as *th* in English 'that') and *b*, respectively, in the middle of a word, when they are not doubled.

The hard sounds are also used after *ṭ* and *ṟ*, while the soft pronunciation prevails in combination with nasals. Thus, *veṭkam*, bashfulness; but *aṅgē*, there; *tiṉgiṟēṉ*, I am eating.

The pronunciation of the palatal mute varies in the different parts of the country. When single, it is sometimes pronounced as *ś* and sometimes as *s*. When doubled, or preceded by *ṭ* or *ṟ*, it is pronounced as a palatal *ch*. After *ñ* it is usually pronounced as a soft palatal *j*. Thus, *paśu*, a cow; *ichchei*, a wish; *sāṭchi*, a witness; *muyaṟchi*, an effort; *añju*, reverence.

Initial mutes are sometimes pronounced as soft consonants in the beginning of borrowed words. Thus, *guru*, a teacher; *jaṉam*, people; *dēvaṉ*, god; *bayam*, fear.

There are no aspirates. A soft aspiration is, however, often locally combined with the soft pronunciation.

Single consonants are often doubled.

A final consonant of a monosyllabic word containing a short vowel is doubled before a suffix beginning with a vowel. Thus, *kal*, a stone; *kall-il*, in a stone.

An initial *k*, *ś*, *t* or *p* is, in some cases, doubled after a word ending in a vowel.

1. After *a*(*nda*), that; *i*(*nda*), this; *e*(*nda*), which? Thus, *appaḍi*, in that way; *ippaḍi*, in this way; *eppaḍi*, in which way?

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2. In compound words, when the first part of the compound is governed by the second. Thus, *koṭṭa-ppaḍu*, to be beaten; *pakkattu-chchuvar*, a side-walk.

3. After the adverbial suffixes *āy* and *āga*.

4. After a dative or accusative.

5. After an infinitive ending in *a*.

L and *ṉ* are semi-cerebrals, like English *l* and *n*.

The cerebral *ṟ* is vulgarly pronounced as a *y*. It has often been transliterated as *zh* in old books and is so pronounced in Pondicherry, Karikal, and Tanjore. The tongue is curled back to the position it has in pronouncing *ṭ* but does not touch the palate.

The letter *ṟ* is a palatal *r* sound. It is theoretically rougher than *r*, but practically little difference is made between both sounds. Double *ṟṟ* is pronounced as English *tt*. An *ṟ* immediately followed by another consonant is pronounced *t* or *r*; thus, *adaṟku*, thereto, is pronounced *adatku* or *adarku*. The combination *ṉṟ* is pronounced *ndr*; thus, *eṉṟu*, pronounced *endru*, having said.

L and *r* cannot be pronounced as initials, but must always be preceded by an *i*, or, in case the following vowel is *u*, *ū*, *o*, or *ō*, by an *u*. Thus, *iraṇḍu*, two; *urūbam*, form.

Final *ṉ* and *l* become *ṟ*, and final *ṇ* and *ḷ* become *ṭ* when the following word begins with *k*, *ś*, *t*, or *p*.

Most of the preceding notes have been taken from Mr. Arden's grammar, mentioned under authorities above. When they are borne in mind it is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the version of the Parable of the Prodigal Son which is printed on pp. 312 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1889. A list of Standard Words and Phrases, hailing from Poona, will be found on pp. 648 and ff.

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I.—NOUNS.

Gender.—Men and gods are masculine; women and goddesses feminine; other nouns neuter.

Number.—Masculine bases ending in *aṉ* form their plural in *ar* or *argaḷ*. Respectful denominations ending in *ār* add *mār* or *mārgaḷ*. The plural of other nouns is formed by adding *gaḷ*, or, if the noun ends in a long vowel or consists of two short syllables ending in *u*, *kkaḷ*. The plural is inflected as the singular, case suffixes being added directly to *ar*, *aḷ*, etc.

	Bases in *aṉ*.	Bases in *am*.	Bases in *ḍu*, *ṟu*, not consisting of two short syllables.	Other bases.	
Sing. Nom.	*maṉidaṉ*, a man.	*maram*, a tree.	*vīḍu*, a house.	*naḍu*, middle.	
Acc.	*maṉidaṉei*.	*marattei*.	*vīṭṭei*.	*naḍuvei*.	
Instr.	*maṉidaṉāl*.	*marattāl*.	*vīṭṭāl*.	*naḍuvāl*.	
Dat.	*maṉidaṉukku*.	*marattukku*.	*vīṭṭukku*.	*naḍuvukku*.	
Gen.	*maṉidaṉuḍeiya* (*maṉidaṉiṉ*.)	*marattiṉ*(*-uḍeiya*).	*vīṭṭiṉ*(*-uḍeiya*).	*naḍuviṉ*(*-uḍeiya*).	The particle *iṉ* may be inserted before case suffixes. In the vocative an *ē* is added to the base.
Loc.	*maṉidaṉil*.	*marattil*.	*vīṭṭil*.	*naḍuvil*.	
Plur.	*maṉidaṟ*(*-gaḷ*).	*maraṅgaḷ*.	*vīḍugaḷ*.	*naḍukkaḷ*.	

II.—PRONOUNS.

	First person, I.	Second person.		Third person.		
		Thou.	Honorific.	He.	She.	It.
Sing. Nom.	*nāṉ*.	*nī*.	*nīr*.	*avaṉ*.	*avaḷ*.	*adu*.
Acc.	*eṉṉei*.	*uṉṉei*.	*ummei*.	*avaṉei*.	*avaḷei*.	*ad*(*aṉ*)*ei*.
Dat.	*eṉakku*.	*uṉakku*.	*umakku*.	*avaṉukku*.	*avaḷukku*.	*adaṟku*, *adiṟku*, *adukku*.
Gen.	*eṉ*.	*uṉ*.	*um*.	*avaṉ*.	*avaḷ*.	*adaṉ*, *adiṉ*.
Plur. Nom.	*nām*, *nāṅgaḷ*	*nīṅgaḷ*.		*avar*(*gaḷ*).		*avei*(*gaḷ*).
Acc.	*nammei*, *eṅgaḷei*.	*uṅgaḷei*.		*avar*(*gaḷ*)*ei*.		*aveigaḷei*, *avaṟṟei*.
Dat.	*namakku*, *eṅgaḷukku*.	*uṅgaḷukku*.		*avar*(*gaḷ*)*ukku*.		*aveigaḷukku*, *avaṟṟukku*.
Gen.	*nam*, *eṅgaḷ*.	*uṅgaḷ*.		*avar*(*gaḷ*).		*aveigaḷ*, *avaṟṟiṉ*.

Nām, we, includes, and *nāṅgaḷ* excludes the person addressed. *Avar*, they, is used as an honorific singular. The suffix *uḍeiya* is commonly added in the genitive; thus, *eṉṉuḍeiya*, my.

Tāṉ, self, gen. *taṉ*, plur. *tām* and *tāṅgaḷ*, as *nāṉ*. As *avaṉ*, he, also *ivaṉ*, this; *evaṉ*, who? *Ār* or *yār*, who? as *avar*, he (honorific). *Eṉṉam*, what? is a noun, and inflected like *maram*, a tree. *Eṉṉa*, what, is both a noun and an adjective. It is indeclinable.

Pronominal adjectives *a*(*nda*), that; *i*(*ndu*), this; *e*(*nda*), which? etc., are indeclinable.

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III.—VERBS.

Suffixes of principal parts.

Present.	Past.	Future.
giṟu	*ndu, iṉu*	*vu, bu.*
kkiṟu	*ttu*	*ppu.*

Personal terminations.

	1	2	3 masc.	3 fem.	3 n.
Sing.	*ēṉ*	*āy, īr*	*āṉ*	*āḷ*	*adu.*
Plur.	*ōm*	*īrgaḷ*	*ār, ārgaḷ*		*aṉa.*

The final *u* of the tense suffixes is dropped before the personal terminations; thus, *aḍeiv-ēṉ*, I shall get. *Iṉu* with *adu* becomes *iṉadu, iyadu*, or *iṟṟu*. The third person neut. future is formed by adding *um* to bases which form the future in *vu* and *kkum* to such as add *ppu*; thus, *aḍeiyum*, it will get. An *ṉ* is inserted before the *ṟ* of the suffix of the present in the third person plural neuter.

A.—Regular Verbs.—

Paḍi, learn; *ōḍu*, run.

Infinitive, *paḍikka, ōḍa.*

Verbal Nouns, *paḍikkal, paḍittal, paḍikkei; ōḍal, ōḍudal, ōdugei.* **Negative**, *paḍiyāmei, ōḍāmei.*

Relative participles.—Present, *paḍikkiṟa, ōḍugiṟa.* **Past**, *paḍitta, ōḍiṉa* (*ōḍiya*). **Future**, *paḍikkum, ōḍum.* **Negative**, *paḍiyāda, ōḍāda.*

Conjunctive participle, *paḍittu, ōḍi.* **Negative**, *paḍiyāmal, ōḍāmal.*

Present tense, *paḍikkiṟēṉ, ōḍugiṟēṉ.* **Negative**, *paḍikkiṟad-illei, ōḍugiṟad-illei.*

Past tense, *paḍittēṉ, ōḍiṉēṉ.* **Negative**, *paḍittal-illei, ōḍudal-illei.*

Future, *paḍippēṉ, ōḍuvēṉ.* **Negative**, *paḍikka-māṭṭēṉ, ōḍa-māṭṭēṉ.*

Imperative, *paḍi, paḍiyum* (honorific), *paḍiyuṅgaḷ* (plural); *ōḍu, ōḍum, ōḍuṅgaḷ.* **Negative**, *paḍiyādē*, etc. *ōḍādē*, etc.

Negative tense, *paḍiyēṉ, ōḍēṉ;* 3rd pers. neut. *paḍiyā, ōḍā*, singular also *paḍiyādu, ōḍādu.*

B.—Irregular Verbs.—

Several verbs take a contracted form in the past. Bases ending in *ṉ* and *ḷ* add *ṉṭu*, and those ending in *l* and *ṟ* add *ṯṟu* in the past. Thus, *uṇgiṟēṉ*, I eat; *uṇṭēṉ*, I ate; *eṉgiṟēṉ*, I say; *eṉṟēṉ*, I said.

Other contracted forms are *iṭṭēṉ*, I gave, pres. *iḍugiṟēṉ*; *paṭṭēṉ*, I suffered; pres. *paḍugiṟēṉ*; *uṟṟēṉ*, I existed, pres. *uṟugiṟēṉ*; *nakkēṉ*, I laughed, pres. *nagugiṟēṉ*; *soṉṉēṉ*, I said, pres. *sollugiṟēṉ*, etc.

Several common verbs are irregular. Thus,—

Infinitive.	Conj. part.	Present.	Past.	Future.	Imperative.
āga, become	*āy*	*ā(gu)giṟēṉ*	*ā(gi)ṉēṉ*	*ā(gu)vēṉ*	*ā.*
īya, give	*īndu*	*īgiṟēṉ*	*īndēṉ*	*īvēṉ*	*ī.*
tara, give	*tandu*	*tarugiṟēṉ*	*tandēṉ*	*taruvēṉ*	*tā(rum).*
pōga, go	*pōy*	*pōgiṟēṉ*	*pōṉēṉ*	*pō(gu)vēṉ*	*pō(m).*
vara, come	*vandu*	*varugiṟēṉ*	*vandēṉ*	*varuvēṉ*	*vā(rum).*
śāga, die	*śettu*	*śāgiṟēṉ*	*śettēṉ*	*śā(gu)vēṉ*	*sā(vum).*

C.—Auxiliaries.—

Vēṇḍum, it is wanted; negative *vēṇḍām; kūḍum*, it is possible, it is proper; negative *kūḍādu; tagum*, it is fit; negative *tagādu; aṭṭum*, let, are added to the infinitive. Thus, *nī aṅgē pōga-vēṇḍām*, you should not go there; *avaṉ varaṭṭum*, let him come. *Ām*, negative *ādu* is added to the verbal noun ending in *al* and denotes permission. Thus, *nī pōgal-ām*, you may go. A kind of conditional mood is formed by adding *āl* to the past relative participle or *il* to the infinitive. Thus, *paḍittāl*, if you learn; *śeyyil*, if you do. *Illei* is 'does not exist'; *alla* is the negative copula or verb substantive.

Passive voice—Formed by adding the verb *paḍu*, suffer, to the infinitive; thus, *aḍikka-ppaḍugiṟēṉ*, I am beaten.

Reflexive Verbs—Formed by adding *koḷ*, take, to the conjunctive participle. Thus, *pārttu-kkoḷḷa*, to look out for oneself, to beware.

Causatives—Formed by adding *ikkiṟu*, past *ittu*, future *ippu* to the future base and conjugating throughout; thus, *śeyvikkiṟēṉ*, I cause to do. From *paḍu*, suffer, is formed *paḍuttugiṟēṉ*, past *paḍuttiṉēṉ*; from *ōḍu*, run, *ōṭṭu*, and so forth.

Particles.—*Ē* adds emphasis; *ā* denotes a question; *ō* a doubt, a contrast, or indefiniteness; *um*, completeness, etc. *Um* added to the conjunctive participle means 'although'. Thus, *irund-um*, although he is.

NATIONAL ARCHIVES OF INDIA

[No. I.]

DRAVIDIAN FAMILY.

TAMIL.

ஒரு மனுஷனுக்கு இரண்டு குமாரர் இருந்தார்கள்.—அவர்களில் இளையவன் தகப்பனை நோக்கி, தகப்பனே, ஆஸ்தியில் எனக்கு வரும் பங்கை எனக்குத்தரவேண்டும் என்றான். அந்தப்படி அவன் அவர்களுக்குத்தன் ஆஸ்தியைப்பங்கிட்டுக்கொடுத்தான்.—சிலநாளைக்குப்பின்பு, இளைய மகன் எல்லாவற்றையும் சேர்த்துக்கொண்டு, தூரதேசத்துக்குப்புறப்பட்டுப்போய், அங்கே துன்மார்க்கமாய் ஜீவனம்பண்ணி, தன் ஆஸ்தியை அழித்துப்போட்டான்.—எல்லாவற்றையும் அவன் செலவழித்தபின்பு, அந்த தேசத்திலே கொடிய பஞ்சமுண்டாயிற்று. அப்பொழுது அவன் குறைவுபடத்தொடங்கி, அந்ததேசத்துக் குடிகளில் ஒருவனிடத்தில் போய் ஒட்டிக்கொண்டான். அந்தக்குடியானவன் அவனைத்தன் வயல்களில் பன்றிகளை மேய்க்கும்படி அனுப்பினான்.—அப்பொழுது பன்றிகள் தின்கிற தவிட்டினாலே தன் வயிற்றை நிரப்ப ஆசையாயிருந்தான், ஒருவனும் அதை அவனுக்குக்கொடுக்கவில்லை. அவனுக்குப் புத்தி தெளிந்தபோது, அவன், என் தகப்பனுடைய கூலிக்காரர் எத்தனையோபேருக்குப்பூரணத்தியான சாப்பாடு இருக்கிறது, நானே பசியினால் சாகிறேன்.—நான் எழுந்து, என் தகப்பனிடத்திற்குப்போய், தகப்பனே, பரத்துக்கு விரோதமாகவும் உமக்கு முன்பாகவும் பாவஞ்செய்தேன்,—இனிமேல் உம்முடைய குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத்திரனல்ல, உம்முடைய கூலிக்காரரில் ஒருவனாக என்னை வைத்துக்கொள்ளும் என்பேன் என்று சொல்லி, எழுந்து புறப்பட்டு, தன் தகப்பனிடத்தில் வந்தான். அவன் தூரத்தில் வரும்போதே, அவனுடையதகப்பன் அவனைக்கண்டு, மனதுருகி, ஓடி, அவன் கழுத்தைக்கட்டிக்கொண்டு, அவனை முத்தஞ்செய்தான்.—குமாரன் தகப்பனை நோக்கி, தகப்பனே, பரத்துக்கு விரோதமாகவும், உமக்கு முன்பாகவும் பாவஞ்செய்தேன், இனிமேல் உம்முடைய குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத்திரன் அல்ல என்று சொன்னான்.—அப்பொழுது தகப்பன் தன் ஊழியக்காரரை நோக்கி, நீங்கள் உயர்ந்த வஸ்திரத்தைக்கொண்டுவந்து, இவனுக்கு உடுத்தி, இவன் கைக்கு மோதிரத்தையும் கால்களுக்குப்பாதரட்சைகளையும் போடுங்கள். நாம் புசித்து, சந்தோஷமாயிருப்போம். என் குமாரனாகிய இவன் மரித்தான், திரும்பவும் உயிர்த்தான்; காணாமற்போனான், திரும்பவும் காணப்பட்டான் என்றான். அப்படியே அவர்கள் சந்தோஷப்படத்தொடங்கினார்கள்.

அவனுடைய மூத்தகுமாரன் வயலிலிருந்தான். அவன் திரும்பி வீட்டுக்குச்சமீபமாய் வருகிறபோது, கீதவாத்தியத்தையும் நடனக்களிப்பையும் கேட்டு ஊழியக்காரரில் ஒருவனை அழைத்து, இதென்ன என்று விசாரித்தான்.—அதற்கு அவன், உம்முடைய சகோதரன் வந்தார், அவர் மறுபடியும் சுகத்துடனே உம்முடைய தகப்பனிடத்தில் வந்து சேர்ந்தபடியினாலே அவருக்காக விருந்துபண்ணினார் என்றான்.—அப்பொழுது அவன் கோபமடைந்து, உள்ளேபோக மனதில்லாதிருந்தான். தகப்பனே வெளியேவந்து, அவனை வருந்தியழைத்தான்.—அவன் தகப்பனுக்குப் பிரதியுத்தரமாக, இதோ, இத்தனைவருஷகாலமாய் நான் உமக்கு ஊழியஞ்செய்து, ஒருக்காலும் உம்முடைய கற்பனையை மீறுதிருந்தும், என் சிநேகிதரோடே நான் சந்தோஷமாயிருக்கும்படி நீர் ஒருக்காலும் எனக்கு ஒரு ஆட்டுக்குட்டியையாவது கொடுக்கவில்லை. வேசிகளிடத்தில் உம்முடைய ஆஸ்தியை அழித்துப்போட்ட உம்முடைய குமாரனாகிய இவன் வந்தவுடனே இவனுக்காக விருந்துபண்ணினீரே என்றான்.—அதற்குத் தகப்பன், மகனே, நீ எப்போதும் என்னோடிருக்கிறாய், எனக்குள்ளதெல்லாம் உன்னுடையதாயிருக்கிறது. உன் சகோதரனாகிய இவனே மரித்தான், திரும்பவும் உயிர்த்தான்; காணாமற்போனான், திரும்பவும் காணப்பட்டான். ஆனபடியினாலே, நாம் சந்தோஷப்பட்டு மகிழ்ச்சியாயிருக்கவேண்டுமே என்று சொன்னான் என்றார்.

NATIONAL ARCHIVES OF INDIA

[No. I.]

DRAVIDIAN FAMILY.

TAMIL.

TRANSLITERATION AND TRANSLATION.

Oru maṉushaṉukku iraṇḍu kumārar irundārgaḷ. Avargaḷil iḷeiyavaṉ
One man-to two sons were. Them-in younger-the

tagappaṉei nōkki, 'tagappaṉ-ē, āstiyil eṉakku varum paṅgei
the-father addressing, 'father-O, property-in me-to coming share

eṉakku-ttara-vēṇḍum,' eṉṟāṉ. Andappaḍi avaṉ avargaḷukku-ttaṉ āstiyei-
me-to-to-give-is-wanted,' said. Accordingly he them-to-his property-

ppaṅgiṭṭu-kkoḍuttāṉ. Śila nāḷeikku-ppiṉbu iḷeiya magaṉ ellāvaṟṟeiyum
having-divided-gave. Few days-after younger son all

śērttu-kkoṇḍu dūra dēśattukku-ppuṟappaṭṭu-ppōy aṅgē
having-gathered distant country-to-having-started-having-gone there

duṉmārkkam-āy jīvaṉam-paṇṇi taṉ āstiyei aṛittu-ppōṭṭāṉ.
evil-way-having-become life-having-made his property wasted.

Ellāvaṟṟeiyum avaṉ śelavaṛitta piṉbu anda dēśattilē koḍiya pañjam
All he spending after that country-in severe famine

uṇḍāyiṟṟu. Appoṛudu avaṉ kuṛeivu paḍa-ttoḍaṅgi anda dēśattu-
arose. Then he want to-suffer-having-begun that of-country-

kkuḍigaḷil oruvaṉ-iḍattil pōy oṭṭi-kkoṇḍāṉ. Anda-kkuḍiyāṉavaṉ
inhabitants-among one-with having-gone joined-himself. That-husbandman

avaṉei-ttaṉ vayalgaḷ-il¦ paṉṟigaḷei mēykkumbaḍi aṉuppiṉāṉ. Appoṛudu
him-his fields-in pigs to-feed sent. Then

paṉṟigaḷ tiṉgiṟa taviṭṭiṉāl-ē taṉ vayiṟṟei nirappa āśei-yāy-irundāṉ,
pigs eating husk-with-even his belly to-fill wish-having-become-was,

oruvaṉ-um adei avaṉukku-kkoḍukkavillei. Avaṉukku-pputti teḷinda-pōdu
one-even that him-to-gave-not. Him-to-sense clear-become-time-at

avaṉ, 'eṉ tagappaṉuḍeiya kūlikkārar ettaṉeiyō pērukku-ppūrtti-yāṉa
he, 'my father's servants how-many men-to-full

śāppāḍu irukkiṟadu, nāṉ-ō paśiyiṉāl śāgiṟēṉ. Nāṉ
food is, I-on-the-other-hand hunger-with die. I

eṛundu, eṉ tagappaṉ-iḍattiṟku-ppōy, "tagappaṉē, parattukku virōdam-
having-arisen, my father-to-having-gone, "father-O, heaven-to contrarily-

āgavum umakku muṉb-āgavum pāvañ-jeydēṉ; iṉimēl ummuḍeiya
also you-to before-also sin-I-did; hereafter your

kumāraṉ eṉṟu śolla-ppaḍuvadaṛku nāṉ pāttiraṉ-alla; ummuḍeiya
son having-said to-be-called I fit-man-am-not; your

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kūlikkāraril oruvaṉ-āga eṉṉei veittu-kkoḷḷum," eṉbēṉ,' eṉṟu
servants-among one-to-become me keep-for-yourself," will-say,' having-said
śolli, eṛundu puṛa-ppaṭṭu, taṉ tagappaṉ-iḍattil vandāṉ.
having-uttered, having-arisen having-started, his father-to came.
Avaṉ dūrattil varum pōdē avaṉuḍeiya tagappaṉ avaṉei-kkaṇḍu maṉad-
He distance-at coming when his father him-seeing heart-
urugi ōḍi avaṉ kaṛuttei-kkaṭṭi-kkoṇḍu avaṉei muttañ-jeydāṉ. Kumāraṉ
melting running his neck-embracing him kiss-made. The-son
tagappaṉei nōkki, 'tagappaṉē, parattukku virōdam-āgavum, umakku
the-father addressing, 'father-O, heaven-to against-also, you-to
muṉb-āgavum pāvañ-jeydēṉ; iṉimēl ummuḍeiya kumāraṉ eṉṟu
before-also sin-I-did; hereafter your son having-said
śolla-ppaḍuvadaṛku nāṉ pāttiraṉ-alla,' eṉṟu śoṉṉāṉ. Appoṛudu tagappaṉ
to-be-called I fit-man-am-not,' saying said. Then the-father
taṉ ūṛiyakkārarei nōkki, 'nīṅgaḷ uyarnda vastirattei-kkoṇḍuvandu
his servants addressing, 'you costly robe-having-brought
ivaṉukku uḍutti, ivaṉ keikku mōdirattei-yum kālgaḷukku-
him-to having-dressed, his hand-to ring-also legs-to-
ppādaraṭcheigaḷei-yum pōḍuṅgaḷ. Nām puśittu, śandōsham-āy iruppōm.
shoes-also put. We having-eaten, merry-having-become shall-be.
Eṉ kumāraṉ-āgiya ivaṉ marittāṉ, tirumbavum uyirttāṉ; kāṇāmaṛ-pōṉāṉ,
My son-being this died, again became-alive; lost-went,
tirumbavum kāṇa-ppaṭṭāṉ,' eṉṟāṉ. Appaḍiyē avargaḷ śandōsha-ppaḍa-
again was-found,' said. So they merry-to-be-
ttoḍaṅginārgaḷ.
began.

Avaṉuḍeiya mūtta kumāraṉ vayalil irundāṉ. Avaṉ tirumbi vīṭṭukku-
His elder son field-in was. He again house-to-
chchamīpam-āy varugiṛa-pōdu gīta-vāttiyattei-yum naḍaṉa-kkaḷippei-yum
near-having-become coming-time-at music-also dancing-merriment-also
kēṭṭu, ūṛiyakkāraril oruvaṉei aṛeittu, 'id-eṉṉa?' eṉṟu viśārittāṉ.
hearing, servants-among one calling, 'this-what?' saying asked.
Adaṛku avaṉ, 'ummuḍeiya śagōdaraṉ vandār, avar maṛubaḍiyum
That-to he, 'your brother came, he again
śugattuḍaṉē ummuḍeiya tagappaṉ-iḍattil vandu śērnda-paḍiyiṉālē
safe your father-to having-come reached-because
avarukk-āga virundu paṇṇiṉār,' eṉṟāṉ. Appoṛudu avaṉ kōpam aḍeindu
him-for feast he-made,' he-said. Then he anger having-got
uḷḷē pōga maṉadillād-irundāṉ. Tagappaṉ-ō veḷiyē vandu avaṉei
in to-go mind-without-was. The-father-but out having-come him
varundiy-aṛeittāṉ. Avaṉ tagappaṉukku-ppiradiy-uttaram-āga, 'idō,
having-entreated-invited. He the-father-to-reply-as, 'lo,

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ittaṉei varusha-kālam-āy nāṉ umakku ūṛiyañ-jeydu, orukkāl-um
so-many years-time-being I you-to service-did, one-time-even
ummuḍeiya kaṛpaṉeiyei mīṛād-irundum, eṉ śinēgitar-ōḍē nāṉ
your command not-transgressing-being-though, my friends-with I
śandōshamāy irukkumbaḍi nīr orukkāl-um eṉakku oru āṭṭukkuṭṭiyeiy-āvadu
merry to-be you one-time-even me-to one kid-even
koḍukkav-illei. Vēśigaḷ-iḍattil ummuḍeiya āstiyei aṛittu-ppōṭṭa ummuḍeiya
gave-not. Harlots-with your property having-wasted your
kumāraṉ-āgiya ivaṉ vandav-uḍaṉē ivanukk-āga virundu paṇṇiṉīr-ē,'
son-being this coming-immediately him-for feast made,'
eṉṛāṉ. Adaṛku tagappaṉ, 'magaṉ-ē, nī eppōdum eṉṉ-ōḍ-irukkiṛāy,
said. That-to the-father, 'son-O, thou always me-with-art,
eṉakk-uḷḷad-ellām uṉṉuḍeiyad-āy-irukkiṛadu. Uṉ śagōdaraṉ-āgiya ivaṉ-ō
me-to-being-all thine-having-become-is. Thy brother-being this-but
marittāṉ, tirumbavum uyirttāṉ; kāṇāmaṛ-pōṉāṉ, tirumbavum kāṇa-ppaṭṭāṉ.
died, again came-alive; lost-went, again was-found.
Āṉa-paḍiyiṉāl-ē nām śandōsha-ppaṭṭu magiṛchchiy-āy-irukka-vēṇḍum-ē,'
So we merry-being glad-having-become-to-be-is-wanted,'
eṉṛu śoṉṉāṉ eṉṛār.
saying spoke said.

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KORAVA OR YERUKALA.

The Koravas or Yerukalas are a wandering tribe of basket and mat-makers, pig-breeders, etc. They are found all over the Madras Presidency, and in several districts of the Bombay Presidency.

They call themselves Kora, Kurru, Korava, Koracha, and Kuluvaru in Mysore and Madras, and Yerukala seems to be the name given to them by the Telugu people. Their dialect has been returned as Kōrcharī and Korvī from Belgaum, as Korvāru from Bijapur, and as Korvī from Kolhapur and the Southern Marāṭhā Jaghirs.

I do not know anything about the origin of these names. Similar denominations are also used by connected tribes such as the Koḍagas of Coorg and the Kurukhs of the Bengal Presidency.

Local estimates of the number of speakers in the Bombay Presidency have been made for the purposes of this Survey. The other figures which follow have been taken from the reports of the Censuses of 1891 and 1901 :—

	Census of 1891.	Census of 1901.
Bombay Presidency	13,041	2,490
Belgaum	9,500	407
Bijapur	3,231	225
Dharwar	...	18
Kanara	...	39
Satara Agency	...	1
Kolhapur	250	413
Southern Marāṭhā Jaghirs	60	1,387
Hyderabad	...	6,921
Madras Presidency	37,815	40,606
Ganjam	371	360
Vizagapatam	1,118	1,464
Godavari	1,430	1,532
Kistna	9,900	12,629
Nellore	3,229	3,602
Cuddapah	5,989	5,598
Kurnool	4,428	5,280
Bellary	4,551	4,543
Anantapur	2,240	2,240
Madras	...	269
Chingleput	422	117
North Arcot	1,869	1,378
Salem	735	218
Coimbatore	183	16
South Arcot	715	878
Tanjore	48	14
Trichinopoly	90	41
Madura	77	18
Malabar	7	8
Vizagapatam Agency	...	32
Godavari Agency	134	80
Pudukkottai	61	...
Banganapalle	218	274
Sandur	...	15
Coorg	75	18
Mysore	4,185	2,591
TOTAL	55,116	52,626

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Of the 9,500 speakers returned for the purposes of this Survey from Belgaum, 1,000 have been stated to speak Kōrcharī, and 8,500 Kōrvī. Some of the speakers returned from Bijapur are said to speak ordinary Tamil.

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Korava has sometimes been considered as a separate language. This is not, however, the case, though it is not derived from the colloquial Tamil of the present day. There are also several points in which the dialect differs from Tamil and agrees with other Dravidian languages. The whole structure is, however, almost the same as in Tamil, as will be seen from the materials printed below.

Specimens have been forwarded from Belgaum, the Jamkhandi State, and Bijapur. They all represent the same form of speech, with slight local variations, which closely agrees with the dialect described by Messrs. Macdonald and Cain. See Authorities, above. Consistency cannot, of course, be expected in the dialect of a tribe which wander over such a wide area and associate with people talking so many different languages. It would be out of place to give a full account of the dialect and its various forms. We can only draw attention to a few facts which may prove to be of interest for the history of the dialect.

Pronunciation.—Short final vowels are not distinctly sounded, and are often interchanged. Thus, *tōpanke, tōpanki, tōpanka,* and *tōpank,* to the father.

Final *ḷ* is usually dropped. Thus, *āga,* they; but *āgaḷ-uḷḷi,* among them.

Initial *h* is often dropped. Thus, *ōgi* and *hōgi,* having gone. The *h* in this word corresponds to *p* in Tamil. Kanarese has *h.*

Nouns.—The suffixes of the plural are *ar(u), mār(u), ga(lu),* and *ṅga.* Thus, *manasaru,* men; *tōp-mār,* fathers; *āvugaḷu,* fathers; *āvāṅga,* cows; *māḍāṅga,* bulls. The suffix *ṅga* is derived from *ṅgaḷ,* and must be compared with Gōṇḍī *ṅg.*

The usual case suffixes are,—

Dative, *ke, ka, k* (compare Kanarese *ki*).

Ablative, *iṅde, uṇḍ, iṇḍri, inde* (compare Kanarese *inda,* Tamil *iṉṟu,* pronounced *indru*).

Locative, *uḷḷi, oḷḷi, ōḷ* (compare Kanarese *aḷḷi*).

The dative is also used as an accusative. This latter case takes the suffixes *e, an, nna* and *ni.* The genitive is identical with the oblique base.

Examples of the various cases are, *ambaḷa mavunna koḍibugudā,* she gave birth to a male child; *maun-ka,* to the son; *tōp-iṅde,* from a father; *Dēvara,* God's; *berastanāta,* of the greatness; *ārāṇyat-uḷḷi,* in the forest.

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It will be seen that the case suffixes mainly agree with Kanarese. The plural, on the other hand, and the oblique form more closely agree with Tamil.

Numerals.—The numerals are given in the list of words. They are, broadly speaking, the same as in vulgar Tamil. 'One' is *oru*, neuter *oṇḍ*. Instead of *oru* we also find *ort* as in Kurukh.

Raṇḍ, two, corresponds to Malayāḷam *raṇḍu*, Tamil *iraṇḍu*. Forms such as *arasu*, king, however, show that Korava has the same difficulty in pronouncing an initial *r* as Tamil. The masculine and feminine form of *raṇḍ* is *raṇḍēr*.

Añja, five, corresponds to Malayāḷam and vulgar Tamil *añju*.

Pronouns.—The following are the personal pronouns,—

nā, nānu, I	*nī, nīnu*, thou	*avũ, ãvu*, he; *ava(ḷ)*, she.
nan, me	*nin*, thee	*avan*, him; *avaḷana*, her.
nanaka, to me	*ninaka*, to thee	*avanka*, to him; *avaḷa-ka*, to her.
nan, naṅg, my	*nina*, thy	*avan*, his; *avaḷa*, her.
nāga, we	*nīga*, you	*avga, āga*, they.
naṅgaḷa, our	*niṅgaḷa*, your	*avgaḷa, āgaḷa*, their.

There is only one form of the plural of the first person, just as is also the case in Kanarese. The oblique cases of the first person singular are also more closely related to Kanarese than to Tamil. *Nāga*, we; *nīga*, you, on the other hand, must be compared with Tamil *nāṅgaḷ*, we; *nīṅgaḷ*, you; Coorgī *naṅga*, we; *niṅga*, you.

Verbs.—The present tense is formed as in Tamil. Compare *aḍikēri*, I strike; *hōgārē*, I go. The suffix *kēr, gār*, is here clearly identical with Tamil *kkiṟa, giṟa*. Forms such as *aḍikire*, I shall strike, still more closely agree with Tamil.

The past tense is formed by adding the suffixes *sa* and *na*, or, in most cases, in the same way as in Tamil. Thus, *aḍasā*, thou struckest; *hōnū*, he went; *kuḍatū*, he gave. The *s*-suffix must be compared with the suffix *si, chi* in Gōṇḍī; *śi* in Telugu. Similar forms are also used in vulgar Tamil.

The personal terminations are,—

Singular.	Plural.
1. *ē, i*	1. *ō*.
2. *ā*	2. *ā(ga)*.
3. *ū*, fem. *ā*, neut. *du, chu*.	3. *ā(ga)*, neut. *mū, mō*.

Thus, *sāgārē*, I die; *śēndirā*, thou hast made; *igarū*, he is; *igadu*, it is; *varādu*, it comes; *kūḍatā*, she gave; *iñchamū*, they (neuter) were; *vañchu*, it came, etc.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son and the second a popular tale in the so-called Kōrcharī dialect of Belgaum. The third is the beginning of another version of the Parable in the so-called Korvī of the same district. Then follows a popular tale in the so-called Korvī of the Jamkhandi State, and, lastly, the deposition of a witness in the so-called Korvāru of Bijapur.

A list of Standard Words and Phrases in the so-called Korvī of Belgaum will be found below on pp. 646 and ff.

NATIONAL ARCHIVES OF INDIA

[No. 2.]

DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KŌRCHARĪ) DIALECT.

SPECIMEN I.

(DISTRICT BELGAUM.)

Ēdō-ōr maṇasan-ka raṇḍēr āmḷ-guṇṭeṅg inchamū. Avgaḷ-toḷe saṇ
A-certain man-to two male-children were. Them-among younger
gōvāḷyū tan tōpan-ka soṇṇū, 'yāvā, nin jingōḷ-iṇḍe nan-ka varra
son his father-to said, 'father, your property-in-from me-to coming
paṅg nan-ka tā.' Tōpu avgaḷ-toḷe tan jingī pañchi-kuḍatū.
share me-to give.' Father them-among his property having-divided-gave.
Saṇ mau tan paṅg akkoṇḍu dūr dēs-ka ōgi lāvu
Younger son his share having-taken a-far country-to having-gone many
nāḷ āgikillā, addantuḷḷe avū lāvu kharṭs śēndu tan
days had-not-been, meanwhile he much expenditure having-done his
jingī allā kaḍtōṭu. Avū hināg śēnd parsālē ā dēstoḷe
property all squandered. He so having-done after that country-in
ber kharv bugad avan-ka pyādastan vañch. Avū ā
a-mighty famine having-fallen him-to poverty came. He that
dēsa-ṇṭ maṇasa-n dauṭe paṇī-mēnē niṇḍrū. Ā maṇasū avan-ka
country-of man-of near work-on remained. That man him-to
maṭvāyi mēspikkirku tan kolli-ki amśyōṭū. Aṅgē lāvu pestk
swine to-feed his field-to sent. There much hungry-being
maṭvāyi tiṅgir-antā poṭṭu suddā tiṇḍru varag mettāḍsi-koṇḍū. Ānākē
swine eaten-that husks even having-eaten belly was-filling. But
avan-ka ētar-dauṭ-iṇḍē yandū śigakillā. Inagē ravatn dinaṅg
him-to anybody-near-from anything-even was-obtained-not. Thus a-few days
ōsmō, tan parag vāti neppāgi tan manas-uḷḷi soṇṇū, 'nan
passed, his former state memory-becoming his mind-in said, 'my
tōpan-kiṭak ikkirāvē eddanō paṇi-mandi-kī varag metti vechch
father-near living how-many work-people-to belly having-filled more
sōr sigañch. Ivaṭe nān paṭṇē sāgārē. Nān eddu nan
food is-obtained. Here I hunger-with am-dying. I having-arisen my
tōpan-dauṭe ōgi soṇṇē, "tōpā, nān dēvar pāp tōpan pāp
father-near having-gone will-say, "father, I God-of sin father-of sin

NATIONAL ARCHIVES OF INDIA

kaṭi-koṇḍirē. Nān nin mauvaṇḍ soṇḍark bag-illā. Nan-ka
have-got-tied-to-myself. I your son-as to-be-called worthy-am-not. Me
or paṇī-maṇasan dins śēndu nin-dauṭi vechchakō."' Hināg soṇṇi
one work-man-of like having-made of-you-near keep."' So having-said
aṅg-iṇḍe eddu tan tōpan-dauṭe varrappōr tōpu dūruṇḍe
there-from having-arisen his father-near coming-while father distance-from
avan-ka pātu dayā vandu ōḍikiṭ-ōgi kalebugadu
him-to having-seen pity having-come running-having-gone having-embraced
muddu kuḍatū. Appōr mau tan āvan-ka soṇṇū, 'tōpā, nān dēvar
a-kiss gave. Then the-son his father-to said, 'father, I God-of
munne nin munne tapp-śēndē. Nan nī nin mauvaṇḍ akki-māṇā.' It-ke
before your before sin-did. Me you your son-as call-do-not.' This-to
tōpu tan paṇi-mandi-ki soṇṇū, 'nal-nal baṭṭeṅgā akkoṇḍ-vandu nan maun-ka
father his work-men-to said, 'best clothes having-brought my son-to
ōḍgō, baṭṭuḷḷe mūdar ōḍgō, kāluḷḷe śarpaṅgā ōḍgō, mugasarka śēgō,
put-on, finger-in a-ring put, feet-in shoes put, to-eat prepare,
nāg uṇḍu santōs āgun. Yantk-aṇḍākē, ī nan mau śattindū,
we having-eaten happy let-us-become. Why-if-said, this my son was-dead,
tirgā jīv-tōṭī igarū; tapsikoṇḍu-ōgindū, ippōr śikkirū.' Ī vātī kaṭa
again alive is; lost-gone-was, now is-found.' This news having-heard
allārū santōs ānāgā.
all happy became.

Ippōru avan ber mau kollōḷe indū. Avū ūḍ-dauṭku vandappōr
Now his elder son field-in was. He house-near coming-when
avan-ka pada-pāḍratā kuṇḍritā kaṭ-kuṇḍ-vandū. Avū ā paṇi-mandy-uḷḷe
him-to singing dancing to-be-heard-came. He that work-men-in
ortan-ka agasi, 'yand naḍadīd?' aṇḍu kaṭū. At-ke avū soṇṇū,
one-to having-called, 'what is-going-on?' saying inquired. That-to he said,
'nin tembi vandirū; "avū naltaṇṭlē vandu muṭṭinnēṭ-"aṇḍu
'thy brother is-come; "he safe-and-sound having-come has-reached-"saying
nin tōpu ber sōr śendirū.' Ita kaṭa ber mau yarsm-āgi
thy father a-big feast has-made.' This having-heard elder son angry-becoming
uḷḷaka ōg-illā. Atk-osarē avan tōpu bēlikē vandu, 'uḷḷaka vā,'
in went-not. For-that-reason his father out having-come, 'in come,'
aṇḍu avan-ka lāvu soṇṇi-koṇḍū. At-ke avū tan tōpan-ke soṇṇū, 'nān
saying him-to much entreated. That-to he his father-to said, 'I
ittan vāṭkāl dankā nin paṇī śēndu eppōrū nin vātu oḍik-illā.
so-many years till thy service having-done ever thy word broke-not.
Ānākēnū nān nan geṇērn agasi-koṇḍu ber sōr śairk-osarē
However I my friends having-gathered-together a-big feast to-make-for
nī nan-ku eppōrū oru myāk-kuṭṭi suddā kuḍat-illā. Ānākē basivēr
thou me-to ever a goat-young even gavest-not. But harlots-of

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saṅgatī bugad nin jingī-allā muḷagyōṭ-antā ī nin mau
company-in having-fallen thy property-all that-has-devoured this thy son
ūḍ-ka vand sariginē nī avank-osare sōr śēndirā.' Tōpu maun-ku
house-to coming as-soon-as thou him-for a-feast hast-made.' Father son-to
soṇṇū, 'nī eppōrū nan-dauṭi ikkyārā. Nan-dauṭi ikkird-allā nindē.
said, 'thou always of-me-near art. My-near what-is-all thine-alone.
Śatt nin tembi, tirgā jīv-tōṭē igarū; tapasikoṇḍu-ōnāvū, śikknū, aṇḍ
Dead your brother, again alive is; lost-went, is-found, saying
nāg santōs āgardu sarige igadū.'
we happy becoming proper is.'

NATIONAL ARCHIVES OF INDIA

[No. 3.]

DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KŌRCHARĪ) DIALECT.

SPECIMEN II.

(DISTRICT BELGAUM.)

A POPULAR STORY.

Purandar-gaḍ aṇḍu soṇḍrada oru ūru uttar dēstuḷḷi igadu.
Purandargad so called one village north country-in is.

Ī ūrtuḷḷi raṇḍ-nūr vāṭkāl park oru peṇāmbran syāvkārastan
This village-in two-hundred years ago one Brāhman banking

śēnd-goṇḍu lāvu kañjistan-iṇḍe indū. Avū ravatnānā dān-dharm
having-carried-on very miserly was. He in-the-least charitable-acts

śaiyyāk-illā. Avan kañjistan uḍipikkirku-osarē Kṛishṇā
performed-not. His miserliness to-cause-to-abandon-in-order Kṛishṇa

oru pyād peṇāmbra-na sōṅg akkoṇḍu ā syāvkār-dauṭi-ke
a poor Brāhman-of disguise having-taken that banker-near

vandu ōḍigirk attindū. Avū dinā uḍyāṭle varandū.
having-come to-beg began. He daily in-the-morning was-coming.

Syāvkār aṅgandū, 'uḍyāl vā, nān imān paṇī-mēnē igarē.'
The-banker used-to-say, 'to-morrow come, I to-day business-on am.'

Inagēnē oru vāṭkāl ā peṇāmbrā ūḍ-ka vandu ōgandū.
In-this-way one year that Brāhman house-to having-come went.

At-mēnē syāvkār lāvu daṇaj-goṇḍu tan ūṭoḷḷi ikkird khoṭṭi
That-on the-banker much being-vexed his house-in existing false

duḍḍu-duggāṇi oru dinā ā peṇāmbran munne sōrju, 'ittōḷē
copper-coins one day that Brāhman-of before having-poured, 'this-in

end bēkānāḍu oṇḍu parikkoṇḍu ō,' aṇḍ soṇṇū. Atkosarē
whatever wanted-being one having-picked go,' saying said. That-for

ā kaṭṭ peṇāmbrā māṭeṇḍu uṭṭuṭṭu ōgi partaṭ
that crafty Brāhman having-refused having-left having-gone backyard

vāsliṇḍe ā syāvkār khuḷsī dauṭke vandu, 'nan mauṇṭād
door-from that banker wife-of near having-come, 'my son-of

muñji śaiyyārē, yandānā dān tā,' aṇḍ kaṭū; āva
thread-ceremony am-performing, some charity give,' so asked; she

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soṇṇā, 'nān paṅgēru, nan tāv yandū illā.' 'Nin mūkoḷḷātā
said, 'I woman, my possession-in anything is-not.' 'Your nose-in-from
nat tā, dharm varādu,' aṇḍu soṇṇi ā peṇāmbrā lāvu
pearl-ring give, merit comes,' saying having-said that Brāhman much
upadr śēndū. Atkosarē āva, 'nan maṇāgu lāvu syāvkār ānākū
trouble did. Therefore she, 'my husband a-great banker being-though
dān-dharm śaiyyarnallā. Yandānākū chintillā, nānānākū dān
charity performer-not. Whatever-being-though care-is-not, as-for-myself charity
śaiyyārē,' aṇḍu tiḷaja-goṇḍu avū̃ tan-ka soṇṇikoṇḍ-matē ā
perform,' so having-thought-to-herself he her-to entreated-according-to that
peṇāmbran-ka tan mūkoḷḷvātā nat kuḍtōṭā. Avū̃ appōrē atnē
Brāhman-to her nose-in-from ring gave-away. He forthwith that
akkoṇḍu vandu adē syāvkār-dauṭi ī nattu vattē
having-taken having-come the-same banker-near this nose-ring security
vechch-koṇḍu, 'duḍḍu tā,' aṇḍ soṇṇū. Appōru, 'nan khuḷsīṭādu,'
having-deposited, 'money give,' so asked. Then, 'my wife's,'
aṇḍu gurat śiks.
saying identification was-made-out.

FREE TRANSLATION OF THE FOREGOING.

There is a village called Purandargad in the North country. About two-hundred years ago, there lived in this village a very miserly Brāhmaṇ who followed the profession of a money-lender. He performed no charitable acts whatever. With a view to cure him of this vice, Kṛishṇa appeared before the rich man for alms in the disguise of a poor Brāhmaṇ. When the Brāhmaṇ put in his appearance every morning, the rich man excused himself saying, 'come to-morrow, I am busy to-day.' The rich man was greatly vexed at the frequent visits of the Brāhmaṇ for one full year, poured out, one day, before him all the counterfeit coins he had in his house and asked him to pick one out of them. Thereupon the cunning Brāhmaṇ refused to accept the offer, and having made his way through the back door to the rich man's wife said, 'I intend performing the sacred thread ceremony of my son and beg of you to favour me with whatever little you can.' At this, she replied, 'I am a woman, nothing is in my possession.' 'Give me your nose-ring; this will bring you merit,' said the Brāhmaṇ pertinaciously. 'Though my husband is a great banker,' said she to herself, 'he never gives alms. I should not, however, mind it. As for myself, I am bent upon giving alms.' So she offered her nose-ring to the Brāhmaṇ as desired. He, forthwith, came with it to the banker, offered it and asked him to lend money on the security of the ring, when the banker recognized it as his wife's property.

NATIONAL ARCHIVES OF INDIA

[No. 4.]

DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KORVĪ) DIALECT.

SPECIMEN III.

(DISTRICT BELGAUM.)

Ortū-ortū manusuna-ka raṇḍēr āmḷ-makk indāga. Agaḷ-uḷḷi saṇa
A-certain man-to two male-children were. Them-among younger
mauvu taṅg-āvunk aṇḍū, 'āvā mina jinjigīvuḷḷi nan-ka varra
son his-father-to said, 'father your property-in me-to coming
paṅg nan-ka kuḍũ.' Āvu agaḷ-uḷḷi tana jinjigī panchya-kuḍatū.
share me-to give.' Father them-among his property divided-gave.
Saṇa mauvu tana paṅg akuṇḍ dūr nāṭ-ka hōgi lāva nāḷ
Younger son his share taking far country-to going many day
āgall, addantuḷḷe ãva dund-uḷḷi tana paṅg phāga-śēdū. Ãva hināga
had-not-been, meanwhile he luxury-in his share wasted. He so
śēda baḷk ā nāṭhai ber kharva bugada ãvank
having-made after that country-in mighty famine having-fallen him-to
baḍatana vāñchha. Ãva ā dēsuḷḷi ortu manusūn jyāṭi tsākarī
poverty came. He that country-in one man-of near service
niṇḍrū. Ī manusū ãvana paṇḍrī mēsark tana kolli-ke hachchvoṭṭū. Āñji
stood. This man him swine to-feed his field-to sent. There
pesta kaḷavaḷsne paṇḍri tingar-hantāta poṭṭ suda tiṇḍra varaga metāṭs-
being-hungry being-troubled swine that-can-eat husk also eating stomach was-
kuṇḍū. Ānāka ãvank yāriṇḍ yāndū śigallā. Hināga thōḍē nāḷ hōsa,
filling. But him-to anyone-from anything was-not-found. So a-few days passed,
tana park vāti nippāgi ãva tana manas-uḷḷi aṇḍū, 'naṅg āvan
his former state remembering he his mind-in said, 'my father-of
jyāṭi ikkir eddan tsākari-mand-ki varaga metti hech-āgar-addan anna
near living how-many servants-to belly filling so-as-to-exceed food
śikkarāda. Ānāka iñji nā pesta sāgāri. Nā edda naṅg āvan
is-found. But here I being-hungry die. I rising my father-of
jyāṭi hōgi aṇḍe, "āvā, nā dẽvar pāpa tōpan pāpa kāṭi-kuṇḍē.
near going will-say, "father, I God-of sin father-of sin have-got-tied-to-myself.
Nā nina mauvu aṇḍ anisiṅgark āgarkill. Nana ortū āḷ-manusūna
I your son as to-be-called am-not-fit. Me one servant-of

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hināga echakō."' Ãva añjyuṇḍe edda taṅg-āvan jyāṭi varvāga,
like keep."' He, thence rising his-father-of near when-coming,
āvu dūruṇḍe ãvan pāta, kaḷākaḷā aṇḍs ōḍa-hōgi kagat-puḍasa
father distance-from him seeing, pity feeling running-going embracing
mudda-aḍt-kuṇḍū.
kiss-gave.

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[No. 5.]

DRAVIDIAN FAMILY

TAMIL.

KORAVA (SO-CALLED KORVĪ) DIALECT.

SPECIMEN IV.

(JAMKHANDI STATE.)

Hināga vartu arasu indū. Avanaka añja-āḷa kūliśimāra indāga.
So one king was. Him-to five-persons wives were.

Agaḷ-uḷḷi arasu vara-vartini bōṭṭū, tirigi agaḷaka kaṭṭū, 'ī suku
Them-in king one-one called, and them asked, 'this happiness

nī yāra dayād-inda uṅgārā?' Agaḷ-uḷḷi nālēru, 'ī suku
thou whose mercy-with eatest?' Them-in four, 'this happiness

ninna dayād-inda uṅgārā(*sic*),' aṇḍāga. Paragoṇḍu arasu añja-āḷa-uḷḷi
thy mercy-with enjoy,' said. Afterwards king five-persons-in

saṇṇāvaḷa bōṭṭū tirigi avaḷa kaṭṭū, 'ī suku nī yāra
the-youngest called and her asked, 'this happiness thou whose

dayād-inda uṅgārā?' Avu uttara kūḍatā, 'Dēvara tandīda-antā ī
mercy-with enjoyest?' She answer gave, 'God given-so this

suku ninaka vandīda. Atra-kāraṇad-inda ī suku nā ninna
happiness thee-to came. That-reason-for this happiness I thy

dayād-inda tirigi Dēvara dayād-inda uṅgāri.' Ī vāti kaṭu
mercy-from and God's mercy-from enjoy.' This word having-heard

arasanaka śiṭṭu vāñchū. Paragoṇḍu avaḷa vaḍa-mēni ḍāgīṇi tirigi
king-to anger came. Afterwards her body-on ornaments and

kovāki parasa-kuṇḍu, avaḷa-ka vaṇḍa pagana paḍiki kūḍutū tirigi
clothes having-taken-off, her-to one old cloth gave and

berāda ārāṇyat-uḷḷi vaṇḍa gūḍiśi kaṭṭi avaḷana echchū. Appāga avaḷu
great forest-in one cottage building her kept. Then she

raḍajita indā. Paragoṇḍu avaḷ-ē aṅgē ambaḷa mavunna
pregnant was. Afterwards she-indeed there male child

kaḍi-bugudā. Arasu ī vāti kaṭu lāvu santōsa uṭṭū tirigi
bare. King this news hearing much satisfaction felt and

avaḷana bōṭṭū uṭōḷi echchū. 'Ivu muñchi aṇḍānāga Dēvara 'dayād-
her called house-in kept. 'She before said-as God's mercy-

inda ī suku khare,' hināga andu tana berastanāta hyāmēśī
from this happiness certainly,' so saying his greatness-of pride

uṭṭu Dēvarāda berastana hogaḷarka hattanu.
leaving God's greatness to-praise began.

NATIONAL ARCHIVES OF INDIA

FREE TRANSLATION OF THE FOREGOING.

There lived a king who had five wives. He called them one by one and asked them through whose favour it was that they enjoyed their happiness. The first four answere that they enjoyed the happiness through his favour. Afterwards he called his fifth and youngest wife and asked her the same question. She replied that as God had given that much glory and happiness to him, and, as she enjoyed the happiness on his account, it was both through the favour of God and his favour also that she enjoyed the happiness. The king hearing these words was very angry. Afterwards he took off the ornaments and the clothes from her body and, giving her an old piece of cloth, sent her away to a dreary forest. There he built a cottage and left her there. She was then pregnant and afterwards gave birth to a male child. The king was very much delighted to hear the news. The king afterwards sent for her and brought her back to the palace. The king afterwards admitted the greatness of God and gave up the pride of his greatness and began to praise the greatness of God.

NATIONAL ARCHIVES OF INDIA

[No. 6.]

DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KORVĀRU) DIALECT.

SPECIMEN V.

(DISTRICT BIJAPUR.)

DEPOSITION OF A WITNESS.

Hōna mādat-oḷi Śindigi jāttiri āgi raṇḍ mūḍ dina
Past month-in Śindagi fair having-become two three days

ānda-mēne śegāṭ-oḷi raṇḍ tāsa pōdu yerida-mēne Rāō-sāb
becoming-after morning-in two hours time rising-after Rāō-Sahib

māmaladār kachchērit-oḷi nā indē. Mādūrāya kulkarṇi īva appaga
Mamlatdār office-in I was. Mādūrāya the-Kulkarṇi this then

nōndaṇi kachchēri ḫailaka ukkānd-indu. Ārōpi Śaraṇya ortan-ka
registration office outside sitting-was. The-accused Śaraṇya one-to

bōṭa-koṇḍu vanda. Mādūrāyanaka, 'nannu-daśanda nōndaṇi kāgida
having-called came. Mādūrāya-to, 'me-for registration deed

variraka vā,' aṇḍa Śaraṇya bōṭā. Appaga Mādūrāya tiragi nā
to-write come,' saying Śaraṇya called. Then Mādūrāya and I

kachchēri voṭṭu vanda. Nāgaḷa Śirśāḍ Śidaliṅgappana ūṭaka hōnō.
office having-left came. We Śirśād Śidaliṅgappa-of house-to went.

Avaṭi nā ikyārē. Ippaga kōṭina munnē nikkira ārōpi tiragi avana
There I live. Now court before standing accused and him

kūḍa ortanu raṇḍēru kūḍa vandā. Mādūrāyana jēvaṭi ukkandu.
with one two with came. Mādūrāya near he-sat.

Mādūrāya dast varadu. Mādūrāyanaka yār śondu vara-siraṅga nā
Mādūrāya deed wrote. Mādūrāya-to who telling to-write-caused I

kaṭilla. Tōḍē pōda āda-mēne ārōpi Śaraṇya īva yakarē
heard-not. Little time becoming-after accused Śaraṇya this area

sarvē-nambara māyiti attuṅgaraka ūṭa uṭṭu hōnu.
Survey-number information in-order-to-bring house having-left went.

Ā-mēne ārōpinaka nā yeppagū pātilla. Ārōpi hōnu tusu
That-after the-accused I ever saw-not. The-accused having-gone little

yālyatoḷi varttanu vandu. Mādūrāyanaka, 'kāgida varimāṇa, koṭṭi kāgida
time-in some-one came. Mādūrāya-to, 'deed write-not, false deed

igadu,' aṇḍa sondu.
is,' saying said.

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FREE TRANSLATION OF THE FOREGOING.

Two or three days after the Śindagi fair last month I was in the office of the Mamlatdār about two hours after rising time in the morning. The Kulkarṇi Mādūrāya was then sitting outside the registration office. The accused Śaraṇya then came after having been out to call somebody. Śaraṇya said to Mādūrāya, 'come and write a registration deed for me.' Mādūrāya and I then left the office and came with him to the house of Śirśād Śidaliṅgappa, where I live. One or two men had come there together with the accused now standing in court. He sat near Mādūrāya who wrote the deed. I did not hear who told him what to write. Short time afterwards the accused Śaraṇya went from the house in order to ascertain the survey number of the area. Since then I have not seen the accused again. Shortly after he had gone away some one came and said to Mādūrāya, 'don't write out this document, it is a forgery.'

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IRULA AND KASUVA.

These dialects are both spoken outside the territory included in the Linguistic Survey, and they cannot, therefore, be dealt with in this place. Irula vocabularies have been published by Hodgson, *Miscellaneous Essays*, Vol. ii, London, 1880, pp. 105 and ff., and in the *Manual of the Administration of the Madras Presidency*, Vol. ii, pp. 193 and ff. The affiliation of Kasuva is doubtful.

At the Census of 1891, Kasuva was spoken by 316 persons in the Nilgiri Hills. In 1901 only 241 speakers were returned. The figures for Irula were as follows:—

	Census, 1891.	Census, 1901.
Cuddapah	32	...
North Arcot	1	7
Salem	8	...
Coimbatore	377	106
Nilgiris	1,196	819
TOTAL	1,614	932

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KAIKĀḌĪ.

The Kaikāḍīs are a vagrant tribe of mat-makers. They are found in the Bombay Presidency, Berar, and the Central Provinces. Their number has been estimated for the purposes of this Survey as shown in the table which follows, and which also registers the figures returned at the last Census of 1891 :—

	Estimated number.	Census of 1901.
Bombay Presidency	7,365	1,484
Ahmednagar	700	477
Khandesh	...	42
Nasik	...	4
Poona	2,300	438
Satara	450	235
Sholapur	3,000	224
Belgaum	200	...
Kolaba	100	...
Akalkot	...	43
Satara Agency	415	21
Southern Marāṭhā Jaghirs	200	...
Berar	879	10,732
Haiderabad	...	2,380
Central Provinces (Nimar)	45	2
TOTAL	8,289	14,598

Kaikāḍī in most respects agrees with vulgar Tamil and will therefore be dealt with as a dialect of that form of speech. Like other Tamil dialects, it in several points agrees with Kanarese, and it must therefore be derived from an older form when Tamil and Kanarese had not as yet been differentiated so much as is the case at the present day.

The dialect is not exactly the same in all districts. It is purest in Sholapur, from where the greatest number of speakers has been returned. In the Satara Agency and in Ahmednagar the number of speakers is less, and the influence of the speech of the bulk of the population is strongly felt. In Berar the state of affairs is similar. Thus we find forms such as *gāvās musallā*, he said to his father; *mulukāt*, in the country, in Akola; *hōnās*, thou wentest, in Buldana, etc. On the whole, however, the local variations are comparatively small, and are almost always due to corruption through the influence of other forms of speech. It is therefore sufficient to print the specimens received from Sholapur as illustrations of the dialect. The beginning of a version of the Parable of the Prodigal Son received from the Melkapur Taluka, District Buldana, will be added in order to show that the dialect of Berar is essentially identical. The beginning of a similar version received from Ellichpur will finally be reproduced. It in many respects forms the link connecting Kaikāḍī with the so-called Burgaṇḍī. A list of Standard Words and Phrases, received from Sholapur, will be found on pp. 646 and ff. below.

Pronunciation.—Long and short vowels are very commonly interchanged; thus, *vandu*, *vāndu*, *vandū*, and *vāndū*, he came. *Ō* and *ū* are apparently interchangeable; thus, *appō* and *appū*, then.

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The palatals are, at least in Sholapur, pronounced as in Telugu, *i.e.*, as *ts*, *dz*, respectively, if they are not followed by *i*, *e*, or *y*.

An *h* often corresponds to a *p* in ordinary Tamil. Thus, *hō*, and in Ahmednagar even *ō*, go. In Kolaba, however, we find *pō*. The change of *p* to *h* is common in Kanarese.

Final *ḷ* is dropped as in Korava and vulgar Tamil. Thus, *gōgā*, sons, but *gōgḷak*, to the sons.

Nouns.—The genders are sometimes confounded. In Ellichpur the neuter forms of the demonstrative pronouns are apparently always used also for the masculine.

The suffixes of the plural are *gā* and *āṅg*; thus, *gōu*, a son; *gō-gā*, the sons; *gō-gḷ-ak*, to the sons: *khudri*, a horse; *khudryāṅg*, horses.

Forms such as *urtyā*, women, from *urtī*, woman, are Marāṭhī.

Case suffixes are added to the base of neuter nouns. Thus, *uṭ-ali*, in the house. Occasionally, however, we find the base modified before suffixes as in Tamil. Thus, *man-t-uḷi*, in the mind, in the specimens received from Aundh.

The dative is commonly also used as an accusative. It usually takes the suffix *k* or *ku*; thus, *gāun-k*, to the father. We sometimes also find an accusative suffix *l* in words such as *khudril*, the horses; *pyeṇḍril*, swine.

The genitive sometimes agrees with the qualified noun in gender, as is also the case in Gōṇḍī. Thus, *ninnāu māṅg*, thy son; *khudryād khōgir*, the horse's saddle. In Kolaba we also meet with forms such as *ayyan-aṭa ūṭle*, in the father's house. Compare the Tamil suffix *uḍeiya*.

The suffix of the locative is *aḷi*, *uḷi*, or *oḷi*. In Kolaba and Ellichpur we find *ale* used instead. Thus, *uṭ-aḷi*, in the house; *kāl-uḷi*, on the feet.

The case suffixes will, on the whole, be found to agree pretty well with Korava.

Adjectives.—Adjectives are sometimes inflected. Thus, *nalla urāpāy*, a good man; *nallayā urāyā*, good men; *nallād urtī*, a good woman; *nallayā urtyā*, good women.

Numerals.—The numerals are given in the list of words. They are the same as in Korava and vulgar Tamil.

Pronouns.—The personal pronouns have almost the same forms as in Korava. The usual forms are as follows:—

nān, *nā*, I.	*nīn*, *nī*, thou.	*āu*, he; *ād*, *ata*, it.
nān-k, me, to me.	*nīn-k*, to thee.	*āun-k*, him; *atka*, it.
nān, *nannād*, my.	*nin*, *ninnāu*, *ninnād*, thy.	*āun*, his; *ātan*, its.
nāṅg, we.	*nīṅg*, you.	*āuṅg*, neuter *ayā* they.
nāṅgḷāda, our.	*niṅgḷād*, your.	*āuṅgḷād*, their.

The form *nāṅg* seems to be the exclusive plural, corresponding to Tamil *nāṅgaḷ*. When the person addressed is included the plural of the first person is *nāmb*, dative *nāmburk* (corresponding to Tamil *nām*), in the Sholapur specimens.

The neuter singular seems to be used as a feminine. Compare *nallād urtī*, a good woman. There are, however, no instances of a feminine pronoun in the specimens, and the verbal suffix of the third person singular feminine is *ā*, which corresponds to Tamil *aḷ*.

The interrogative pronouns are *yāu*, who? *midā*, what? We sometimes also find the neuter form *ēdu* instead of *yāu*, who? The genitive of *yāu* is *yattan*, whose? *Yāu* is occasionally also used as a relative pronoun.

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Verbs.—The personal terminations are as follows :—

Sing.		Plur.	
1.	*ē, ī, i.*	1.	*ō, ū.*
2.	*ā.*	2.	*āṅg.*
3 m.	*ō, ū, u.*	3 m. & f.	*āṅg.*
3 f.	*ā.*	3 n.	*gā.*
3 n.	*da*(*du*) ; *ʦa* (*ʦu*).		

Thus, *indī*, I was ; 2 *indā ;* 3 m. *indu ;* 3 f. *indā ;* 3 n. *inʦa ;* plur. 1 *indū ;* 2 *indāṅg ;* 3 m. and f. *indāṅg ;* 3 n. *inʦgā*. A neuter plural *indāni*, were, is recorded from Ramdrug. Compare Tamil.

The present tense of the verb substantive is *igarī*, I am ; *igada*, it is ; *igadgā*, they (neuter subject) are. In Berar we find *kiri*, I am, etc., used instead.

The present tense of finite verbs is formed by adding a suffix *āk* (*gāk*) or *ār*. Thus, *iḍḍākī*, I strike ; *varāk*, it comes ; *hōgākī* (Kolaba *pōgārē*), I go ; *nikyākā*, thou art ; Ramdrug *sāgāri*, I die ; Kolaba *sonārē*, I say ; *śeyārō*, he is doing.

The past tense is formed by means of the same suffixes as in Tamil. Compare *svandu*, he said ; *niṇḍu*, he lived ; *hōnu*, he went ; *hatnu*, he began ; *pātu*, he saw ; *kuḍatō*, he gave. Forms such as *śenduṭu*, he has done ; *yakpisutu*, he spent, are compounds. Compare Tamil *uṟṟēn*, pronounced *uttēn*, I was. Forms such as *bhēṭitʦnō*, he met ; *vāutʦa*, it came ; *tiṅgāntʦgā*, (the pigs) ate, should be compared with vulgar Tamil forms such as *paḍichchān*, he learned ; *paḍichchadu*, it learnt (corresponding to standard *paḍittān*, *paḍittadu*, respectively) ; *āchchu* and *āchchudu* instead of *āyiṟṟu*, it became, it was. *Āsa*, it was, in a specimen received from Akola, directly corresponds to vulgar Tamil *āchchu*.

The form *hatnā* instead of *hatnāṅg*, they began, is probably due to the influence of Marāṭhī.

In Ellichpur we find forms such as *pēsus*, he said ; *guḍtusu*, he gave ; *hōsu*, he went. They appear to contain the suffix *ʦa* or *ʦu* of the third person neuter. Similar forms also occur in Burgaṇḍī.

The future apparently corresponds to the Tamil present. Thus, *ikarī*, I shall be ; *edkirī*, I shall arise ; *iḍrī*, I shall strike ; *hōgrī*, I shall go.

For further details the specimens which follow should be consulted. The two first ones have been received from Sholapur. They are a version of the Parable of the Prodigal Son and a short popular tale. It will be seen that they represent a form of speech which very closely agrees with Tamil and especially with Korava.

The third specimen is the beginning of a version of the Parable forwarded from the Melkapur Taluka of District Buldana. It represents the same form of speech, but is much more influenced by Aryan languages. It may be taken as a representative of the dialect as spoken in Berar. The fourth specimen, the beginning of a version of the Parable from Ellichpur, is of a similar kind. In some details it agrees with the so-called Burgaṇḍī, which will be separately dealt with below.

A list of Standard Words and Phrases will be found on pp. 646 and ff. It has been forwarded from Sholapur.

NATIONAL ARCHIVES OF INDIA

[No. 7.]

DRAVIDIAN FAMILY.

TAMIL.

KAIKĀḌĪ DIALECT.

SPECIMEN I.

(DISTRICT SHOLAPUR.)

Vaṇḍa maṇsan-k raṇḍa gōgā intsgā. Ā raṇḍun-uḷ-āu chiṭṭyāu
One man-to two sons were. Those two-among-being the-younger
tān gāun-k svandu, 'gāvā, nannād pāṅg nān-k tā.' Āu
his father-to said, 'father, my share me-to give.' He
ātan-chillī gāu tān samsārād pāṅg hōṭi tandu. Munnī
that-according father his property-of share having-put gave. Then
thōḍyā divas-uḷi sannāu tān adni samsārūnā gōḷā śenduṇḍī ānik
few days-in the-younger his all property together having-made and
thūr par ūr-k hōnu, ānik aṅgē tān saṁsār udaḷpaṇā
far other country-to went, and there his property extravagance
śendi adni vāṭōḷa-śenduṭu. Yappū adni samsār yakpisuṭu appū
having-made all wasted-made. When all property had-spent then
ā ūruḷi bhyārrādh kārrū bhuntsa. Ā vakat-ka āun-k
that country-in great famine fell. That time-at him-to
duḍḍād lahāu kamī bhuntsa. Phārg ā ūruḷi vaṇḍa
money-of great scarcity fell. Then that country-in one
maṇsan-kiṭṭa āu naukarī niṇḍu. Āu āun-k kvālloḷi phyeṇḍril mēichirk
man-near he service stayed. He him field-in swine to-feed
hāchiṭū. Phyeṇḍryā etta ṭarpal tiṅgāntsgā ātan suddā bhyēr
sent. Swine which husk were-eating those even great
santōshasuḷi thiṇḍi āu tān vārga metāḍsuṇḍikiyō, pan attu suddā
joy-in having-eaten he his belly would-have-filled, but that even
ēdu at-ka kuḍtillā. Āu yappū suddi-mini vāndū, appō āu tān
anyone him-to gave-not. He when sense-on came, then he his
manuḷi svandu, 'nān gāun padaruḷi lahāu manasgaḷ-kiṭṭa thiṇḍi
mind-in said, 'my father's service-in many men-near having-eaten
uḷīda iddūn anna igada. Nā parantu phaṭni sāgātirī. Nā
remaining so-much food is. I but starving am-dying. I
edkirē ānik nā hōgi nān gāunk svalrī, "āvā, nā ninnād
will-arise and I having-gone my father-to will-say, "father, I thy
va dēvarād pāp śendirī. Itan-śivāy ninnāu māṅg svandi ātuṅgrik
and God's sin have-done. This-from thy son having-said to-take

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chalkē illā. Ātundusk nān-k nin tsākrīgaḍyān chalkē tsākrī etstsūḍ."'
worthy not. Therefore me thy servants like service keep."'
Hināṅg svandi yatstsu phārg tān gāun nerk vāndū. Āu thūr
Thus having-said arose then his father towards came. He far
ikkyā āun gāu āun-k pātu, ānik māyā vāndi āun nerk
being his father him saw, and pity having-come him towards
ōḍi hōgi āun khagat-k bhundi mukā ātuṇḍu. Māṅg
having-run having-gone his neck-to having-fallen kiss took. The-son
svandu, 'āvā, nā dēvarād va niṅgḷād gunhā śendiri, ānik ātan-munni
said, 'father, I God-of and you-of sin have-done, and henceforth
ninnāu māṅg svandi ātungrik yagyi illā.' Tar āun gāu tān
thy son having-said to-take worthy not.' But his father his
tsākrīgaḍyān svandu, 'nālla kvāki ātiyā āun vāḍbuḷi hōḍgō, āun kāiḷi
servants-to said, 'good cloth bring his body-in put, his hand-on
mudur hōṭi āun kāluḷi kālād hōḍgō. Ānik naḍāṅgō, nāmb
ring putting his foot-on shoes put. And go, we
thiṇḍi uṇḍi ānand śaīvāṅgō. Iu nān māṅg śattindu, pan
having-eaten having-drunk joy let-make. This my son had-died, but
thirgi jīva vāntsa; āu kāḷjindu, pan phārguṇḍā dvārkunu.' Hanā
again life came; he had-been-lost, but again is-found.' So
svandi āuṅg ānand śairark hatnā.
having-said they joy to-make began.

Iṇṭa āun bhyēr māṅg kvālluḷi indu. Āu henā-henā ūṭ-kiṭṭa
Now his elder son field-in was. He as house-near
vārark hatnu, hanā-hanā pāḍrād va āḍrād āun svaikyē vārrark
to-come began, so singing and dancing his ear-to to-come
hatstsa. Āu vaṇḍa tsākrī-gaḍyānk bōṭuṇḍi vāndi, 'ida
began. He one servant-to having-called having-come, 'this
midād?' svandi keṭō. Āu āunk svanḍū ki, 'niṅgaḷa
what?' having-said asked. He him-to said that, 'your
tyembi vāndirō. Āu khuśāl vāndi gāunk bhēṭitsnō,
younger-brother has-come. He safe having-come father-to was-met,
ātun-dusk āu khuśālī śendū.' Āta svaikēṭi āu yārsk-vāndū ānik
therefore he feast made.' That having-heard he anger-came and
uḷak hōgāmi-ānō. Ātun-dusk āun gāu vaḷaki vāndū ānik āun
inside not-go-would. Therefore his father outside came and his
vinanti śendu. Phārg āu tān gāvank svandu, 'pārgō, nā lahāu
entreaty made. Then he his father-to said, 'see, I many
vaṭkālā nin tsākrī śayāke, ān nā yaṇḍrū ninna vāti vaḍśillā. Hinā
years thy service do, and I ever thy word broke-not. So
indi nānk sōbtyān barābar majā śayirk yaṇḍrū āṭ-kuṭṭi suddā tandillā.
being me-to friends with feast to-make ever kid even gavest-not.

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Pan yāu ninnād adni jiṅgānī raṇḍikāluḷi yakpiṯsnō, āu nin māṅg
But who thy all property harlotry-in squandered, that thy son
vāndi barābar, nī āunk khuśālī śendā.' Appōg āu āunk
having-come immediately, thou him-to feast madest.' Then he him-to
svandū, 'gōvanē, nī iḷbhar nān kiṭṭa nikyākā. Itun-dusk nān
said, 'son-O, thou always me near livest. This-for my
kiṭṭād adni ninnād igada. Iu nin tyembi śattindu, āunk
near-being all thine is. This thy younger-brother had-died, him-to
jīva vāṇṯsa; āu kāḷjindu, āu dvārkunu. Ātan-dusk nān majā
life came; he had-been-lost, he is-found. Therefore I feast
śayiyu nāmburk khuśāl āgavā, ada yagyi igada.'
should-make us to joy should-become, that proper is.'

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[No. 8.]

DRAVIDIAN FAMILY.

TAMIL.

KAIKĀḌĪ DIALECT.

SPECIMEN II.

(DISTRICT SHOLAPUR.)

A POPULAR TALE.

Paḷasgā̃v svandi vaṇḍa ūr intsa. Aṅgē vaṇḍa baṇḍa
Paḷasgā̃v having-said one village was. There one bandy-man
indu. Āunk raṇḍa gōgā intsgā. Vartan pēra Khaṇḍērāo, āniki inivartan
was. Him-to two sons were. One-of name Khaṇḍērāo, and other-of
pēra Yasavantrāo. Āun kiṭṭa raṇḍa nāllayā khudryāṅg intsgā. Vaṇḍa
name Yasavantrāo. Him near two good horses were. One
khudri pēra Khaṇḍērāo, āniki inivaṇḍa khudri pēra Yasavantrāo.
horse-of name Khaṇḍērāo, and other horse-of name Yasavantrāo.
Ā baṇḍa śatta-barka āun kuḷiśi taḷaghar-uḷi khudryāṅg dhvānkśi
That carrier dead-after his wife cellar-in horses concealing
etstsuṭā, ā khudryāṅg āun kankē hōṭi illā. Gōgā bhērkā
kept, those horses their sight-to putting not. Boys big
āna-barka gām-ka toḷaṅgāmī āuṅg taḷaghar ughḍisnāṅg, appō ā
becoming-on mother-to telling-not they cellar opened, then those
khudril āuṅg pātāṅg Āuṅg svandāṅg, 'nāṅg khudri-mini khvānkyākō.'
horses they saw. They said, 'we horses-on let-ride.'
Gām sollākā-mān, mitka-midā? 'manasgā pātāṅg majē niṅgḷak
Mother allowed-not, why?-what? 'men saw then you
iḍḍi khudril pitstsuṅg-rāṅg.' Gōgā ada keṭṭsagā illā. Āuṅg
having-beaten horses will-take-away.' Boys that heeded not. They
atan-mini kvānsāṅg va tāṅgaśi ūrk hōnāṅg. A nāllayā
them-on rode and sister's village-to went. Those good
khudryāṅg āun metstsun pātu; appō āun man-uḷi khārta vāntsa.
horses their brother-in-law saw; then his mind-in desire came.
Aunk vāṭitsa ki, 'ivanka khudryāṅg lābhis-kuḍkānālā.' Phārg āu
Him-to it-appeared that, 'these-to horses to-get-is-not-suitable.' Then he
ā gōgaḷak sarāi kuḍpāṭi guṅg śendu. Phārg āu rājā
those boys liquor having-caused-to-drink drunk made. Then he rājā
nerk hōnu āniki svandu, 'āunk iḍḍi khudryāṅg pitstsuṇḍi
near went and said, 'them having-beaten horses having-taken

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hōṅgu.' Āun tāṅgśiki ada toḷaṅg-untsa. Appō tāṅgśi āuṅgaḷak
go.' Their sister-to that known-became. Then the-sister them

khudri-mini khvānpisnā, 'bhuṅgrāṅg,' iṇḍi khārg ātuṇḍi raṇḍyārk
horse-on placed, 'will-fall,' thinking rope having-taken both

elsi kaṭnā. Ā khudryāṅg mōkḷā usuṭaṅg, ayā dhāvitsa dhāvitsa tān
tight bound. Those horses loose were-let, they running running his

ūrk vāntsgā, itan-chillī gōgḷād jīva phākpitsgā.
village-to came, this-according boys-of life saved.

FREE TRANSLATION OF THE FOREGOING.

There was a village called Paḷasgā̃v. There a bandy-carrier lived. He had two sons, one named Khaṇḍērāo, and the other called Yaśvantrāo. He also possessed two good horses, likewise called Khaṇḍērāo and Yaśvantrāo. When he died his wife kept the horses in the cellar and did not let the boys see them. When the boys had grown up they went and opened the cellar without telling their mother. They then saw the horses and wanted to ride on them. The mother did not allow them to, 'because,' said she, 'if you are seen, the people will kill you and carry off the horses.' The boys did not heed her but rode off to their sister's. When their brother-in-law saw those good horses, he coveted them and thought, 'I cannot leave those horses to them.' So he got the boys to take liquor and get drunk, and then he went to the Rājā and said, 'kill them and take the horses.' Their sister learned about this design. She put them on the horses and tied them up with ropes lest they should fall. The horses then were let loose and ran straight home. In this way they saved the boys' life.

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[No. 9.]

DRAVIDIAN FAMILY.

TAMIL.

KAIKĀḌĪ DIALECT.

SPECIMEN III.

(DISTRICT BULDANA.)

Vaṇḍa mansanka raṇḍa gōgā. Chiṭṭavu sandu kī, 'nānna
One man-to two sons. The-younger said that, 'my
baṅgā nān-ku tā.' Gāvu raṇḍyar-ku pāṅguṭa kuḍatu. Chiṭṭavu
share me-to give.' The-father both-to dividing gave. The-younger
adnu tanna samsāra gōḷā sindu dēśan-meni yalkiṭhenu. Aṅgī
all his property together made country-on went. There
hōgī adnu kaḷaj-goṇḍu. Adnu kaḷaj-goṇḍu ā nāṭoḷi kārava
having-gone all wasted. All wasted that country-in famine
bhuntsu. Pharag aḍachan āgā pharag hōgī tsākarī piḍasu.
fell. Then difficulty becoming after having-gone service joined.
Kvalloḷi pheṇḍrī kākar yathuṭu.
Field-in pigs to-tend sent.

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[No. 10.]

DRAVIDIAN FAMILY.

TAMIL.

KAIKĀḌĪ DIALECT.

SPECIMEN IV.

(DISTRICT ELLICHPUR.)

Vaṇḍ mansō-ku raṇḍ bāṇḍgā niṇḍintsu. Ātul-sē chiṭyād bāṇḍ
One man-to two sons were. Them-in-from the-younger son

pēsus, 'gā, nantā jindagānī-tā jaü jindagānī nān-ku tā.' Phārgu
said, 'father, mine property-of which property me-to give.' Then

āttu sampadā pāṇṭī guḍatusu. Phārgu jarās dinuṅgā chiṭyād bāṇḍ
he property dividing gave. Then few days the-younger son

hadduni jindagānī vaṇḍ jāgī jamāvaṇḍsu, thur nāṭku hōsu,
all property one place collected, far country-to went,

hānik aṅgē tandu jindagānī yakshisuṭesu. Phārgu ādu sadar
and there his property wasted. Then he all

kharchī-āi hōsu ā dēsale bhārī khār bhunsu.
having-spent-having-become went that country-in heavy famine fell.

Annāmui ātku bhārī aḍtsaṇ bhunsu. Āpa ādu ā dēsale
Therefore him-to great difficulty fell. Then he that country-in

vaṇḍa mansō-giṭṭā niṇḍusu. Ātku ādu phendī mhēsāku tandu kollule
one man-near stayed. Him he swine to-feed his field-in

thōrtusu. Āpa phendī jaü sālṭā tinnu ata-mhene vargā methāḍsisu,
sent. Then swine which husks eat that-on belly was-filling,

înā nānku (*sic*) tavaṅgusu; hākin innā śeñji-illā guḍtuslā. Phārgu ādu
so him-to it-appeared; and anything did-not gave-not. Then he

sud-mene vansu pēsus, 'nā gāvā iṅgē ennā tōṇḍōr-gā ballā kiru
sense-on came said, 'my father with how-many servants many are

aṭṭī hākin nān vārgukē sākkē. Nān etsī nā gāvō nērē
to-eat and I hunger-with die. I having-arisen my father near

hōgrē hākin ātku pēsusu, "ē gāvā, ābhāy sāmnē hākin nīnd
will-go and him-to say, "O father, heaven against and thee

sāmnē pāpā śeñjī. Nīndu bāṇḍ illā ipar māphak. Nīndu
against sin I-did. Thy son not henceforth worthy. Thy

tōṇḍō-paryānē ei."'
servant-like keep."'

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BURGANDĪ.

This is the dialect of another vagrant tribe. It has been returned for the purposes of this Survey from Nimar and from the Central India Agency. The following are the revised figures:—

	Estimated number.	Census of 1901.
Central Provinces, Nimar	10	21
Central India	255	652
TOTAL	265	673

Burgaṇḍī is closely connected with Kaikāḍī. It is apparently dying out, and the specimens received from the districts are very unsatisfactory. A version of the Parable and a short popular tale have been forwarded from Bagli in the Indore Agency and will be reproduced below. A list of Standard Words and Phrases was received from the same district, but it was too corrupt to be printed. A short specimen was also received from Nimar, but did not contain any new forms. The Burgaṇḍis of Nimar assert that they have immigrated from Khandesh. They also call themselves Kulrangs or Kargaṇḍs.

The short remarks on Burgaṇḍī grammar which follow are based on the materials mentioned above, and are given with every reserve.

Nouns.—There are no traces of different genders in the specimens. The natural gender is distinguished by adding *ãḍ*, male, and *phaṭ*, female. Thus, *vaṇḍ ãḍ nāy*, a dog; *vaṇḍ phaṭ nāy*, a bitch. But the plural and the cases are always formed in the same way. The suffix of the plural is *ṅg*; compare Kaikāḍī. Thus, *ūrāpō*, a man; *ūrāṅg*, men: *ghwaṇṭ*, a son; *ghwaṇṭaṅg*, sons; *nāy*, a dog; *nāyaṅg*, dogs.

The usual case suffixes are, dative and accusative *k*; ablative *kē* and *kun*; genitive *ē*, *nē*, and no suffix; locative *kō* and *kē*. Thus, *gāvak*, to the father; *ūrāpō-kē*, from a man; *uṭkun*, from the house; *ninē gāv uṭ-kō*, in thy father's house; *nanē kākānē mōṅg*, my uncle's son; *ūr-kō*, in the country; *uṭ-kē*, in the house.

We occasionally also find accusatives such as *ghwaṇṭ-aṅg*, the son.

Numerals.—The numerals are the same as in Kaikāḍī. 'Nine' is, however, *ommad*, and 'twenty' *ird*. Higher numbers are reckoned in scores. Thus, *raṇḍ ird pat*, two times twenty and ten, fifty; *añj ird*, five times twenty, hundred.

Pronouns.—The following are the personal pronouns:—

nā, I.	*nī*, thou.	*ad*, he.
nanak, to me.	*ninak*, to thee.	*attak*, to him.
nanē, my.	*ninē*, thy.	*atnē*, his.
naṅg, we.	*niṅg*, you.	*añj*, they.
naṅgal, *naṅglā*, our.	*niṅglē*, your.	*asaṅgē*, their.

Other pronouns are *tiṅgal*, to him; *jō*, who? *yatnē*, whose? *mī*, what? Compare Kaikāḍī.

It will be seen that the form *ad*, he, is the neuter form, corresponding to Tamil *adu*, that.

Verbs.—The list of words gives the following forms of the present tense of the verbs substantive—

Sing. 1. *sirē*	Plur. 1. *sirū*.
2. *sirā*	2. *sirū*.
3. *sir*	3. *sirū*.

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S is in this verb interchangeable with *ch*. Thus we also find *chir*, he is; *chirū*, they are. Such forms correspond to *kirē*, I am, and so forth, in some forms of Kaikāḍī. The personal terminations of the singular are also the same as in that form of speech. In the plural there is apparently only one form for all three persons. In the case of finite verbs, however, the list of words gives *pōinō*, we went; but *pōināṅg*, you, or they, went.

The past tense of the verb substantive is given as *nīḍis* in all persons and numbers. The first specimen, however, contains the plural form *nīḍisu*, they were.

The present tense of finite verbs is formed much as in Kaikāḍī. Thus, *nikākē*, I live; *sāgākē*, I die; *pōgākē*, I go; *tiṅgākō* let us eat; *siyākō*, let us do; *tiṅgākū*, they eat. The list of words gives *aḍkyā*, instead of *aḍkyāk*, he strikes. Similarly we also find *nikkā* instead of *nikākā*, thou livest. The plural ends in *ō* or *ū* in all persons; thus, *pōgākō*, we, you, or they, go. The list of words also gives *aḍkyākāṅg*, you strike.

Forms such as *niṅg salānē ad siyānē*, you say that I-do, I obey your order, are perhaps imperfects. Compare *nā pēlā aḍkiyōnē*, I was beating, in the List. I have not ventured to correct the original translation.

The past tense is usually formed by means of one of the suffixes *s* (or *ch*) and *n*. Thus, *aḍsē*, I struck; *aḍsā*, thou struckest; *aḍich*, he struck; *aḍchū*, we, you, or they, struck: *pōinē*, I went; *pōinā*, thou wentest; *pōs*, he went; *pōinō*, we went; *pōināṅg*, you, or they, went.

Such forms are very common. Thus, *señjē*, I did; *sējā*, thou didst; *āknā*, thou madest; *señjō*, we did; *tiṅgāsū*, they ate; *nikāsū*, they lived.

The third person singular always ends in *s* or *ch*. Thus, *thōrach*, he sent; *pātas*, he saw; *hōṛas*, he ran; *ēnpiskus*, he wasted; *vāñch*, he came. *Is* or *us* (*ōs*) is sometimes added. Thus, *mandisōs* and *mandich*, he began; *pēsis* or *pēsus*, he said; *sējus*, he did.

There are several other forms which apparently contain a suffix *yō*. Thus, *vāṅgyōt*, I drove; *vāṅgus* and *vāṅgyōtus*, he drove; *ēleyōs*, he went; *āgeyōs*, it happened. Forms such as *ēlyō nīḍis*, he had gone, *lit.* gone he-was, seem to point to the conclusion that this *yō* is the suffix of a past participle passive. It is therefore probably borrowed from Rājasthānī.

A perfect is *vāñchir*, he has come. It is formed from the conjunctive participle *vāñch* by adding *ir*, another form of *sir*, he is.

The future is apparently formed as in Kaikāḍī. Thus, *aḍikrā*, thou wilt strike; *āgarē*, I shall be; *āgar* and *āgyōgar*, he will be. *Mētāṛisuṅgā*, I shall fill, is, in its termination, apparently a Rājasthānī form. Other forms are *khallākē*, I shall go; *sarlē*, I shall say; *koḍturē*, I shall give; *pōṛākē*, I shall throw. I cannot analyse them with certainty.

The negative particle is a prefixed *lā*, corresponding to the suffixed *illā* in Kaikāḍī. Thus, *lā pōs*, he did not go; *lā-dakkā*, he did not get. The use of a prefixed *lā* is probably due to Aryan influence. I cannot analyse *lārvā tōsai*, you did not at any time give.

For further details the student is referred to the specimens which follow. I have corrected them as best I could, but they are still far from being satisfactory. They seem to show that Burgaṇḍī is originally a form of Kaikāḍī. It has, however, undergone so many changes that it must be considered as a separate dialect.

NATIONAL ARCHIVES OF INDIA

[No. II.]

DRAVIDIAN FAMILY.

TAMIL.

BURGAṆḌĪ DIALECT.

SPECIMEN I.

(INDORE AGENCY.)

Vaṇḍ ūrāpō raṇḍ ghwaṇṭaṅg nīḍisū. Sīr ghwaṇṭ gāva
One man(-of) two sons were. Younger son father(-to)
pēsis, 'naṅglā paṅg-baṅgār tāndur.' Phārag gāv ghwaṇṭak baṅgār-paṅg
said, 'our share-wealth give.' Then father son-to wealth-share
pōṭātas. Thōṛā nāl bhargā hadnū baṅgār aṛatku sīr ghwaṇṭ
gave. Few days after all wealth having-collected younger son
thwār thūn ūr ēleyōs, āñjā pōinā nīḍis, khōtā-khālas baṅgār
far foreign country went, there going stayed, bad-company wealth
ēnpiskus. Adaṅkō ā ūr pyaṭṭāney āgeyōs. Ā ghwaṇṭ
squandered. That-in that country grain-scarcity occurred. That son
tiṅg tōkaṛ nā kup lā-dakkā hinā āgeyōs. Ā ūrkō vaṇḍ
to-eat bread and salt not-got so it-happened. That country-in one
bhar ūrāpō nīḍis at-māṭke pōs. Ā bhar ūrāpō pendriṅg mēpigal-kē
big man was him-to he-went. That big man swine grazing-for
ā ghwaṇṭ kwāluṅg-kō thōrach. Tiṅgal ādulā kuṛkāsū. Adnēkō tiṅgal
that son fields-in sent. Him-to nobody gave. That-in him-to
man āgeyōs, 'tānē chāpaṛ jō pendriṅg tiṅgāsu nanē varg nā bi
mind occurred, 'corn husks which swine ate my belly I also
mētā̃ṛisuṅgā.' Bharē āsad atnē mankō hinā sējus, 'tō iñjē nā
will-fill.' Then sense-coming his mind-in thus did, 'now here I
phēskū sāgākē; īdan nanē gāv uṭkē ūrāṅg hargū tiṅgākū.
hunger-with die; so-many my father's house-in men much eat.
Nā bi gāv-māṭkē khālākē hinā sarlē, "gāv-ē, davar uṭkē
I also father-to will-go thus will-say, "father-O, God's house-in
ki-chāvē ninē uṭkē midān señjē. Nā ninē mōṅg lā-āgrēwālā. Ninē
or-also thy house-in sin I-did. I thy son not-worthy. Thy
uṭkē phāniyā-sairēwālā sirū atkō nā vaṇḍ harajgū."' Pōs yansane
house-in work-doers are them-in I one let-be."' He-went having-left
atnē gāv māṭke khallas. Gāv thwārtun mōṅgak pātas; gāv
his father to went. Father far-from the-son saw; father
aṅg-mandisōs, ad hōṛas tō mōṅgak pēchkus, vāy nāk-mandisōs. Mōṅg
pitied, he ran then son embraced, mouth to-kiss-began. The-son

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sal-mandich ki, 'gāv-ē, davar uṭkē ninē uṭkē midān señjē.
to-say-began that, 'father-O, God's house-in thy house-in sin I-did.
Ninē mōṅg lāāgrēwālā.' Gāv phāniyā-sairēwālā-kō pēsis, 'itgal-kē lallē lallē
Thy son not-worthy.' Father servants-to said, 'this-for good good
bhatuṅg atyāṅgō, ittak ūṛiriṅgō; thinī kai-kō madruṅg thinī
clothes bring, this-to cause-to-put-on; and hand-on ring and
kāluṅg-kō machchuṅg ūṛiriṅgō. Thinī naṅg hadnō tiṅgākō ānand
feet-on shoes cause-to-put-on. And we all let-eat joy
siyākō. Nanē mōng satō nīḍis māṅgē vāñch.' Hadnō ūṭa majā-saī
let-make. My son dead was again came.' All house merry-to-make
mandich.
began.

Atnē mōṭ mōṅg kwāl-mēlē nīḍis. Ajā-gun ēllas uṭ-māṭkē vāñch,
His big son field-in was. There-from came house-near came,
bājā sagētas thinī ādrē sagētas. Vaṇḍ phāniyā-sairēwālā bōtas, ad
music heard and dancing heard. One servant called, he
vañch-phārag kētas ki, 'mērē bhāī, mi ākyō sir?' Attak sañch
coming-after asked that, 'my brother, what done is?' Him-to he-said
ki, 'ninē tēm lultarikē vāñchir. Ninē gāv adgalkē rēṭ-tōkṛā ākyōs.'
that, 'thy brother safely come-is. Thy father him-for feast gave.'
Mōṭē tēm yarus-kō vāñch uṭ-kō lā-pōs. Gāv uṭkun valkē
Big brother anger-in came house-in not-went. Father house-from outside
vañch ghwaṇṭaṅg pēsik mandich. Atnē gāvak maṅgē sal mandich,
came son to-entreat began. His father-to again to-say began,
'idan vatkālē phāniyā siyānē. Niṅg salānē ad siyānē. Nanuk vaṇḍ āṭ
'so-many years work I-do. You say that I-do. Me-to one goat
kuttiyā pakkō lārvā tōsai maḍāṅg-māruṅg māṭkē khwāñch tiṅgvō
young even never gavest(?) friends with sitting I-should-eat
tōsai. Ninē sīr mōṅg baṅgār paṅg atkus kōntpanā ēnpiskus, apō
gavest(?). Thy young son wealth share took riotously squandered, then
ad vañch adgalkē lallē tiṅgrēd sējā.' Atnē gāv idan sañch ki,
he came him-for big feast madest.' His father so-much said that,
'hē mōṅg, sadā niṅg nikkā kāṅg. Jō nā-māṭkē sir jō ninē
'O son, always you are together. What me-with is that thine
sir. Ninē tēm ēlyō nīḍis, ad maṅgē vāñch. Adgalkē naṅg etā señjō.'
is. Thy brother gone was, he again came. Therefore we feast made.'

NATIONAL ARCHIVES OF INDIA

[No. 12.]

DRAVIDIAN FAMILY.

TAMIL.

BURGAṆḌĪ DIALECT.

SPECIMEN II.

(INDORE AGENCY.)

Vaṇḍ prāmanēd nīḍis, vaṇḍ nīḍis māṛ. Ad māṛ gwādum-kwāl-kō
One Brāhmaṇ was, one was cow. That cow wheat-field-in
myās. Huntun vāñch prāmanēd ā māṛk vāṅgyōtus gwādum-kwāl-kun.
was-grazing. There came Brāhmaṇ that cow drove wheat-field-from.
Māṛ pēsus kē, 'prāmanēd-ē, ninē gāvē mitā tiṅgānē?' Prāmanēd
Cow said that, 'Brāhmaṇ-O, thy father's what did-I-eat?' The-Brāhmaṇ
pēsus, 'hē mā, vāṅgyōt.' 'Tārā ninak sarāp.' 'Hē mā, tadā
said, 'O mother, I-drove-thee.' 'I-give thee curse.' 'O mother, give
tō ninē khusi.' Ki, 'pōp, kātkhalnēdē kēd.' Kēd āgyōs. Ā
then thy agreeable.' That, 'go, condemned ass.' Ass became. That
prāmanēd kulis nīḍis jō pēsus, 'hē māṛ-ē, nanē khwaṛkuṅg vāṅgē
Brāhmaṇ's wife was who told, 'O cow, my bowels taking-out
ninē khōgat-kō pōṛākē. Nanē manā kēd hinā āknā?' Ad māṛ
thy neck-on will-throw. My husband ass why madest?' That cow
māṅgē pēsus, 'nanuk ninē manāṅg mishē vāṅgus?' Prāmanēd kulis pēsus,
then said, 'me thy husband why drove?' Brāhmaṇ's wife said,
'abē ī kēd mēnsō hinā āgaṛ?' Ā māṛug suñch, 'ār-kō
'now this ass man how may-become?' That cow said, 'holy-place-in
oṛum-khō atyōjē; añjē mēnsō āgyōgar.' Añjē mēnsō āgyōs.
bathing-for take; there man will-become.' There man became.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a Brāhmaṇ who had a cow. The cow was once grazing in the wheat-field, and the Brāhmaṇ came and drove it off. Said the cow, 'have I eaten thy father's property, O Brāhmaṇ?' Said the Brāhmaṇ, 'O mother, I drove thee away.' 'I will curse thee.' 'Do as thou likest.' 'Go and become an ass.' So he became an ass.

The Brāhmaṇ's wife said, 'O cow, I shall tear my intestines out and throw them on thy neck. Why didst thou make my husband an ass?' The cow answered, 'why did thy husband drive me off?' The Brāhmaṇ's wife said, 'now, how can he become a man?' Said the cow, 'take him to bathe in a holy place, then he will become a man.' And it so happened.

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MALAYĀḶAM.

Malayāḷam is spoken by about six million people in Southern India.

Name of the Language.

Malayāḷam or Malayāṛma (Malayāyma) is usually derived from *mala*, mountain, and *āḷam*, a word derived from *āḷ*, to possess. According to Bishop Caldwell the best translation of the word would be 'mountain region.' It accordingly properly applies to the country, and not to the language. The first part of the word is identical with Μαλε, whence the pepper comes, in Cosmas Indicopleustes' Christian Topography (about 545 A.D.). It also forms the first component in the word Malabar, which apparently occurs for the first time in the Geography of Edrisi (about A.D. 1150). Compare Maler, the name of another Dravidian tribe.

The old Sanskrit name for the Malayāḷam country was Kērala, which word occurs in Malayāḷam in the forms Kēraḷam, Chēraḷam, and Chēram. An inhabitant of the country is also called *Kēḷan* or *Kēḷu*, and this word has been compared by Bishop Caldwell with Pliny's Κηροβόθρος. 'Kērala' occurs as early as in the Aśōka inscriptions (third century B.C.).

The Malayāḷam language has no separate denomination. The old Aryans did not distinguish it from Tamil, and it is only at a relatively modern date that it has branched off from that form of speech.

Area within which spoken.

Malayāḷam is spoken along the western coast from Kasargodu in the north to Trivandrum in the south. The eastern frontier is the western Ghats, and on the west the Malayāḷam country is bounded by the Arabian Sea. It covers the southern part of South Canara, the whole of Malabar and Cochin, with numerous settlers in the adjoining parts of Mysore and Nilgiri, and, lastly, the greatest part of Travancore. Outside this territory the language is only spoken by a few settlers.

Linguistic Boundaries.

In South Canara Malayāḷam is bounded by Tulu. In Coorg it meets Kuḍagu, and its eastern neighbours are Kanarese and Tamil.

Dialects.

Like the rest of the literary Dravidian languages Malayāḷam has two different forms, one used in old literature, and the other the colloquial form of speech. The literary dialect is still more closely connected with Tamil than the colloquial language. The principal point of difference from Tamil is the greater proportion of Sanskrit loan words. While Tamil has the smallest admixture of such foreign elements among all literary Dravidian languages, Malayāḷam is the most Sanskritized of them all, and even admits the conjugational forms of that language. Some productions of educated authors have been described as 'pure Sanskrit connected or concluded by a few words in Malayāḷam,' just as we have Hindōstānī books written almost entirely in Persian.

The colloquial language differs slightly according to locality, but we have no information about the existence of definite Malayāḷam dialects. Yerava has been returned as such a form of speech from Coorg, and the figures for that dialect have, therefore, been added to those returned for Malayāḷam. It is, however, possible that Yerava is in reality identical with Yerukaḷa, which has been dealt with above as a dialect of Tamil.

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Number of speakers.

According to the reports of the Censuses of 1891 and 1901 Malayāḷam was spoken as a home language in the following districts :—

	Census of 1891.	Census of 1901.
South Canara	191,696	217,856
Malabar	2,484,974	2,624,263
Travancore	2,079,271	2,420,049
Cochin	641,738	715,847
Nilgiris	8,775	4,759
Coorg	11,299	14,039
Mysore	1,500	3,121
TOTAL	5,419,253	5,999,934

Malayāḷam was, to a small extent, spoken outside the territory where it is a vernacular. The figures given in the Census reports of 1891 and 1901 were as follows :—

	Census of 1891.	Census of 1901.
Andamans and Nicobars	...	36
Baluchistan	...	2
Bengal Presidency	...	67
Berar	...	11
Bombay Presidency	...	1,208
Burma	...	324
Central Provinces	...	12
Madras Presidency	2,896	7,267
North-Western Frontier	...	46
Punjab	...	5
United Provinces	...	13
Hyderabad	1,243	31
TOTAL	4,139	9,022

Yerava was returned as the dialect of 2,587 and, in 1901, 13,175 individuals in Coorg. By adding all these figures we arrive at the following total for Malayāḷam :—

	Census of 1891.	Census of 1901.
Spoken at home by	5,419,253	5,999,934
Spoken abroad by	4,139	9,022
Yerava	2,587	13,175
TOTAL	5,425,979	6,022,131

Literature.

According to Dr. Gundert, the history of Malayāḷam literature commences with the Rāmacharita (13th or 14th century). Before that time the language had been used in a few inscriptions. The oldest Malayāḷam literature imitated Tamil poetry, and not Sanskrit. Later the literary productions of the Malayāḷam country came under the spell of the sacred tongue of Aryan India, and the great Sanskrit epics were translated. The classical epoch of Malayāḷam literature begin with Tuñjattu Eṛuttachchhan (17th century) who is said to have introduced the modern alphabet. He translated the Mahābhārata and some of the Purāṇas. Towards the end of the 18th century we find Kuñjaṅ Nambiar, the author of several comedies and songs, and perhaps also of some translations from the Sanskrit, such as the Pañchatantra, the Naḷacharita, etc.

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Malayāḷam literature further comprises several folk songs and folk tales, the historical work *Kēraḷōtpatti*, some medical works, etc.

Tipu's invasion dealt a fatal blow to Malayāḷam poetry, and in modern times European missionaries and their native converts have been the principal supporters of the vernacular literature of the Malayāḷam country. For further details the student is referred to the works mentioned under authorities below.

There is no reference to the Malayāḷam language in old Sanskrit literature. It was included in the *Drāviḍa bhāshā*, i.e., Tamil, of Kumārila Bhaṭṭa, and did not in fact branch off from that language till a later period. The oldest mention of Malayāḷam as a separate form of speech seems to be found in Fernão Lopez de Castanheda's *Historia do descobrimento e conquista da India*. Coimbra, 1551-1561. We here read, Vol. ii, p. 78, 'A lingua dos Gentios de Canara e Malabar.' See Colonel Yule's *Hobson-Jobson*, under the heading Malabar, where another reference is quoted, taken from A de Gouvea's *Jornada do Arcepiscopo de Goa, D. Frey Aleixo de Menezes*. Coimbra, 1606.

Authorities.

A Portuguese grammar with a Malayāḷam vocabulary was published in 1733. See the list of authorities given below. Portuguese and Italian missionaries are stated to have completed a Malayāḷam dictionary in 1746, based on materials accumulated in the 17th, perhaps even in the 16th, century.

The German Jesuit Johann Ernst Hanleden, who died in 1732, is stated by Fra Paolino to have written a 'Malabar' grammar, which does not seem to have been printed. Other grammars were written by Pater Clemens, Rome, 1784, and by Robert Drummond, Bombay, 1799, and in 1781 J. Adam Cellarius published some notes on the language. Compare below. In modern times several works on the language have been published, among which Dr. Gundert's grammar is *facile princeps*. This admirable book is, however, written in Malayāḷam, and a scientific grammar of the language in a European form of speech is not as yet forthcoming.

The Malayāḷam alphabet was described in Clemens Peanius' *Alphabetum Grandonico-Malabaricum Samscrudonicum*, Rome, 1772.

The first printed book in Malayāḷam seems to have been the *Symbolum Apostolicum*, printed in 1713 at an unknown place. Clemens Peanius issued a catechism in 1772, and specimens of the language were afterwards given by Hervas and others. See the list printed below. The Old Testament in Malayāḷam appeared at Cottayam in 1839-41.

The list of authorities which follows is by no means complete. It only registers some of the principal works dealing with Malayāḷam:—

AUTHORITIES—

Symbolum apostolicum in lingua Malabarica. No place. 1713.

Grammatica Portugueza hum vocabulario em Portuguez e Malabar. Tranquebar, 1733.

CLEMENS PEANIUS,—*Alphabetum Grandonico-Malabaricum Samscrudonicum.* Romae, 1772. Contains the Lord's prayer in Malayāḷam on p. 90.

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CLEMENS PEANIUS,—*Compendiaria legis explicatio omnibus Christianis scitu necessaria, Malabarico idiomate.* Romae, 1772.

CELLARIUS, JO. ADAM,—*Bemerkungen über die Sprache, Wissenschaften und Künste der Malabaren. Batavische Verhandelingen,* 1781, Part iii.

CLEMENS DE JESU,—*Grammatica Malabara.* Romae, 1784.

HERVAS Y PANDURO, LORENZO,—*Vocabulario poliglotto con prolegomeni sopra più di cl lingue.* Cesena, 1786. Contains, on p. 163, 63 words in Malayāḷam.

„ —*Saggio prattico delle lingue con prolegomeni e una racolta di Orazioni Dominicali in più di trecento lingue e dialetti.* Cesena, 1787. The Lord's Prayer in Malayāḷam on p. 138 and p. 141.

Glossarium Comparativum linguarum totius orbis. St. Petersburg, 1787. The Malayāḷam words contained in this work were very incorrect. They were reprinted, with corrections by Fra Paolino, in,—

ALTER, FRANZ CARL,—*Über die Samskrdamische Sprache.* Wien, 1794.

DRUMMOND, ROBERT,—*Grammar of the Malabar Language.* Bombay, 1799.

ADELUNG, JOHANN CHRISTOPH,—*Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten.* Four volumes. Berlin, 1806-1817. Notes on Malayāḷam, with account of older works, Vol. i, pp. 209 and ff.; Vol. iv, pp. 68 and ff.

SPRING, F.,—*Outlines of a Grammar of the Malayalim Language, as spoken in the Provinces of North and South Malabar and the Kingdoms of Travancore and Cochin.* Madras, 1839.

PEET, REV. JOSEPH,—*A Grammar of the Malayalim Language, dedicated by permission to His Highness the Rajah of Travancore.* Cottayam, 1841. Second edition, *ib.*, 1860.

BAILEY, REV. B.,—*A Dictionary of High and Colloquial Malayalim and English, dedicated by permission to His Highness the Rajah of Travancore.* Cottayam, 1846.

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ELLIOTT [ELLIOT], W.,—*Observations on the Language of the Goands and the identity of many of its terms with words now in use in the Telugu, Tamil and Canarese. Journal* of the Asiatic Society of Bengal, Vol. xvi, Part ii, 1847, pp. 1140 and ff. Vocabularies on pp. 1144 and ff.

HODGSON, B. H.,—*Aborigines of Southern India. Journal* of the Asiatic Society of Bengal, Vol. xviii, Part i, 1849, pp. 350 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects,* Vol. ii, London, 1880, pp. 152 and ff. Vocabularies by W. Elliot, on pp. 352 and ff., pp. 154 and ff., respectively.

ARBUTHNOTT, A. J.,—*Malayalam Selections with Translations, Grammatical Analysis and Vocabulary.* Cottayam, 1851.

LASERON, REV. E.,—*A Dictionary of the Malayalim and English and the English and Malayalim Languages.* Cottayam, 1856.

GUNDERT, H.,—*A Catechism of Malayalam Grammar* Mangalore, 1860. Third edition revised, rearranged, enlarged and translated by L. Garthwaite. Mangalore, 1881.

JOHN, P.,—*An Anglo-Malayalam Vocabulary and Phrase Book.* Cottayam, 1860.

First Malayalim Translator. A Course of fifty Lessons, with a Vocabulary. Third edition. Mangalore, 1867.

A Vocabulary of English and Malayalim words. Cottayam, 1868.

Malabarico-Latina Grammatica. Cochin, 1868.

MATTHAN, REV. GEORGE,—*Malayāḷam Grammar.* I have not seen the correct title of this book, which is written 'in the language itself', and was printed in 1868.

GUNDERT, REV. H.,—*A Grammar of the Malayāḷam Language.* Mangalore, 1868. Written in Malayāḷam.

BEUTTLER, REV. J. S.,—*English and Malayalim Text Book (for Natives).* Cottayam, 1869.

English and Malayalam School Dictionary. Mangalore, 1870.

Malayalam and English School Dictionary. Mangalore, 1870.

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India.* Calcutta, 1874. Malayāḷam on pp. 44 and ff.

GUNDERT, REV. H.,—*A Malayalam and English Dictionary.* Mangalore, 1872.

Malayalam and English Vocabulary. Tellicherry, 1877.

GOVINDA PILLAY,—*History of the Malayalam Language and Literature, in Malayalam.* 1881. The title has been taken from Mr. Frohnmeyer's Grammar.

[SIEMIER, W., AND C. WATSA],—*A Polyglott Vocabulary, English, German, Canarese, Tulu and Malayalam, containing 1,600 of the most useful words of the Language classified under practical*

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headings and printed in parallel columns both in the Vernacular and in Roman Letters. Mangalore, 1880.

GRÆME'S *Glossary of Words and Phrases relating to the Land Tenures and Land Assessments of Malabar, with notes and etymological headings.* (Edited, with a prefatory note, by W. Logan.) Madras, 1882. Reprinted in W. Logan, *Malabar.* Madras, 1887. Vol. ii, Appendix 25.

Manual of the Administration of the Madras Presidency. Madras, 1885-1893. Passim.

FROHNMEYER, L. J.,—*A Progressive Grammar of the Malayalam Language for Europeans.* Mangalore, 1889.

Malayalim-Latin-English Dictionary by a discalced Carmelite missionary of the Verapoly archdiocese. Verapoly, 1891.

Panchatantram edited in Malayalam with notes and vocabulary, by L. Garthwaite. Mangalore, 1897.

T. K. KRISHNA MENON,—*Notes on Malayalam Literature. Journal* of the Royal Asiatic Society, 1900, pp. 763 and ff.

Written character.

There are two alphabets used in writing Malayāḷam. The old character, the so-called *Vaṭṭeṛuttu,* is still used by the Mappiḷḷas of North Malabar. A form of this alphabet, the so-called *Kōleṛuttu,* is used for keeping records. The modern Malayāḷam alphabet is called *Ārya-eṛuttu,* and it was introduced by Tuñjattu Eṛuttachchan in the 17th century. It contains signs for all the sounds occurring in Sanskrit, and is, accordingly, much more complete than the Tamil character. The large proportion of Sanskrit words in Malayāḷam made the introduction of such an alphabet necessary. In real Malayāḷam words, however, only those signs are used which also occur in the Tamil alphabet.

The modern alphabet consists of the following signs:—

VOWELS.

അ *a*; ആ *ā*; ഇ *i*; ഠരം or ഈ *ī*; ഉ *u*; ഊ *ū*; ഋ *ṛu*; ൠ *ṛū*; എ *e*; ഏ *ē*; ഒ *o*; ഓ *ō*; ഐ *ei*; ഔ *au*.

CONSONANTS.

ക *ka*;	ഖ *kha*;	ഗ *ga*;	ഘ *gha*;	ങ *ṅa*;
ച *cha*;	ഛ *chha*;	ജ *ja*;	ഝ *jha*;	ഞ *ña*;
ട *ṭa*;	ഠ *ṭha*;	ഡ *ḍa*;	ഢ *ḍha*;	ണ *ṇa*;
ത *ta*;	ഥ *tha*;	ദ *da*;	ധ *dha*;	ന *na*;
പ *pa*;	ഫ *pha*;	ബ *ba*;	ഭ *bha*;	മ *ma*;
യ *ya*;	ര *ra*;	ല *la*;	വ *va*;	
ശ *śa*;	ഷ *sha*;	സ *sa*;	ഹ *ha*;	
ഴ *ṛa*;	ള *ḷa*;	റ *ṟa*.		

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The forms of the vowels given above are only used as initials. Secondary forms are used to denote a vowel which follows a consonant. These secondary signs are as follows:—

a (not marked); *ā* ാ; *i* ി; *ī* ീ; *u* ു, ു, or ു; *ū* ൂ, ൂ, or ൂ; *ṛu* ൃ; *e* െ; *ē* േ; *o* ൊ; *ō* ോ; *ei* ൈ; *au* ൌ.

Thus, ക *ka*; കാ *kā*; കി *ki*; കീ *kī*; കു *ku*; കൂ *kū*; കൃ *kṛu*; കെ *ke*; കേ *kē*; കൈ *kei*; കൊ *ko*; കോ *kō*; കൌ *kau*.

It is only the signs of *u* and *ū* that present any difficulty.

U takes the following forms:—

ു after *k* and *r*; thus, കു *ru*.

ു after *g*, *chh*, *j*, *t*, *bh*, *ś*, and *h*; thus, ഗു *gu*; തു *tu*.

ു after *ṇ* and *n* and under all other consonants. Thus, നു *nu*; ടു *ṭu*.

With *ū* are formed ഹൂ *hū*; രൂ *rū*; നൂ *nū*; ഖൂ *khū*, and so on.

The short *a* is inherent in every consonant which is not combined with the sign of any other vowel. The absence of every vowel after the consonant is indicated as follows,— ക് *k*; ൻ *n*; ൺ *ṇ*; ർ *r*; ൽ *l*.

Note ൽ *l*; ൟ *ṛ*; യ് *y*; മ് *m*.

When two or more consonants are put together without any intervening vowel they are combined into one compound letter or written above each other. Some consonants alter their shape when thus combined. The principal cases are as follows:—

y becomes ്യ; *r* ്ര; *l* ്ല; *v* ്വ, when immediately preceded by another consonant. When *r* is the first of two or more consonants it is written as a short vertical stroke above the line. Thus, ക്യ *kya*; ക്ര *kra*; ക്ല *kla*; ക്വ *kva*; ർക്ക *rkkha*.

Some of the most frequently used compound consonants where the component parts have been more or less altered are as follows:—

ക്ക *kka*; ങ്ക *ṅga*; ങ്ങ *ṅṅa*; ച്ച *chcha*; ഞ്ച *ñja*; ഞ്ഞ *ñña*; ണ്ഡ *ṇḍa*; ത്ത *tta*; ന്ന *tna*; ദ്ദ *dda*; ന്ത, ന്ദ *nda*; ന്ന *nna*; മ്പ *mba*, and so forth.

The numeral figures are as follows:—

൧	൨	൩	൪	൫	൬	൭	൮	൯	൦
1	2	3	4	5	6	7	8	9	0

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Malayāḷam pronunciation in most points agrees with Tamil. Thus double *ṟṟ* is pronounced *tt*, *nṟ* sounds *nd*, and *y* is often vulgarly substituted for *ṟ*; hard and soft consonants interchange as in Tamil; final consonants are often doubled before a following vowel, and so forth. Compare *māṟṟam*, i.e., *māttam*, change; *niṉṟe*, i.e., *nînde*, thy; *maṟa*, vulgarly *maya*, rain.

Grammar.

As in Tamil, no word can end in a mute consonant, a very short vowel being added. This vowel usually has the form *u*. In Cochin and among the Syrian Christians this sound is more like an *a*, and in Northern Malayāḷam it is so short that it is not usually written.

The principal points in which Malayāḷam differs from Tamil are the absence of personal terminations of verbs and the larger amount of Sanskrit loan-words. The first attempts in Malayāḷam poetry were, as has already been remarked, imitations of Tamil. The influence of Sanskrit only got the upper hand at a later period, and has especially been strong during the last two hundred years.

Old Malayāḷam uses personal terminations in the conjugation of verbs as in Tamil. The following occur:—

Sing. 1, *ēn*; 2, *ā*; 3 m., *ān*, 3 f., *āḷ*.
Plur. 1, *ōm*; 2, (*īr*); 3 m. and f., *ār*.

Thus, *cheyyunnēn*, I do; *cheyyunnāḷ*, she does, and so forth. The third person neuter and the second person plural are rarely used.

The personal terminations began to be dropped after the thirteenth century, and by the end of the fifteenth century they had gone wholly out of use. Remains are, however, said to be found on the Laccadives and among the Moplahs of South Canara. Compare the remarks on the personal terminations in general, in the introduction to the Dravidian Family, pp. 294 and ff.

When the preceding remarks are borne in mind, it is hoped that the short sketch of Malayāḷam grammar which follows will enable the student to read and understand the Malayāḷam version of the Parable of the Prodigal Son which will be found on pp. 358 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1884. A list of Standard Words and Phrases, compiled from Sir George Campbell's Specimens and Mr. Frohnmeyer's Grammar, will be found on pp. 647 and ff.

For further details the student is referred to the works quoted under Authorities.

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MALAYĀḶAM SKELETON GRAMMAR.

I.—NOUNS.—Gender.—Men and gods are masculine; women and goddesses feminine; other nouns are neuter. **Number.**—The suffix of the plural is *gaḷ*, or, after *ā, ū, ō, kkaḷ*. Final *m* and the suffix *gaḷ* become *ṅṅaḷ*. Nouns denoting rational beings also form their plural in *ar, mār* or *anmār* (honorific), and *avargaḷ* or *ārgaḷ* (respectful).

Case.—

	Masculine *an* bases.	Feminine *aḷ* bases.	Bases in *ā* (*a*), *i*, *ī*, *ei*.	Bases ending in *am*.	Other bases.	
Nom.	*magan*, son.	*magaḷ*, daughter.	*kei*, hand.	*maram*, tree.	*tēḷ*, scorpion.	The plural is declined like *magaḷ*.
Acc.	*magane*.	*magaḷe*.	*kayye*.	*maratt* (*ine*).	*tēḷine*.	
Instr.	*maganāl*.	*magaḷāl*.	*kayyāl*.	*marattāl*.	*tēḷināl*.	
Dat.	*magannu*.	*magaḷkku*.	*keikku*.	*marattinnu*.	*tēḷinnu*.	
Gen.	*maganṟe*.	*magaḷuḍe*.	*kayyuḍe*.	*marattinṟe*.	*tēḷinṟe*.	
Loc.	*maganil*.	*magaḷil*.	*kayyil*.	*marattil*.	*tēḷinil*.	
Plur.	*makkaḷ*.	*magaḷgaḷ*.	*keigaḷ*.	*maraṅṅaḷ*.	*tēḷugaḷ*.	

II.—PRONOUNS.

	I	We (*inclus.*).	We (*exclus.*).	Thou.	You.	Self.	
						Sing.	Plur.
Nom.	*ñān*.	*nām*, or *nammaḷ*, *etc.*	*ñaṅṅaḷ*.	*nī*.	*niṅṅaḷ*.	*tān*.	*taṅṅaḷ*, *tāṅṅaḷ*.
Acc.	*enne*.	*namme*.	*ñaṅṅaḷe*.	*ninne*.	*niṅṅaḷe*.	*tanne*.	*taṅṅaḷe*.
Dat.	*enikku*.	*namukku*.	*ñaṅṅaḷkku*.	*ninakku*.	*niṅṅaḷkku*.	*tanikku*.	*taṅṅaḷkku*.
Gen.	*enṟe*.	*nammuḍe*.	*ñaṅṅaḷuḍe*.	*ninṟe*.	*niṅṅaḷuḍe*, *niṅṅaḍe*.	*tan(ṟe)*, *tanuḍe*.	*taṅṅa(ḷu)ḍe*.

	He.	She.	It.	They.		
				Masc. & fem.	Neut.	
Nom.	*avan*.	*avaḷ*.	*adu*.	*avar*.	*ava*.	In the same way *ivan*, this; *ēvan*, which?—*Ār*, who? masc. and fem., as *avar*.—Pronominal adjectives are *ā*, that; *ī*, this; *ē*, which? They are indeclinable.
Acc.	*avane*.	*avaḷe*.	*adine*.	*avare*.	*avaye*.	
Dat.	*avannu*.	*avaḷkku*.	*adinnu*.	*avarkku*.	*avekku*.	
Gen.	*avanṟe*.	*avaḷuḍe*.	*adinṟe*.	*avaruḍe*.	*avayuḍe*.	

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III.—VERBS.—There are no personal terminations.

The suffixes of the principal parts are, present *unnu ;* past *du* and *i*, future *um*.

The suffix *i* of the past is used in bases consisting of one long syllable or of two syllables, short or long. Thus, *ākkunnu*, I make, past *ākki*. The suffix *du* is often changed under the influence of the preceding sounds. It occurs as *ttu, ṭṭu, ṟṟu, ṇḍu, nnu, ṉṉu*, and *ññu*. Verbs which form their present in *kkunnu* preceded by a palatal vowel (*i, ī, e, ē*, and *ei*), take *chchu* in the past ; thus, *aḍikkunnu*, I strike, past *aḍichchu*.

A.—Regular Verbs—

Infinitive, *nalguga*, to give ; *cheyga* or *cheyya*, to do. **Negative,** *nalgāyga, cheyyāyga.*

Relative participles.—Present *nalgunna, cheyyunna ;* **Past** *nalgiya, cheyda ;* **Future** *nalgum, cheyyum ;* **Negative** *nalgātta, cheyyātta.*

Future Verbal participle.—*Nalguvān, cheyvān.*

Conjunctive participle.—*nalgi, cheydu ;* **Negative** *nalgāde, cheyyāde.*

Present tense.—*nalgunnu, cheyyunnu.*

Past tense.—*nalgi, cheydu.*

Future.—*nalgum, cheyyum.*

Imperative.—*nalgu* or *nalguga*, plural *nalguvin ; cheyi* or *cheyga*, plural *cheyvin.*

The future verbal participle is often used as an infinitive of purpose. It is formed by adding *ppān* in verbs which form their present in *kkunnu*. The same verbs add *ppin* in the plural imperative ; thus, *irikkunnu*, I stay, *irippin*, stay ye, *pārkkunnu*, I dwell, *pārppin*, dwell ye.

A negative tense, formed from the base by adding *ā*, is seldom used ; e.g. *vēṇḍā*, it is not wanted.

B.—Irregular Verbs—

Base.	Present.	Past.	Future.
āga, be, become.	*āgunnu.*	*āyi.*	*āgum.*
pō, to go.	*pōgunnu.*	*pōyi.*	*pōgum.*
vā, to come.	*varunnu.*	*vannu.*	*varum.*

Uṇḍa, to be, to exist, has a present *uṇḍu*. Other tenses are formed by adding *āgunnu ;* thus, *uṇḍāyi*, was ; *uṇḍāgum*, will be.

C.—Auxiliaries.—The negative copula is *alla*. *Illu*, does not exist, is added to the various tenses ; thus, *avan pārkkunnilla*, he does not live ; *ñān koṇḍu-vann-illa*, I have not brought.

Vēṇam, it is wanted, negative *vēṇḍā*, is added to the base or the infinitive ; thus, *var-ēṇam*, you must come ; *kāṇikk-ēṇḍā*, don't show. *Aruda* is used in the same way as *vēṇḍā ;* thus, *pōg-aruda*, you must not go.

Ālum means 'please' and is added to the conjunctive participle ; thus, *pōyālum*, please go.

Passive Voice.—Formed by adding *peḍuga* or *paḍuga*, to suffer, to the infinitive. Thus, *kāṇa-ppeḍunnu*, is seen ; *kāṇa-ppeṭṭu*, was seen.

Causative Verbs.—Formed by adding the suffixes *ttu*, present *ttunnu ; i, vi*, or *ppi*, present *ikkunnu*. Thus, *iru-kkunnu*, sits ; *iruttunnu*, causes to sit ; *aḍikkunnu*, strikes, *aḍippikkunnu*, causes to strike. Other causatives are formed by hardening the final consonant of intransitive bases. Thus, *āgunnu*, becomes ; *ākkunnu*, makes.

NATIONAL ARCHIVES OF INDIA

[No. 13.]

DRAVIDIAN FAMILY.

MALAYĀḶAM.

ഒരു മനുഷ്യന്നു രണ്ടു മക്കൾ ഉണ്ടായിരുന്നു. അതിൽ ഇളയവൻ അപ്പനോടു, അപ്പാ, വസ്തുക്കളിൽ എനിക്കു വരേണ്ടുന്ന പങ്കു തരേണമേ, എന്നു പറഞ്ഞു; അവനും മുതലിനെ അവകു പകുതി ചെയ്തു. ഏറെ നാൾകഴിയും മുമ്പെ ഇളയമകൻ സകലവും സ്വരൂപിച്ചുകൊണ്ടു ദൂരദേശത്തേക്കു യാത്രപോയി അവിടെ ദുർന്നടപ്പായി ജീവിച്ചു തന്റെ വസ്തു നാനാവിധമാക്കിക്കളഞ്ഞു. എല്ലാം ചെലവഴിച്ച ശേഷം ആ ദേശത്തിൽ കഠിന ക്ഷാമം ഉണ്ടായിട്ടു അവന്നു മുട്ടു വന്നു തുടങ്ങി. എന്നാറെ അവൻ പോയി ആ ദേശത്തിലേ പൌരനാരിൽ ഒരുത്തനോടു പറ്റിക്കൊണ്ടു; ആയവൻ അവനെ തന്റെ നിലങ്ങളിൽ പന്നികളെ മേയ്പാൻ അയച്ചു. പന്നികൾ തിന്നുന്ന മരപ്പയറു കൊണ്ടു തന്റെ വയറു നിറെപ്പാൻ അവൻ ആഗ്രഹിച്ചു എങ്കിലും ആരും അവന്നു കൊടുത്തില്ല. അപ്പോൾ ബുദ്ധി തെളിഞ്ഞിട്ടു അവൻ പറഞ്ഞു, എന്റെ അപ്പന്റെ എത്ര കൂലിക്കാർ അപ്പം തിന്നു ശേഷിപ്പിക്കുന്നുണ്ടു, ഞാനോ വിശപ്പുകൊണ്ടു നശിച്ചുപോകുന്നു. ഞാൻ എഴുനീറു എന്റെ അപ്പന്റെ അടുക്കലേക്കു പോയി അവനോടു, അപ്പാ, ഞാൻ സ്വർഗ്ഗത്തോടും നിന്നോടും പാപം ചെയ്തു, ഇനി നിന്റെ മകൻ എന്നു വിളിക്കപ്പെടുവാൻ യോഗ്യനല്ല, നിന്റെ കൂലിക്കാരിൽ ഒരുത്തനെപോലെ എന്നെ ആക്കിക്കൊള്ളേണമേ, എന്നു പറയും. എന്നിട്ടു എഴുനീറു തന്റെ അപ്പന്റെ അടുക്കലേക്കു പോയി; അവൻ ദൂരത്തുള്ളപ്പോൾ തന്നെ അപ്പൻ അവനെ കണ്ടു കരളലിഞ്ഞു ഓടിച്ചെന്നു അവന്റെ കഴുത്തിൽ കെട്ടിപ്പിടിച്ചു അവനെ ചുമ്പിച്ചു. മകൻ അവനോടു, അപ്പാ, ഞാൻ സ്വർഗ്ഗത്തോടും നിന്നോടും പാപം ചെയ്തു, ഇനി നിന്റെ മകൻ എന്നു വിളിക്കപ്പെടുവാൻ യോഗ്യനല്ല, എന്നു പറഞ്ഞു. എന്നാറെ അപ്പൻ തന്റെ ദാസരോടു, വേഗം മേലുരമായ അങ്കി കൊണ്ടുവന്നു ഇവനെ ഉടുപ്പിപ്പിൻ, കൈക്കു മോതിരവും കാലുകൾക്കു ചെരിപ്പുകളും ഇടുവിപ്പിൻ. നാം ഭക്ഷിച്ചു ആനന്ദിക്ക. ഈ എന്റെ മകൻ മരിച്ചവനായിരുന്നു തിരികേ ഉയിർത്തു, കാണാതെ പോയവനായിരുന്നു, കണ്ടുകിട്ടുകയും ചെയ്തുവല്ലോ, എന്നു പറഞ്ഞു. അവർ ആനന്ദിച്ചു തുടങ്ങി.

എന്നാൽ അവന്റെ മൂത്തമകൻ വയലിൽ ആയിരുന്നു, ആയവൻ വന്നു വീട്ടിനോടു അടുത്തപ്പോൾ വാദ്യവും നൃത്തഘോഷങ്ങളും കേട്ടു, ബാല്യക്കാരിൽ ഒരുത്തനെ വിളിച്ചു, ഇതെന്തു എന്നു ചോദിച്ചു. അവൻ അവനോടു പറഞ്ഞു, നിന്റെ സഹോദരൻ വന്നു, നിന്റെ അപ്പൻ അവനെ സൌഖ്യത്തോടെ കിട്ടിയതുകൊണ്ടു വിരുന്നുകഴിച്ചു. അപ്പോൾ അവൻ കോപിച്ചു അകമ്പുക്കുവാൻ മനസ്സില്ലാഞ്ഞു; എന്നിട്ടു അപ്പൻ പുറത്തുവന്നു, അവനോടു അപേക്ഷിച്ചു. എന്നാറെ അവൻ അവനോടു, കണ്ടാലും ഇത്രവർഷമായി ഞാൻ നിന്നെ സേവിക്കുന്നു, നിന്റെ കല്പന ഒരു നാളും ലംഘിച്ചതുമില്ല; എന്നാൽ എന്റെ ചങ്ങാതികളുമായി ആനന്ദിക്കേണ്ടതിന്നു നീ ഒരിക്കലും എനിക്കു ഒരു ആട്ടിൻകുട്ടി തന്നിട്ടില്ല. വേശ്യമാരോടു കൂടി നിന്റെ മുതൽ തിന്നുകളഞ്ഞ ഈ നിന്റെ മകൻ വന്നപ്പോഴെക്കോ അവന്നായി വിരുന്നുകഴിച്ചുവല്ലോ, എന്നു ഉത്തരം ചൊല്ലി. അപ്പോൾ അവൻ അവനോടു പറഞ്ഞു, മകനേ, നീ എപ്പോഴും എന്നോടു കൂടെ ആകുന്നുവല്ലോ; എനിക്കുള്ളതു എല്ലാം നിന്റേതു ആകുന്നു. എന്നാൽ ഈ നിന്റെ സഹോദരൻ മരിച്ചവനായിരുന്നു, തിരികേ ജീവിച്ചു; കാണാതെ പോയവനായിരുന്നു, കണ്ടുകിട്ടിയിരിക്കയാൽ നാം ആനന്ദിച്ചു സന്തോഷിക്കേണ്ടതല്ലോ ആകുന്നു.

NATIONAL ARCHIVES OF INDIA

[No. 13.]

DRAVIDIAN FAMILY.

MALAYĀḶAM.

TRANSLITERATION AND TRANSLATION.

Oru manushyannu raṇḍu makkaḷ uṇḍ-āy-irunnu. Adil iḷayavan
One man-to two sons having-become-were. That-in the-younger
appanōḍu, 'appā, vastu-kkaḷil enikku var-ēṇḍunna paṅgu tar-ēṇam-ē,'
the-father-to, 'father, goods-in me-to coming share give-should,'
ennu paṟaññu, avan-um mudaline avarkku pagudi-cheydu. Ēṟe
having-said said, he-and property them-to share-made. Many
nāḷ kaṟiyum mumbe iḷaya magan sakalavum svarūpichchu-koṇḍu
days passing before younger son all having-collected-for-himself
dūra dēśattēkku yātra pōyi aviḍe durnnaḍapp-āyi jīvichchu
far country-to journey having-gone there bad-conduct-becoming having-lived
taṟe vastu nānāvidham ākki-kkaḷaññu. Ellām chelavaṟichcha śēsham ā
his property in-various-ways made-wasted. All spent after that
dēśattil kaṭhina kshāmam uṇḍāy-iṭṭu avannu muṭṭu vannu tuḍaṅṅi.
country-in severe famine having-become him-to want coming began.
Ennāṟe avan pōyi ā dēśattil-ē pauranmāril oruttanōḍu
Then he having-gone that country-in-being citizens-among one-with
paṟṟi-kkoṇḍu āy-avan avane taṟe nilaṅṅaḷil pannigaḷe mēypān
joining-himself having-become-he him his fields-in pigs to-feed
ayachchu. Pannigaḷ tinnunna marappayaṟu koṇḍu taṟe vayaṟu niṟeppān
sent. Pigs eating husk taking his belly to-fill
avan āgrahichchu eṅgilum ār-um avannu koḍutt-illa. Appōḷ buddhi
he wished though anybody him-to gave-not. Then sense
teḷiññiṭṭu avan paṟaññu, 'enṟe appanṟe etra kūlikkār appam
having-cleared he said, 'my father-of how-many servants bread
tinnu śēshippikkunn-uṇḍu ñān-ō viśappu koṇḍu naśichchu-pōgunnu.
having-eaten saving-are I-but hunger taking perishing-go.
Ñān eṟunīṟṟu enṟe appanṟe aḍukkalēkku pōyi avanōḍu, "appā, ñān
I having-arisen my father's presence-to going him-to, "father, I
svarggattōḍ-um ninnōḍ-um pāpam cheydu. Ini ninṟe magan ennu
heaven-to-and thee-to-and sin did. Hereafter thy son saying
viḷikka-ppeḍuvān yōgyan-alla. Ninṟe kūlikkāril oruttane pōle enne
to-be-called fit-man-am-not. Thy servants-among one like me
ākki-kkoḷḷ-ēṇam-ē," ennu paṟayum.' Enn-iṭṭu eṟunīṟṟu
having-made-to-take-is-wanted," saying shall-say.' Having-said having-arisen

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tanṟe appanṟe aḍukkalēkku pōyi. Avan dūrattuḷḷ-appōḷ tannē
his father's presence-to went. He far-being-time-at indeed
appan avane kaṇḍu karaḷ-aliññu ōḍi-chchennu avanṟe kaṟuttil keṭṭi-
the-father him seeing heart-melting running-going his neck-on having-
ppiḍichchu avane chumbichchu. Magan avanōḍu, 'appā, ñān
attached-seized him kissed. The-son him-to, 'father, I
svarggattōḍ-um ninnōḍ-um pāpam cheydu. Ini ninṟe magan
heaven-to-and thee-to-and sin did. Hereafter thy son
ennu viḷikka-ppeḍuvān yōgyan-um-alla,' ennu paṟaññu. Ennāṟe
saying to-be-called fit-man-at-all-am-not,' saying said. But
appan tanṟe dāsarōḍu, 'vēgam mēl-ttaram-āya aṅgi koṇḍu-
the-father his slaves-to, 'quickly high-class-being robe having-taken-
vannu ivane uḍuppippin, keikku mōdirav-um kālugaḷkku cherippu-
having-come him dress-ye, hand-on ring-and feet-on shoes-
gaḷ-um iḍuvippin. Nām bhakshichchu ānandikka. Ī enṟe magan
and put-ye. We eating shall-feast. This my son
marichchavan āy-irunnu, tirigē uyirttu; kāṇāde pōyavan āy-
dead-man having-become-is, again revived; not-seeing gone-man having-
irunnu, kaṇḍu-kiṭṭu-gayum cheydu-v-allō?' ennu paṟaññu. Avar ānandichchu
become-is, seeing-finding made-is-it-not?' saying said. They feasting
tuḍaṅṅi.
began.

Ennāl avanṟe mūtta magan vayalil āy-irunnu, āy-avan vannu
Now his elder son field-in had-been, having-become-he coming
vīṭṭinōḍu aḍutt-appōḷ vādyav-um nṛitta-ghōshaṅṅaḷ-um kēṭṭu bālya-kkāril
house-to coming-when music-and dancing-sounds-and hearing servants-among
oruttane viḷichchu, 'id-endu?' ennu chōdichchu. Avan avanōḍu paṟaññu,
one calling, 'this-what?' saying asked. He him-to said,
'ninṟe sahōdaran vannu ninṟe appan avane saukhyattōḍe kiṭṭiyadu-koṇḍu
'thy brother coming thy father him healthy finding-on-account-of
virunnu kaṟichchu.' Appōḷ avan kōpichchu agam buguvān manass-illāññu,
feast made.' Then he getting-angry house to-enter mind-was-not,
enniṭṭu appan puṟattu vannu avanōḍu apēkshichchu. Ennāṟe
having-said the-father out having-come him-with entreated. But
avan avanōḍu, 'kaṇḍ-ālum, itra varsham-āyi ñān ninne
he him-to, 'see-please, so-many years-having-become I thee
sēvikkunnu. Ninṟe kalpana oru nāḷ-um laṅghichchad-um illa, ennāl
serve. Thy order one day-even transgressing-even was-not, but
enṟe chaṅṅātigaḷum-āyi ānandikk-ēṇḍadinnu nī orikkal-um
my friends-with-having-become to-feast-wanted-being-for thou once-even
enikku or āṭṭinkuṭṭi tann-iṭṭ-illa. Vēśyamārōḍu kūḍi ninṟe mudal
me-to one kid gavest-not. Harlots-with joining thy property

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tinnu kaḷaññu ī niṉṟe magan vann-appōḻekkō avann-āyi virunnu
eating having-wasted this thy son coming-when him-for feast
kaṟichchuv-allō?' ennu uttaram cholli. Appōḷ avan avanōḍu paṟaññu,
madest-is-it-not?' saying reply spoke. Thēn he him-to said,
'magan-ē, nī eppōṟ-um ennōḍu kūḍe āgunnuv-allō?' enikk-uḷḷadu
'son-O, thou always me-with together art-is-it-not?' me-to-being-that
ellām niṉṟēdu āgunnu. Ennāl ī niṉṟe sahōdaran marichchavan āy-
all thine is. But this thy brother dead-man had-
irunnu tirigē uyirttu; kāṇāde pōyavan āy-irunnu, kaṇḍu-kiṭṭiy-irikkayāl
become again revived; not-seeing goer had-become, seeing-reaching-being-because
nām ānandichchu santōshikk-ēṇḍad-allō? āgunnu.'
we having-been-merry to-feast-wanted-being-is-it-not? is.'

NATIONAL ARCHIVES OF INDIA

KANARESE.

Kanarese is the language of the north-western part of the Madras Presidency with the adjoining districts. The number of speakers may, roughly, be estimated at ten million people.

Name of the Language.

The name Kanarese simply means 'the language of Kanara.' Kanara is derived from an older form Kannaḍa or Karnāḍa. This latter word is supposed to mean 'black country' from the Dravidian words *kar*, black, and *nāḍu*, country. This explanation is due to Dr. Gundert, and was adopted by Bishop Caldwell as 'a term very suitable to denote the "black cotton soil," as it is called, of the plateau of the Southern Dekhan.' The Sanskrit form of the word, which occurs as early as the sixth century A.D., in Varāhamihira's Bṛihat-saṁhitā, is Karṇāṭa or Karṇāṭaka, which form seems to be Sanskritized from a Prākrit Kannāḍa, or Kannāṭa. The word was apparently introduced into North Indian literature through the Paiśāchī Prakrit. It occurs in Sōmadēva's Kathāsaritsāgara which is based on an old, now apparently lost, work in Paiśāchī, the Bṛihatkathā of Guṇāḍhya.

The term, according to Bishop Caldwell, was at first a generic denomination of the plateau of the Southern Dekhan. He goes on to remark—

'Karṇāṭaka has now got into the hands of foreigners, who have given it a new and entirely erroneous application. When the Muhammadans arrived in Southern India they found that part of it with which they first became acquainted—the country above the Ghauts, including Mysore and part of Telingāna—called the Karṇāṭaka country. In course of time, by a misapplication of terms, they applied the same name, the Karṇāṭaka, or Carnatic, to designate the country below the Ghauts, as well as that which was above. The English have carried the misapplication a step further, and restricted the name to the country below the Ghauts, which never had any right to it whatever. Hence the Mysore country, which is properly the Carnatic, is no longer called by that name by the English; and what is now geographically termed "the Carnatic" is exclusively the country below the Ghauts, on the Coromandel coast, including the whole of the Tamil country, and the district of Nellore only in the Telugu country. The word Karṇāṭaka was further corrupted by the Canarese people themselves into Kannaḍa or Kanara, from which the language is styled by the English "Canarese".'

The two forms *Karṇāṭa* and *Kannaḍa* are both found in Kanarese literature so early as about 1200 A.D. Kannaḍam occurs still earlier, in a Tanjore inscription of the 11th century. There does not seem to be any foundation for Bishop Caldwell's assumption that this latter form is a corruption of the former. It seems to be more probable that Karṇāṭa is the Sanskritized form of a Prakrit Kannāḍa, and that this latter is the older one. If it occurred in the original upon which Sōmadēva's work is based, it can only have had the form *Kannāḍa* or *Kannāṭa*, and this form must then have existed in the first centuries of our era.

Area within which spoken.

Kanarese is the principal language of Mysore and the adjoining parts of Coimbatore, Salem, Anantapur, and Bellary. The frontier line thence goes northwards, through the dominions of His Highness the Nizam, as far as Bidar, where it turns almost due west on to about the 78th degree, and, further, southwards so as to include the south-eastern portion of Jat and Daphlapur. Kanarese is also spoken in the extreme south-east of Satara, in Taluka Tasgaon; to some

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extent in the Aundh State of the Satara Agency; and in the South of Belgaum, and, further to the west, in Kolhapur almost so far west as the town of Kolhapur. The line thence turns southwards following the Ghats to about Honawar, where it goes down to the sea. In North Kanara, Kanarese is the official language all over the district. It is the principal language of South Kanara, with the exception of the southernmost corner. The frontier line thence coincides with the southern frontier of Mysore. Kanarese dialects are also spoken in the Nilgiris, and the language has, lastly, been brought by immigrants to Madura and to the Central Provinces.

Linguistic Boundaries.

Kanarese is bounded on the north and west by Marāṭhī and its dialect Kōṅkaṇī, on the east by Telugu and Tamil and on the south by Tamil, Koḍagu, and Tulu.

Dialects.

The dialectic differences within the Kanarese territory are, to judge from the materials available, comparatively small. The most important dialect is Baḍaga, spoken in the Nilgiris by the so-called Baḍagas or Burghers. It is a more ancient form than ordinary Kanarese, and in several points agrees with the language of old literature. Another Kanarese dialect of the Nilgiri Hills is that spoken by the Kurumbas. It does not seem to differ much from ordinary Kanarese. The same, or a similar, tribe is called Kurumvār in Chanda. Their dialect shows some traces of the influence of the neighbouring Telugu. Other dialectic varieties are apparently unimportant. The pronunciation differs to some extent in Bijapur. The dialect of the Gōlars of the Central Provinces in this respect often agrees with the language of Bijapur. In other cases it has preserved old forms, like the dialect of the Baḍagas.

Number of speakers.

The bulk of the people whose home-tongue is Kanarese live outside the territory included in the Linguistic Survey. The Census reports of 1891 and 1901 have, therefore, been consulted in order to ascertain the number of speakers. From the various districts of the Bombay Presidency estimates have been forwarded for the use of this Survey, as follows:—

	Estimated number.	Census of 1901
Kanara	240,000	259,244
Sholapur	56,000	51,399
Akalkot	38,000	45,427
Satara	19,000	14,050
Satara Agency	6,500	4,246
Belgaum	615,000	648,470
Kolhapur	159,000	153,058
Southern Maratha Jaghirs	361,500	374,520
Dharwar	861,000	916,039
Sawanur	10,800	11,793
Bijapur	652,939	614,458
TOTAL	3,019,739	3,092,704

Kanarese was spoken as a vernacular in the following districts of the Madras Presidency and feudatories:—

	Census of 1891.	Census of 1901.
Cuddapah	10,617	8,014
Kurnool	8,532	7,164
Carried over	19,149	15,178

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	Census of 1891.	Census of 1901.
Brought forward	19,149	15,178
Bellary	518,585	541,274
Anantapur	79,486	89,190
North Arcot	31,483	29,599
Salem	139,414	153,361
Coimbatore	238,114	260,607
Nilgiris	14,125	13,219
South Canara	213,551	215,395
Sandur	7,232	7,098
TOTAL	1,261,139	1,324,921

Kanarese is the principal language of Mysore and is also spoken by many people in His Highness the Nizam's Dominions and in Coorg. By adding the Census figures for all these districts we arrive at the following total of people who speak Kanarese within the territory where it is a vernacular :—

	Census of 1891.	Census of 1901.
Bombay Presidency	3,019,739	3,092,704
Madras Presidency	1,261,139	1,324,921
Nizam's Dominions	1,451,046	1,562,022
Mysore	3,655,976	4,044,076
Coorg	76,115	76,608
TOTAL	9,464,015	10,100,331

Kanarese has been brought by immigrants to other districts of India. In Madura the Kanarese element is very strong (104,641 in 1891 and 114,091 in 1901), in other districts the language is only spoken by comparatively small numbers of speakers. Local estimates, for the use of this Survey, have been forwarded from Nagpur and Bhandara. The rest of the figures which follow have been supplied from the Census reports.

The number of speakers of Kanarese in those districts where it cannot be considered as the local language were as follows :—

	Census of 1891.	Census of 1901.
Andamans and Nicobars	...	282
Assam	...	3
Bengal Presidency	...	14
Berar	...	1,036
Bombay Presidency	...	4,621
Burma	...	34
Central Provinces	1,810	1,233
Madras Presidency	200,338	211,401
Punjab	...	5
United Provinces	...	187
Baroda	...	46
Central India	...	254
TOTAL	202,148	219,116

By adding these figures to those given above we may estimate the number of speakers of Kanarese as follows :—

	Census of 1891.	Census of 1901.
Kanarese spoken as a vernacular by	9,464,015	10,100,331
Kanarese spoken abroad by	202,148	219,116
TOTAL	9,666,163	10,319,447

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To this total must, finally, be added the number of speakers of the minor Kanarese dialects, as follows :—

	Census of 1891.	Census of 1901.
Kanarese proper	9,666,163	10,319,447
Baḍaga	30,656	34,229
Kurumba	10,399	11,371
Gōlarī	3,614	3,468
GRAND TOTAL . .	9,710,832	10,368,515

Literature.

Kanarese literature is known to extend over a considerable period. The oldest specimen of Kanarese is, according to Professor Hultzsch, contained in a Greek play preserved in a Papyrus of the second century A.D. The oldest known works go back to at least the tenth century A.D. The origin of Kanarese literature is due to the labours of the Jains, and the first literary works are largely influenced by Sanskrit. Three periods are usually distinguished in Kanarese literature.

1. *Ancient Kanarese,* from at least the 10th to the middle of the 13th century. The principal productions were scientific works on prosody and grammar, based on Sanskrit originals, sectarian works, and poetical works in a highly artificial style. This literature is written in an old dialect which is said to be quite uniform and to show an extraordinary amount of polish and refinement. It is full of Sanskrit loan-words, and differs from the modern dialect in phonology and inflexional system. The ancient dialect was occasionally also used in literary works at a later period, and such productions are usually included in the ancient literature. Among the principal authors we may mention Pampa, who wrote an *Ādipurāṇa* (A.D. 941) ; Argaḷa, the author of the *Chandraprabhapurāṇa* (A.D. 1189) and probably also of the *Līlāvatīprabandha* (about A.D. 1200) ; Nāgavarman, the author of rhetorical works such as the *Kāvyāvalōkana* and the *Chhandas* (about A.D. 1200) ; the grammarian Kēśirāja, whose *Śabdamaṇidarpaṇa* (about A.D. 1225) is the classical Kanarese grammar ; Shaḍakshara, the author of the *Rājaśēkharavilāsa* (A.D. 1657), the *Vṛishabhēndravijaya* (A.D. 1671), and the *Śabaraśaṅkaravilāsa* (about A.D. 1680), and others. Almost all the works belonging to this period are written in verse.

2. *Mediæval Kanarese,* from the middle of the 13th to the end of the 15th century. The ancient dialect is now changed. The old rules of inflexion and syntax are no longer strictly observed, and new forms are introduced. Some of the sounds of the old language have become obsolete, and many new Sanskrit words are introduced. The dialect continued to be used in several works even after the 15th century. The literature of this dialect is mainly contained in the poetry of the Śaiva and Liṅgāyata sects. It is written in verse. Among the principal works we may mention Sōmēśvara's *Śataka* (about A.D. 1300) ; Bhīma's *Basavapurāṇa* (A.D. 1369) ; Kumāravyāsa's *Bhārata* (about A.D. 1508) ; the *Dāsapadas,* popular songs by 'Kṛishṇa's servants' (from about A.D. 1530) ; Kumāravālmīki's *Rāmāyaṇa* (about A.D. 1590) ; Lakshmīśa's *Jaimini-Bhārata* (about A.D. 1760), and so forth.

3. *Modern Kanarese.*—The literature of the modern dialect of Kanarese can be traced back to about the beginning of the 16th century. From that time we find a large proportion of Vaishṇava poetry, still mainly written in a dialect which agrees with that of the second period. Prose, also, begins to be developed. We find several adaptations of Sanskrit prose works such as the *Pañchatantra,* the *Vētālapañchaviṁśati,* etc. The

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language of the courts of justice and of the ordinary business life is slightly different and freely borrows from Marāṭhī and Hindōstānī. Abstract, religious, and scientific terms are largely borrowed from Sanskrit, and the phonology and the inflexional system gradually assumes the modern form.

A full account of Kanarese literature cannot be given in this place, Kanarese not being one of the languages properly falling within the scope of the Linguistic Survey. Further information will be found in the works by Messrs. Kittel and Rice, mentioned under Authorities, below.

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It has already been mentioned that Karṇāṭa or Karṇāṭaka occurs as the name of a southern country in Sanskrit literature. According to Colonel Yule's Hobson-Jobson *sub voce* Carnatic, the earliest reference is that in Varāhamihira's *Bṛihatsaṁhitā* (sixth century A.D.). The mention of the country in Sōmadēva's *Kathāsaritsāgara* (about 1075 A.D.) is probably due to its being mentioned in his source, the Prakrit work of Guṇāḍhya, which probably goes back to one of the first centuries A.D. Other early references to the country will be found in the Hobson-Jobson under Canara and Carnatic.

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Written character.

The alphabet used in writing Kanarese is closely related to the Telugu character. Another alphabet, the so-called Haḷa Kannaḍa or Old Kanarese, is used in Sanskrit inscriptions in the Marāṭha country and does not concern us in the present connexion. It is sufficient to draw attention to its existence. It has nothing to do with the old dialect of Kanarese literature.

The modern Kanarese alphabet consists of the following signs :—

VOWELS.

ಅ *a*; ಆ *ā*; ಇ *i*; ಈ *ī*; ಉ *u*; ಊ *ū*; ಋ *ṛi*;
ೠ *ṛī*; ಎ *e*; ಏ *ē*; ಒ *o*; ಓ *ō*; ಐ *ai*; ಔ *au*.

CONSONANTS.

ಕ *ka*	ಖ *kha*	ಗ *ga*	ಘ *gha*	ಙ *ṅa*
ಚ *cha*	ಛ *cha*	ಜ *ja*	ಝ *jha*	ಞ *ña*
ಟ *ṭa*	ಠ *ṭha*	ಡ *ḍa*	ಢ *ḍha*	ಣ *ṇa*
ತ *ta*	ಥ *tha*	ದ *da*	ಧ *dha*	ನ *na*
ಪ *pa*	ಫ *pha*	ಬ *ba*	ಭ *bha*	ಮ *ma*
ಯ *ya*	ರ *ra*	ಱ *ṛa*	ಲ *la*	ವ *va*
ಶ *śa*	ಷ *sha*	ಸ *sa*	ಹ *ha*	
ಳ *ḷa*	ೞ *ḷa*			

The letters ಋ *ṛi*, ೠ *ṛī*, ಙ *ṅa*, ಞ *ña*, ಱ *ṛa*, and ೞ *ḷa* are not used in ordinary Kanarese.

The forms of the vowels given above are those used in the beginning of a word. When subjoined to a consonant the vowels take the following forms :—

a (not expressed); *ā* ಾ; *i* ಿ; *ī* ೀ; *u* ು; *ū* ೂ; *ṛi* ೃ; *e* ೆ; *ē* ೇ; *ai* ೈ; *o* ೊ; *ō* ೋ; *au* ೌ.

Thus, ಕ *ka*; ಕಾ *kā*; ಕಿ *ki*; ಕೀ *kī*; ಕು *ku*; ಕೂ *kū*; ಕೃ *kṛi*; ಕೆ *ke*; ಕೇ *kē*; ಕೈ *kai*; ಕೊ *ko*; ಕೋ *kō*; ಕೌ *kau*; ಪಾ *pā*; ಪು *pu*; ಮಾ *mā*; ಮೀ *mī*; ಮೊ *mo*; ಯಾ *yā*; ಯಿ *yi*; ಯೀ *yī*; ಯೊ *yo*; ವು *vu*; ವೊ *vo*, etc.

The irregular forms are, as will be seen from the instances, nearly the same as in Telugu.

When two or more consonants come together without any intervening vowel, they are combined in such a way that only the first is written on the line, the other ones

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being subjoined under it. Thus, ಪಟ್ಣ *paṭṇa*; ತಾಳ್ದು *tāḷdu*. The subscribed forms are usually easily recognizable. A few consonants, however, have a separate form when subjoined under another letter, thus:—

Initial.	*Secondary.*	*Initial.*	*Secondary.*
ತ *ta*	್	ಯ *ya*	್ಯ
ನ *na*	್ನ	ರ *ra*	್ರ
ಮ *ma*	್ಮ	ಲ *la*	್ಲ
		ವ *va*	್ವ

Thus, ಸಮಸ್ತ *samasta*; ಪತ್ನಿ *patni*; ಯುಗ್ಮ *yugma*; ಹ್ಯಾಗೆ *hyāge*; ಪ್ರಾಣ *prāṇa*; ಆಹ್ಲಾದ *āhlāda*.

When the first element of a compound letter is *ra*, the sign ರ್ *r* is added at the end of the compound; thus, ವರ್ಗ *varga*.

The short vowel *a* is inherent in the initial form of every consonant. It is cut off by placing the sign ್ on the upper part of the consonant. Thus, ಕ್ *k*, ಪ್ *p*, etc.

The sign ಃ called *visarga*, denotes an aspiration. It is only used in Sanskrit words. It is transliterated *ḥ*.

The sign ಂ, called *anusvāra*, *bindu* or *sonne*, is commonly written instead of the class nasals. It is pronounced and transliterated as *ṅ* before gutturals, as *ñ* before palatals, as *ṇ* before cerebrals, as *n* before dentals, and as *m* before labials. In other cases it is pronounced as an *m* and has been transliterated *ṁ*.

The characters for the numerals are as follows:—

೦	೧	೨	೩	೪	೫	೬	೭	೮	೯
1	2	3	4	5	6	7	8	9	0

Pronunciation.

The Kanarese alphabet is strictly phonetical, and the pronunciation of the language therefore calls for only a few remarks.

The vowels are pronounced in the Continental manner. The short final vowel in words such as *maravu*, a tree, is shorter than an ordinary vowel, not having more than about half the ordinary length. In the local dialects short final vowels are often interchanged or dropped altogether.

E and *o* are pronounced as *ye* and *wo*, respectively, at the beginning of a word. When the word is closely united with the preceding one, however, the *y* and *w* are dropped.

Ai and *au* are only a convenient way of writing *ay* (*ey*) and *avu* (*ava*). They are no proper diphthongs. *Ai* is pronounced as an *ey*.

The Anusvāra is written instead of the class nasal before mute consonants. In other cases it is pronounced as an *m*.

When the first part of a compound word ends in a vowel the initial hard consonant of the second component is softened. Thus, *mara-kālu*, wooden leg, becomes *mara-gālu*.

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Old Kanarese and the Baḍaga dialect have two cerebral sounds which have disappeared in the modern dialect, viz., *ṟ* and *ḷ*. *Ṟ* has been replaced by *r* and *ḷ*, and *ḹ* by *ḷ*.

There are no certain traces of the harmonic sequence in Kanarese. The final vowel of verbal forms changes, but it is impossible to find any sufficient reason for the fact. Thus, *māḍuttēne*, I do; *māḍēnu*, I may do.

The accent rests on the first syllable. In compound words a secondary stress is put on the first syllable of the second component.

It is hoped that the short sketch of Kanarese grammar which follows will enable the student to understand the forms occurring in the specimens. For further particulars the works quoted above under Authorities should be consulted.

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KANARESE SKELETON GRAMMAR.

I.—NOUNS.—Gender.—Words signifying gods and male human beings are masculine, those denoting goddesses and women are feminine. Other words are neuter. The natural gender may be distinguished by prefixing *gaṇḍu*, male, and *heṇṇu*, female; thus, *gaṇḍu kūsu*, boy; *heṇṇu kūsu*, girl.

Number.—Masculine and feminine *a*-bases, and many feminine nouns ending in *i*, *ī*, and *e*, form their plural by adding *aru*; nouns of relationship add *andiru*, other nouns *gaḷu*. Thus, *sēvak-aru*, servants; *strī-yaru*, women; *app-andiru*, fathers; *ūru-gaḷu*, towns. Note *magu*, child, plural *makkaḷu*. An honorific plural is formed by adding *avaru* to the genitive singular. Thus, *tāyiy-avaru*, mother.

Declension.—There is a slight difference between (1) *a*-bases, e.g. *sēvaka*, servant, feminine *sēvakaḷu*; *mara*, tree; (2) *i*, *ī*, *e*, and *ai*-bases, e.g. *tande*, father; *kuri*, sheep; (3) *u*-bases, e.g. *guru*, teacher; *ūru*, town.

Sing.							
Nom.	*sēvaka(nu).*	*sēvakaḷu.*	*maravu.*	*tandeyu.*	*kuriyu.*	*guruvu.*	*ūru.*
Acc.	*sēvakana(nnu).*	*sēvakaḷa(nnu).*	*mara(vannu).*	*tandeya(nnu).*	*kuriya(nnu).*	*guruva(nnu).*	*ūra, ūrannu.*
Dat.	*sēvaka(ni)ge.*	*sēvakaḷige.*	*marakke.*	*tandege.*	*kurige.*	*guruvige.*	*ūrige.*
Gen.	*sēvakana.*	*sēvakaḷa.*	*marada.*	*tandeya.*	*kuriya.*	*guruva, guruvina.*	*ūra, ūrina.*
Plur.							
	sēvakaru.		*maragaḷu.*	*tandeyandiru.*	*kurigaḷu.*	*gurugaḷu.*	*ūrugaḷu.*

The plural is regularly inflected; thus, *sēvakara*, of the servants; *ūrugaḷige*, to the towns.

Akka, elder sister; *amma*, lady, and *avva*, lady, form their singular by adding *nu*, and suffix *andiru* in the plural; thus, *akkanannu*, the sister (case of the object); *ammandiru*, the ladies.

Postpositions are added to the genitive. Thus, *guruv-inda*, by the teacher; *ūrin-alli*, in the town. *Ōsara*, in order to; *inta*, than, etc., are added to the dative.

Adjectives precede the noun they qualify. Comparison is expressed by adding the postpositions *inta*, than; *alli*, among, etc., to the compared noun. Thus, *avanu nanag-inta doḍḍavanu*, he me-than great; *yellar-alli chikka*, all-among small, smallest.

II.—PRONOUNS.—There is only one form of the plural of the personal pronoun of the first person.

	I.	Thou.	He.	She.	That.
Sing.					
Nom.	*nā(nu).*	*nī(nu).*	*ava(nu).*	*avaḷu.*	*adu.*
Acc.	*nanna(nnu).*	*ninna(nnu).*	*avana(nnu).*	*avaḷa(nnu).*	*adannu.*
Dat.	*nanage.*	*ninage.*	*avanige.*	*avaḷige.*	*adakke.*
Gen.	*nanna.*	*ninna.*	*avana.*	*avaḷa.*	*adara.*
Plur.					
Nom.	*nāvu.*	*nīvu.*	*avaru.*		*avu(gaḷu).*
Acc.	*namma(nnu).*	*nimma(nnu).*	*avara(nnu).*		*av(ugaḷ)annu.*
Dat.	*namage.*	*nimage.*	*avarige.*		*avugaḷige, avakke.*
Gen.	*namma.*	*nimma.*	*avara.*		*avugaḷa.*

In the same way *tānu*, self (as *nānu*, I); *ivanu*, this (fem. *ivaḷu*, n. *idu*); *yāvanu*, what man? *yāru*, who (m. and fem., as *avaru*); *ishṭaru*, so many; *ishṭu*, so much; numerals; compounds such as *māḍuvavanu*, one who makes (fem. *māḍuvavaḷu*, n *māḍuvadu*); *karidu*, a black thing, etc.

ātanu, he; *ā-ke*, she, are regular nouns; plural *ātagaḷu*, *ākeyaru*.

yēnu, what? acc. *yēnannu*; dat. *yētakke*; gen. *yētara*.

Adjective pronouns are *ā*, that; *ī*, this; *yē*, which? They are not declined.

III.—VERBS.—First Conjugation.—Verbs ending in *u*; *māḍu*, make.

Infinitives.—*Māḍa*, *māḍalu*, *māḍalikke*.

Verbal participles.—Present, *māḍutta*. Conjunctive, *māḍi*. Negative, *māḍade*.

Relative participles.—Present and Future, *māḍuva*. Past, *māḍida*. Negative, *māḍada*.

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Nouns of agency and action.—Formed by adding the demonstrative pronoun *avanu*, fem. *avaḷu*, n. *adu*, to relative participles. Thus, *māḍuv-avanu*, he who makes; *māḍid-avaḷu*, she who made; *māḍad-avaru*, they who do not make; *māḍuv-adu*, the act of making; *māḍiddu*, the act of having made; negative *māḍaddu*. *Māḍōṇa* is often used instead of *māḍuvadu*.

	Present.	Past.	1st future.	2nd future.	Negative.	Imperative.
Sing. 1.	*māḍuttēne.*	*māḍide(nu).*	*māḍuve(nu).*	*māḍiyēnu.*	*māḍe(nu).*	*māḍali.*
2.	*māḍuttī(yē).*	*māḍidi.*	*māḍuvi.*	*māḍī(yē).*	*māḍe.*	*māḍu.*
3 m.	*māḍuttāne.*	*māḍida(nu).*	*māḍuva(nu).*	*māḍiyānu.*	*māḍa(nu).*	*māḍali.*
3 f.	*māḍuttāḷe.*	*māḍidaḷu.*	*māḍuvaḷu.*	*māḍiyāḷu.*	*māḍaḷu.*	
3 n.	*māḍuttade.*	*māḍitu.*	*māḍuvadu.*	*māḍītu.*	*māḍadu.*	
Plur. 1.	*māḍuttēve.*	*māḍidevu.*	*māḍuvevu.*	*māḍiyēvu.*	*māḍevu.*	
2.	*māḍuttīri.*	*māḍidiri.*	*māḍuviri.*	*māḍīri.*	*māḍari.*	*māḍi(ri).*
3 m. & f.	*māḍuttāre.*	*māḍidaru.*	*māḍuvaru.*	*māḍiyāru.*	*māḍaru.*	*māḍali.*
3 n.	*māḍuttave.*	*māḍidavu.*	*māḍuvavu.*	*māḍiyāvu.*	*māḍavu.*	

Present definite.—*Māḍuttiddhēne*, etc. **Imperfect**, *māḍuttiddenu*, etc. **Perfect**, *māḍiddhēne*, etc., or *māḍēne*; 2 *māḍī*; 3 m. *māḍyāne*; 3 f. *māḍyāḷe*; 3 n. *māḍiyade*, etc.

Second Conjugation.—Verbs ending in *i*, *e*, or *ai*; *kare*, call.

Infinitive.—*Kareya, kareyalu, kareyalikke.*

Verbal participles.—**Present**, *kareyutta.* **Conjunctive**, *karedu.* **Negative**, *kareyade.*

Relative participles.—**Present** and **Future**, *kareyuva.* **Past**, *kareda.* **Negative**, *kareyada.*

Other forms as in the first conjugation. Thus, *kareyuttēne*, I call; *karedenu*, I called; *kareyuvenu*, I shall call; *karedēnu*, I may perhaps call; *kareyenu*, I do not, did not, or shall not, call.

Causal verbs.—Formed by adding *isu* to the final consonant of the base; thus, *māḍisu*, cause to make.

Reflexive verbs.—Formed by adding the verb *koḷḷu*, to take, to the conjunctive participle; thus, *hañchi-koḷḷuttāre*, they divide among themselves.

Passive voice.—Formed by adding the verb *paḍu*, to experience, to the verbal noun in *lu*, the final *u* being dropped. Thus, *kareyal-paḍuttēne*, I am called.

Irregular verbs.—*Iru*, be exist, becomes *iddu* in the conjunctive participle, and *idda* in the past relative participle. The past tense is accordingly *iddenu* (third person singular neuter *ittu*), and the second future *iddēnu*, etc. The present tense is *iruttēne*, but also *hēne*; 2 *hī*; 3 m. *hāne*; 3 f. *hāḷe*; 3 n. *ade, ide*; plural 1 *hēve*; 2 *hīri*; 3 *hāre*, n. *ave, ive*. By adding these forms to the conjunctive participle a compound present is formed; thus, *iddhēne*, I am, etc. No neuter forms belong to this present.

Āgu, become, and *hōgu*, go, form their past relative participles irregularly, *āda* and *hōda*, respectively. The past tenses are accordingly *ādenu* (3 sing. n. *āyitu*) and *hōdenu* (3 sing. n. *hōyitu*), etc.

Annu, say, takes *amba* or *annuva* in the present and future relative participle. Accordingly first future *annuvenu*, etc., or *ambenu*, etc.

About hundred verbs form their conjunctive participle, and accordingly their past relative participle, their past tense, and their second future irregularly. Such are,—

Base.	Conj. part.	Base.	Conj. part.	Base.	Conj. part.	Base.	Conj. part.
annu, say.	*andu.*	*yēḷu*, arise.	*yeddu.*	*koḷḷu*, take.	*koṇḍu.*	*baru*, come.	*bandu.*
iḍu, put.	*iṭṭu.*	*kāṇu*, see.	*kaṇḍu.*	*taru*, bring.	*tandu.*	*biḍu*, leave.	*biṭṭu.*
i, give.	*ittu.*	*kūru*, sit.	*kūtu.*	*tinnu*, eat.	*tindu.*	*bīḷu*, fall.	*bidāu.*
yennu, say.	*yendu.*	*koḍu*, give.	*koṭṭu.*	*nillu*, stay.	*nintu.*	*sā*, die.	*sattu.*

Defective and auxiliary verbs.—*Āpa*, able, negative *ārade*, has one tense, *āpenu*, etc., neg. *ārenu*, etc. Relative part. *āpuva*, neg. *ārada*. It is added to the infinitive in *lu*; thus, *māḍal-āpanu*, he can do.

Ballenu, I know, is added to the infinitive in *a*; thus, *māḍa-ballevu*, we know to do. The corresponding negative *ariyenu*, etc., and *ollenu*, I will not, are added to the infinitive in *lu*.

Bēku, it is wanted; *bēḍa*, it is not wanted; *bahudu* or *kūḍuvadu*, it is allowed, neg. *bāradu* or *kūḍadu*, are added to the infinitive ending in *a*. Thus, *māḍa-bēḍa*, don't do.

Uṇṭu, there is, is indeclinable. It has a relative participle *uṇṭa*. The corresponding negative is *illa*, conjunctive participle *illade*, relative participle *illada*.

Alla, is not, is a copula, and implies negation of quality. Thus, *adu nannad-alla*, that is not mine. But *nanage kelas-illa*, to-me work-is-not, I have no work.

Participles.—**Interrogative**,—*ā, ē, ō, yēnō*. Emphatic, *ē, ū*, (even), **Subjunctive**, *re*, if; *rū*, though, added to the past relative participle; thus, *ādare*, if it were so, but.

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[No. 14.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

(*Madras Aux. B. S., 1867.*)

ಒಬ್ಬ ಮನುಷ್ಯನಿಗೆ ಇಬ್ಬರು ಮಕ್ಕಳಿದ್ದರು | ಅವರಲ್ಲಿ ಚಿಕ್ಕವನು ತಂದೆಗೆ, ತಂದೆಯೇ, ಆಸ್ತಿಯಲ್ಲಿ ನನಗೆ ಬರತಕ್ಕ ಪಾಲನ್ನು ನನಗೆ ಕೊಡು, ಅಂದಾಗ, ಬದುಕನ್ನು ಅವರಿಗೆ ಪಾಲಿಟ್ಟನು | ಕೆಲವು ದಿನಗಳ ಮೇಲೆ ಚಿಕ್ಕ ಮಗನು ಎಲ್ಲಾ ಕೂಡಿಸಿಕೊಂಡು, ದೂರದೇಶಕ್ಕೆ ಹೊರಟು, ಅಲ್ಲಿ ದುಂದುಗಾರನಾಗಿ ಬದುಕಿ, ತನ್ನ ಆಸ್ತಿಯನ್ನು ಹಾಳುಮಾಡಿಬಿಟ್ಟನು | ಅವನು ಎಲ್ಲಾ ವೆಚ್ಚ ಮಾಡಿದ ಮೇಲೆ, ಆ ದೇಶದಲ್ಲಿ ಘೋರವಾದ ಬಡ ಉಂಟಾಗಿ, ಅವನು ಕೊರತೆ ಪಡಲಾರಂಭಿಸಿದನು | ಆಗ ಹೋಗಿ, ಆ ದೇಶದ ರಲ್ಲಿ ಒಬ್ಬನನ್ನು ಹೊಂದಿಕೊಂಡನು | ಇವನು ಅವನನ್ನು ಹಂದಿಗಳನ್ನು ಮೇಯಿಸುವದಕ್ಕೆ ತನ್ನ ಹೊಲಗಳಿಗೆ ಕಳುಹಿಸಿದನು | ಹೀಗಿರಲಾಗಿ ಹಂದಿಗಳು ತಿನ್ನುವ ಹಿಂಡಿಯಿಂದ ತನ್ನ ಹೊಟ್ಟೆ ತುಂಬಿಸಿಕೊಳ್ಳ ಅಪೇಕ್ಷಿಸಿದಾಗ, ಯಾರೂ ಅವನಿಗೆ ಕೊಡಲಿಲ್ಲ | ಆಗ ತಿಪ್ಪರಿಸಿಕೊಂಡು, ನನ್ನ ತಂದೆಯ ಹತ್ತರ ಎಷ್ಟೋ ಮಂದಿ ಕೂಲಿಯವರಿಗೆ ತುಂಬ ರೊಟ್ಟಿ ಉಂಟು, ಆದರೆ ನಾನು ಹಸಿವೆಯಿಂದ ಸಾಯುತ್ತೇನೆ | ನಾನು ಎದ್ದು, ನನ್ನ ತಂದೆಯ ಬಳಿಗೆ ಹೋಗಿ ಅವನಿಗೆ, ತಂದೆಯೇ, ಪರಲೋಕಕ್ಕೆ ವಿರೋಧವಾಗಿಯೂ ನಿನ್ನ ಮುಂದೆಯೂ, ಪಾಪ ಮಾಡಿದ್ದೇನೆ ; ನಾನು ಇನ್ನೂ ನಿನ್ನ ಮಗನೆಂದು ಕರೆಯಲ್ಪಡ ಯೋಗ್ಯನಲ್ಲ ; ನನ್ನನ್ನು ನಿನ್ನ ಕೂಲಿಯವರಲ್ಲಿ ಒಬ್ಬನಂತೆ ಮಾಡು, ಅನ್ನುವೆನೆಂದು ಹೇಳಿ, ಎದ್ದು, ತನ್ನ ತಂದೆಯ ಬಳಿಗೆ ಬಂದನು | ಅವನು ಇನ್ನು ದೂರದಲ್ಲಿರುವಾಗ, ಅವನ ತಂದೆ ಅವನನ್ನು ನೋಡಿ, ಅಂತಃಕರಣಪಟ್ಟು, ಓಡಿಬಂದು, ಅವನ ಕೊರಳಿನ ಮೇಲೆ ಬಿದ್ದು, ಅವನನ್ನು ಮುದ್ದಿಟ್ಟನು | ಆದರೆ ಮಗನು ಅವನಿಗೆ, ತಂದೆಯೇ, ಪರಲೋಕಕ್ಕೆ ವಿರೋಧವಾಗಿಯೂ, ನಿನ್ನ ಮುಂದೆಯೂ, ಪಾಪವಾಡಿದ್ದೇನೆ | ನಾನು ಇನ್ನೂ ನಿನ್ನ ಮಗನೆಂದು ಕರೆಯಲ್ಪಡ ಯೋಗ್ಯನಲ್ಲ ; ಅನ್ನಲು, ತಂದೆಯು ತನ್ನ ದಾಸರಿಗೆ, ಶ್ರೇಷ್ಠವಾದ ಅಂಗಿ ತಂದು ಅವನಿಗೆ ಹೊದ್ದಿಸಿರಿ ; ಅವನ ಕೈಗೆ ಉಂಗರವನ್ನೂ, ಪಾದಗಳಿಗೆ ಕೆರಗಳನ್ನೂ ಕೊಡಿರಿ ; ಮತ್ತು ಉಂಡು ಆನಂದಪಡುವ ; ಯಾಕಂದರೆ, ಈ ನನ್ನ ಮಗನು ಸತ್ತವನಾಗಿದ್ದು, ತಿರಿಗಿ ಬದುಕಿದ್ದಾನೆ ; ಕಳೆದು ಹೋದವನಾಗಿದ್ದು, ಶಿಕ್ಕಿದ್ದಾನೆ ; ಅಂದನು | ಆಗ ಆನಂದಪಡಲಾರಂಭಿಸಿದರು ||

ಆದರೆ ಅವನ ಹಿರೇ ಮಗನು ಹೊಲದಲ್ಲಿ ಇದ್ದನು | ಅವನು ಬಂದು, ಮನೆಗೆ ಸಮೀಪಿಸುವಾಗ ಗಾನವನ್ನೂ ನಾಟ್ಯವನ್ನೂ ಕೇಳಿ, ಆಳುಗಳಲ್ಲಿ ಒಬ್ಬನನ್ನು ಕರೆದು, ಅದೇನೆಂದು ವಿಚಾರಿಸಿದನು | ಅವನು ಅವನಿಗೆ, ನಿನ್ನ ತಮ್ಮನು ಬಂದಿದ್ದಾನೆ ; ಮತ್ತು ನಿನ್ನ ತಂದೆಯು ಅವನನ್ನು ಸ್ವಸ್ಥವಾಗಿ ತಿರಿಗಿ ಹೊಂದಿದಕಾರಣ ಪ್ರತಣ ಮಾಡಿಸಿದ್ದಾನೆ | ಆಗಲವನು ಕೋಪಗೊಂಡು ಒಳಗೆ ಬರಲೊಲ್ಲದೆ ಇದ್ದನು | ಆದದರಿಂದ ಅವನ ತಂದೆ ಹೊರಗೆ ಬಂದು ಅವನನ್ನು ಬೇಡಿಕೊಂಡನು | ಆದರೆ ಅವನು ಪ್ರತ್ಯುತ್ತರವಾಗಿ ತಂದೆಗೆ, ಇಗೋ, ಇಷ್ಟು ವರುಷ ನಿನಗೆ ದಾಸನಾಗಿದ್ದೇನೆ ; ಎಂದಾದರೂ ನಿನ್ನ ಆಜ್ಞೆ ಮೀರಲಿಲ್ಲ ; ಆದಾಗ್ಯೂ ನನ್ನ ಸ್ನೇಹಿತರ ಸಂಗಡ ಆನಂದಪಡುವದಕ್ಕೆ ನೀನು ನನಗೆ ಎಂದಾದರೂ ಆಡುಮರಿಯಾದರೂ ಕೊಡಲಿಲ್ಲ | ಆದರೆ ನಿನ್ನ ಬದುಕನ್ನು ಸೂಳೆಯರ ಸಂಗಡ ತಿಂದುಬಿಟ್ಟ ಈ ನಿನ್ನ ಮಗನು ಬಂದಾಗ, ಅವನಿಗೋಸ್ಕರ ಪ್ರತಣ ಮಾಡಿಸಿದ್ದೀ ; ಅಂದನು | ಆಗಲವನು ಅವನಿಗೆ, ಮಗನೇ, ನೀನು ಯಾವಾಗಲೂ ನನ್ನ ಸಂಗಡ ಇದ್ದೀ ; ನನ್ನದೆಲ್ಲಾ ನಿನ್ನದೇ | ಆದರೆ ಆನಂದಸಂತೋಷಪಡಬೇಕಾಗಿತ್ತು ; ಯಾಕಂದರೆ, ಈ ನಿನ್ನ ತಮ್ಮನು ಸತ್ತವನಾಗಿದ್ದು, ತಿರಿಗಿ ಬದುಕಿದ್ದಾನೆ ; ಕಳೆದು ಹೋದವನಾಗಿದ್ದು, ಶಿಕ್ಕಿದ್ದಾನೆ ; ಅಂದನು ||

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[No. 14.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Madras Aux. B. S., 1867.)

Obba manushyanige ibbaru makkaḷ-iddaru. Avar-alli chikkavanu tandege,
One man-to two sons-were. Them-in the-younger father-to,
'tandeyē, āsti-y-alli nanage bara-takka pālannu nanage koḍu,' and-āga
'father-O, property-in me-to to-come-fit share me-to give,' said-then
badukannu avarige pāl-iṭṭanu. Kelavu dinagaḷa mēle chikka maganu ellā
living them-to share-put. A-few of-days after younger son all
kūḍisi-koṇḍu dūra-dēśakke horaṭu alli dundugāran-āgi
having-gathered far-country-to having-gone there spendthrift-having-become
baduki tanna āstiyannu hāḷu-māḍi-biṭṭanu. Avanu ellā vechcha-māḍida
having-lived his property ruined-having-made-left. He all expense-made
mēle ā dēśad-alli ghōrav-āda bara uṇṭ-āgi avanu korate-paḍal-
after that place-in severe famine having-arisen he in-want-to-fall-
ārambhisidanu. Āga hōgi ā dēśasthar-alli obbanannu hondi-koṇḍanu.
began. Then having-gone those inhabitants-in one joined.
Ivanu avanannu handigaḷannu mēyisuvadakke tanna holagaḷige kaḷuhisidanu.
This-one him swine to-feed his-own fields-to sent.
Hīg-iral-āgi handigaḷu tinnuva hiṇḍi-y-inda tanna hoṭṭe tumbisi-koḷḷa
Thus-becoming pigs eating oil-cakes-from his-own belly to-fill-for-himself
apēkshisid-āga yārū avanige koḍal-illa. Āga tepparisi-koṇḍu, 'nanna
desired-then any-one him-to gave-not. Then having-come-to-his-senses, 'my
tandeya hattara eshṭō mandi kūliyavarige tumba roṭṭi uṇṭu; ādare
of-father near how-many persons servants-to full bread is; but
nānu haśivey-inda sāyuttēne Nānu eddu nanna tandeya baḷige
I hunger-from die. I having-arisen my of-father near
hōgi avanige, "tandeyē, paralōkakke virōdhav-āgi-y-ū ninna
having-gone him-to, "father-O, Heaven-to contrary-having-become-and of-thee
munde-y-ū pāpa māḍ-iddhēne. Nānu innū ninna magan-endu kareyal-
before-and sin having-done-am. I still thy son-having-said to-be-
paḍa yōgyan-alla. Nannannu ninna kūliyavar-alli obban-ante māḍu,"
called fit-man-am-not. Me thy servants-in one-like make,"

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annuven'-endu hēḷi eddu tanna tandeya baḷige
I-will-say'-having-said having-spoken having-arisen his-own of-father near
bandanu. Avanu innu dūrad-all-iruv-āga avana tande avanannu nōḍi
came. He yet distance-at-was-then his father him having-seen
antaḥkaraṇa-paṭṭu ōḍi-bandu avana koraḷina mēle biddu
having-pitied having-run-having-come his of-neck on having-fallen
avanannu mudd-iṭṭanu. Ādare maganu avanige, 'tandeyē, Paralōkakke
him kissed. But the-son him-to, 'father-O, Heaven-to
virōdhav-āgi-y-ū ninna munde-y-ū pāpa-māḍ-iddhēne. Nānu
contrary-having-become-also of-thee before-also sin-having-done-I-am. I
innū ninna magan-endu kareyal-paḍa yōgyan-alla,' annalu tandeyu
still thy son-having-said called-to-be fit-man-am-not,' said-when the-father
tanna dāsarige, 'śrēshṭhav-āda aṅgi tandu avanige hoddisiri;
his-own servants-to, 'best-being robe having-brought him-to put-on;
avana kaige uṅgaravann-ū pādagaḷige keragaḷann-ū koḍiri; mattu uṇḍu
his hand-to ring-also feet-to shoes-also give; and having-eaten
ānanda-paḍuva; yāk-andare ī nanna maganu sattavaṇ-āg-iddu,
merry-let-us-be; why-if-you-say this my son dead-man-having-become,
tirigi baduk-iddhāne; kaḷedu hōdavan-āg-iddu, śikk-iddhāne,' andanu.
again alive-is; lost gone-man-having-become, found-is,' said.
Āga ānanda-paḍal-ārambhisidaru.
Then merry-to-become-they-began.

Ādare avana hirē maganu holad-alli iddanu. Avanu bandu manege
But his elder son field-in was. He having-come house-to
samīpisuv-āga, gānavann-ū nāṭyavann-ū kēḷi, āḷugaḷ-alli obbanannu
approaching-when, singing-also dancing-also having-heard, servants-in one
karedu, 'ad-ēn? '- endu vichārisidanu. Avanu avanige,
having-called, 'that-what? '- having-said asked. He him-to,
'ninna tammanu band-iddhāne, mattu ninna tandeyu avanannu
'thy younger-brother having-come-is, and thy father him
svasthav-āgi tirigi hondida-kāraṇa autaṇa māḍis-iddhāne.'
healthy-having-become again obtained-because feast having-caused-to-be-made-is.'
Āgal-avanu kōpa-goṇḍu oḷage baral-ollade iddanu. Ādadarinda
Then-he anger-having-taken inside to-come-not-willing was. Therefore
avana tande horage bandu avanannu bēḍi-koṇḍanu. Ādare avanu
his father outside having-come him entreated. But he
pratyuttarav-āgi tandege, 'igō, ishṭu varusha ninage dāsan-āg-
reply-as father-to, 'lo, so-many years thee-to servant-having-become-
iddhēne; end-ādarū ninna āj̃ñe mīral-illa. Ādāgyū nanna snēhitara
I-am; once-even thy order transgressed-not. Yet my of-friends

saṅgaḍa ānanda-paḍuvadakke nīnu nanage end-ādarū āḍu-mariy-ādarū koḍal-illa.
with merry-to-become thou me-to once-even goat-young-even gavest-not.

Ādare ninna badukannu sūḷeyara saṅgaḍa tindu-biṭṭa ī ninna maganu
But thy living harlots with having-eaten-who-left this thy son

band-āga avanigōskara autaṇa māḍis-iddhī,' andanu. Āgal-avanu
came-when him-for a-feast having-caused-to-be-made-art,' he-said. Then-he

avanige, 'magan-ē, nīnu yāvāgalū nanna saṅgaḍa iddhī; nannad-ellā ninnadē.
him-to, 'son-O, thou always of-me with art; mine-all thine-only.

Ādare ānanda-santōsha-paḍa-bēk-āg-ittu; yāk-andare, ī
But joy-merriment-to-feel-necessary-having-become-was; why-if-you-say, this

ninna tammanu sattavan-āg-iddu, tirigi baduk-iddhāne; kaḷedu
thy younger-brother dead-man-having-become, again alive-is; lost

hōdavan-āg-iddu, śikk-iddhāne,' andanu.
gone-man-having-become, found-is,' said.

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[No. 15.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN II.

A POPULAR TALE.

(DISTRICT BELGAUM.)

ಇಬ್ಬರು ಹಾದಿಕಾರರು ಕೂಡಿ ಹೋಗುತ್ತಿದ್ದರು । ಅವರಲ್ಲಿ ಬಬ್ಬನಿಗೆ ಹಾದಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಹಣದ ಚೀಲವು ಶಿಕ್ಕತು । ಅವನ್ನು ಕೈಯಲ್ಲಿ ತಕ್ಕೊಂಡು ಅವನು ಎರಡನೆಯವನಿಗೆ ಅನ್ನುತ್ತಾನೆ, ಎಲಾ, ಇದು ನೋಡು, ನನಗೆ ಹಣದ ಚೀಲವು ಶಿಕ್ಕತು ।

ಅವಕ್ಕೆ ಎರಡನೆಯವನು ಅನ್ನುತ್ತಾನೆ, ಎಲೋ, ನನಗೆ ಶಿಕ್ಕತು ಹೀಗೆ ಯಾಕೆ ಅನ್ನುತ್ತೀ । ನನಗೆ ಶಿಕ್ಕತು ಹೀಗೆ ಅನ್ನು । ನಾವು ಇಬ್ಬರೂ ಕೂಡಿ ಹೋಗುವವರು । ಆದದರಿಂದ ಲಾಭ ಅಥವಾ ಕೇಡು ಇಬ್ಬರ ಪಾಲಿಗೂ ಬರುತ್ತದೆ ।

ಅವನ್ನು ಕೇಳಿ ಚೀಲ ಶಿಕ್ಕವನು ಅನ್ನುತ್ತಾನೆ, ಹಾಗಾದರೆ ನನಗೆ ಶಿಕ್ಕ ಬಡಿಮೆಯು ಪಾಲು ನಿನಗೆ ಯಾಕೆ ಕೊಡಬೇಕು । ಅವಕ್ಕೆ ಎರಡನೆಯವನು ಅನ್ನುತ್ತಾನೆ, ಬಿಟ್ಟೀನು ಕೊಡಬೇಡ ।

ಆಮೇಲೆ ಅವರಿಬ್ಬರೂ ಸ್ವಲ್ಪ ಮುಂದಕ್ಕೆ ಹೋಗುವಷ್ಟರಲ್ಲಿ ಚೀಲದ ಯಜಮಾನನು ಹುಡುಕುತ್ತ ಸರ್ಕಾರೀ ಶಿಪಾಯಿಯರನ್ನು ಕರಕೊಂಡು ಅವರ ಬೆನ್ನಹತ್ತಿ ಬಂದನು । ಅವರನ್ನು ನೋಡಿ ಚೀಲ ಶಿಕ್ಕವನು ಸೋಬತಿಯವನಿಗೆ ಅನ್ನುತ್ತಾನೆ, ಗೆಳೆಯನೇ, ನಾವು ಬಹಳ ಕೆಟ್ಟ ಕೆಲಸ ಮಾಡಿದೆವು । ಅದಕ್ಕೆ ಸೋಬತಿಯು-ವನು ಉತ್ತರ ಕೊಟ್ಟದ್ದೇನಂದರೆ—ಈಗ ನಾವು ಕೆಟ್ಟಕೆಲಸ ಮಾಡಿದೆವು ಅಂತ ಯಾಕೆ ಅನ್ನುತ್ತೀ । ನಾನು ಕೆಟ್ಟ ಕೆಲಸ ಮಾಡಿದೆನು ಅಂತ ಅನ್ನು । ನೀನು ನಿನ್ನ ಸುಖದ ಪಾಲು ನನಗೆ ಕೊಟ್ಟದ್ದರೆ ನಾನೂ ನಿನ್ನ ದುಃಖದ ಪಾಲುಗಾರನಾಗುತ್ತಿದ್ದೆನು ॥

NATIONAL ARCHIVES OF INDIA

[No. 15.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN II.

A POPULAR TALE.

TRANSLITERATION AND TRANSLATION.

(DISTRICT BELGAUM.)

Ibbaru hādikāraru kūḍi hōgutt-iddaru. Avar-alli obbanige
Two travellers being-together going-were. Them-among one-to
hādiyalli bidd-iruva haṇada chīlavu śikkitu. Adannu kaiyallī
way-in having-fallen-being money-of purse was-found. That hand-in
takkoṇḍu avanu eraḍaneyavanige annuttāne, 'elā, idu nōḍu, nanage haṇada
taking he the-second-to says, 'O, this look, me-to money-of
chīlavu śikkitu.'
purse was-found.'

Adakke eraḍaneyavanu annuttāne, 'elō, nanage śikkitu hīge yāke
Thereto the-second says, 'O, me-to it-was-found so why
annuṭṭī? namage śikkitu, hīge annu. Nāvu ibbarū kūḍi
thou-sayest? us-to it-was-found, so say. We two being-together
hōguvavaru. Ādadarinda lābha athavā kēḍu ibbara pāligū
goers. Therefore gain or loss of-two share-to-indeed
baruttade.' Adannu kēḷi chīla śikkavanu annuttāne, 'hāgādare nanage
comes.' That hearing purse finder says, 'if-so-be me-to
śikka oḍiveya pālu ninage yāke koḍa-bēku?' Adakke
which-was-found thing-of share you-to why to-give-is-necessary?' To-it
eraḍaneyavanu annuttāne, 'oḷḷēdu koḍa-bēḍa.'
the-other says, 'very-well do-not-give.'

Ā-mēle avar-ibbarū svalpa mundakke hōguv-ashṭaralli chīlada
Thereafter they-both a-little forward going-meantime purse-of
yajamānanu huḍukutta sarkārī śipāyarannu kara-koṇḍu avara benna-hatti
owner searching government sepoys bringing their following
bandanu. Avarannu nōḍi chīla śikkavanu sōbatiyavanige annuttāne,
came. Them seeing purse finder companion-to says,
'geḷeyanē, nāvu bahaḷa keṭṭa kelasa māḍidevu.' Adakke sōbatiyavanu
'friend, we much bad work did.' Thereto companion

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uttara-koṭṭadd-ēn-andare, 'īga, "nāvu keṭṭa kelasa māḍidevu," anta yāke
answer-given-what?-if-said, 'now, "we bad work did," so why
annuttī? "nānu keṭṭa kelasa māḍidenu," anta annu. Nīnu ninna sukhada
sayest? "I bad work did," so say. Thou thy luck-of
pālu nanage koṭṭiddare nānū ninna duḥkhada pālugāran-āgutt-iddenu.'
share me-to if-given I-too thy mishap-of would-have-become-partner.'

FREE TRANSLATION OF THE FOREGOING.

Two travellers were going together. One of them found a purse of money lying on the way. Taking it in his hand he said to the other, 'Oh, look here, I have found a money-bag.'

Thereto the other says, 'Oh, why do you say *I* have found it? We two are going together. Therefore either profit or loss is to fall to the share of us both equally.'

Hearing this the man in possession of the purse says, 'well then, why should I give you a share in the thing I have found?' To this the other says, 'very well, don't give it to me.'

Afterwards, when they had proceeded a little further, the owner of the purse looking about for it, came after them in company of Government peons. Seeing them, the man in possession of the purse said to his companion, 'friend, we have done a very bad thing.' To this the companion said in reply, 'why do you say now that *we* have done a bad thing? Say rather, "*I* have done a bad thing." If you had given me any share in your weal, I too would have been your partner in your woe.'

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The Kanarese spoken in Bijapur is locally known as Bijāpurī. It does not, however, differ from the standard form of the language to such an extent that it deserves to be considered as a separate dialect. The difference is chiefly one of pronunciation. Thus we find an *a* very commonly substituted for a final *e;* e.g. *yāka*, Standard *yāke*, why; *ra*, Standard *re*, if, etc.

E and *ē* are commonly replaced by *ya* and *yā*, respectively; thus, *yallā*, all; *myāge*, on, etc.

An anusvāra is sometimes written before *v;* thus, *kiṽi*, ear; *aṽa*, he. We ought perhaps to transliterate such forms as *kiṽi*, *aṽa*, respectively.

Initial *o* is pronounced *vo* as in Standard, and it has been transliterated accordingly; thus, *vobba*, one.

The dialect sometimes uses contracted forms instead of the fuller ones in the Standard dialect; thus, *eḍḍu*, Standard *eraḍu*, two (neuter); *nāku*, Standard *nālku*, four (neuter); *nandu*, Standard *nannadu*, mine; *naṅga*, Standard *nana-ge*, to me; *bīḷāka*, Standard *bīḷalikke*, to fall, and so forth.

With regard to the inflexion of nouns, the dialect closely follows Standard Kanarese. The plural suffix *gaḷu*, however, sometimes becomes *gōḷa;* thus, *yappa-gōḷa*, fathers.

The conjugation of verbs is, mainly speaking, regular. The pronominal suffixes are very commonly dropped in the first and third persons singular; thus, *hōde*, I went; *hōdā*, he went. The same is, however, also the case in Standard. When the pronominal suffix of the first person is retained we often find *ni* instead of *ne;* thus, *hōgatēni*, Standard *hōguttēne*, I go.

Other minor details will be easily grasped from the specimen. It is not necessary to give more than the beginning of the Parable of the Prodigal Son in order to illustrate this form of speech.

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[No. 16.]

DRAVIDIAN FAMILY.

KANARESE.

BIJĀPURĪ DIALECT. (DISTRICT BIJAPUR.)

ಒಬ್ಬ ಮನಶ್ಯಾಗ ಇಬ್ಬರು ಮಕ್ಕಳಿದ್ದರು | ಮತ್ತು ಅವರಲ್ಲಿ ಸಂಣವಾ ತನ್ನ ಯಪ್ಪಗೆ ಅಂದಾ, ಯಪ್ಪಾ ನಂನ ಪಾಲಿಗೆ ಬಂದ ಜಿಂದಗೀ ಪಾಲಾ ನಂಗ ಕೊಡು | ಮತ್ತು ಅಂವಾ ತಂನ್ನ ಜಿಂದಗೀ ಅವರೊಳಗೆ ಹಂಚಿ ಕೊಟ್ಟಾ | ಮತ್ತು ಭಾಳ ದಿನ ಆಗಿದ್ದಿಲ್ಲ ಆಗ ಸಣ್ಣವನು ತಂನ ಯಲ್ಲಾ ಕೂಡಿಸಿದನು ಮತ್ತು ದೂರ ದೇಸಕ್ಕೆ ಹೋದಾ ಮತ್ತು ಅಲ್ಲಿ ತಂನ ಬದಕಾ ದುಂದತನದಿಂದ ನಡದು ಹಾಳಮಾಡಿದಾ | ಮತ್ತು ಅತಾ ಯಲ್ಲಾ ಖರ್ಚಮಾಡಿದ ಮ್ಯಾಗ ಆ ದೇಸದಲ್ಲಿ ದೊಡ್ಡ ಬರಾ ಬಿತ್ತು, ಮತ್ತು ಅಂವಗ ಕೊರತೆ ಬೀಳಾಕ ಹತ್ತಿತು | ಮತ್ತು ಅಂವಾ ಹೋದಾ, ಮತ್ತು ಆ ದೇಸದ ಒಬ್ಬ ಮನಶ್ಯಾನ ಬದ್ಯಾಕ ನಿಂತಾ | ಮತ್ತು ಅತಾ ಇವಂನ ಹಂದೀ ಮೇಸಾಕ ತಂನ ಹೊಲದಾಗ ಕಳವಿದಾ | ಮತ್ತು ಅತಾ ಹಂದಿ ತಿನ್ನುವ ಸೊಪ್ಪಿನ ಮೇಲೆ ತಂನ ಹೊಟ್ಟೀ ಖುಷಿಇಂದ ತುಂಬಿಶಿಕೊಳ್ಳತಿರಬಹುದು, ಮತ್ತು ಯಾರೂ ಅಂವಗ ಕೊಡಲಿಲ್ಲಾ | ಮತ್ತು ಅವನ ಮೈಮ್ಯಾಗ ಯಚ್ಚರ ಬಂದಬಳಿಕ ಅಂವಾ ಅಂದನು, ನಂನ ಯಪ್ಪನ ಯೇಸ ಮಂದಿ ಆಳಮಕ್ಕಳ ಹತ್ತರ ಹೊಟ್ಟಿ ತುಂಬಿಸಾಕಾಗಿ ವುಳಿಯವಷ್ಟು ಬಕ್ಕರೆ ಅದೆ, ಮತ್ತು ನಾ ಹಶಿವಿನಿಂದ ಸಾಯತೇನೆ | ನಾ ಯೇಳತೇನಿ ಮತ್ತು ನಂನ ಯಪ್ಪನ ಬದ್ಯಾಕ ಹೋಗತೇನಿ, ಮತ್ತು ಅಂವಗ ಅಂತೇನು ಯಪ್ಪಾ ದ್ಯಾವರ ಮುಂದೆ ಮತ್ತು ನಿಂನ ಮುಂದೆ ಪಾಪಾ ಮಾಡಿಧೇನೆ | ಮತ್ತು ನಿಂನ ಮಗ ಅನಸಾಕ ನಾ ಯೋಗ್ಯ ಇಲ್ಲ | ನೀನು ನಿಂನ ಆಳಮಗನಂತೆ ನಂನ ಮಾಡಿಕೋ | ಮತ್ತು ಅಂವಾ ಯದ್ದಾ ಮತ್ತು ತಂನ ಯಪ್ಪನ ಬದ್ಯಾಕ ಬಂದಾ | ಆದರೆ ಅತಾ ಇನ್ನೂ ಭಾಳ ದೂರ ಇದ್ದಾಗ, ಅವನ ಯಪ್ಪಾ ಅವಂನ ನೋಡಿದಾ ಮತ್ತು ಅತನ ಮ್ಯಾಗ ದಯಾ ಬಂತು ಮತ್ತು ಓಡಿ ಹೋದಾ ಮತ್ತು ಅಪ್ಪಿಕೊಂಡಾ, ಮತ್ತು ಮುದ್ದು ಕೊಟ್ಟಾ | ಮತ್ತು ಮಗಾ ಅಂವಗ ಅಂದಾ, ಯಪ್ಪಾ ದ್ಯಾವರ ಮುಂದ ಮತ್ತು ನಿಂನ ಮುಂದ ಪಾಪಾ ಮಾಡೇನಿ, ಮತ್ತು ನಾ ನಿಂನ ಮಗಾ ಅನಸಲಿಕ್ಕೆ ಯೋಗ್ಯ ಇಲ್ಲ | ಆದರೆ ಯಪ್ಪಾ ತಂನ ಆಳುಗಳಿಗೆ ಅಂದಾ, ಒಳ್ಳೇ ಚಲೋ ಅಂಗೀ ತರ್ರಿ, ಮತ್ತು ಅವನ ಮ್ಯಾಗ ಹಾಕರಿ, ಮತ್ತು ಅತನ ಕೈಯ್ಯಾಗ ವುಂಗರ ಹಾಕರಿ, ಮತ್ತು ಅತನ ಕಾಲಾಗ ಮಚ್ಚಿ ಹಾಕರಿ | ಮತ್ತು ನಾವು ತಿಂಬೋಣ ಮತ್ತು ಆನಂದ ಬಡೋಣ | ಯಾಕಂದರೆ ಈ ನಂನ ಮಗಾ ಸತ್ತವಾ ತಿರಿಗಿ ಜೀವಂತ ಆಗ್ಯಾನ, ಅವನು ದೇಸಾಂತರ ಹೋದವಾ ಕಿಕ್ಕಾನೆ | ಮತ್ತು ಅವರು ಸುಖ ಬಡಲಿಕ್ಕೆ ಹತ್ತಿದರು |

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[No. 16.]

DRAVIDIAN FAMILY.

KANARESE.

BIJĀPURĪ DIALECT. (DISTRICT BIJAPUR.)

TRANSLITERATION AND TRANSLATION.

Vobba manaśyā-ga ibbaru makkaḷ-iddaru. Mattu avar-alli
One man-to two sons-were. And them-among

saṇṇavā tanna yappage andā 'yappā, nanna pāli-ge banda jindagī
the-younger his father-to said, 'father, my share-to coming property

pālā naṅga koḍu.' Mattu ãvā tanna jindagī avar-oḷage hañchi
share me-to give.' And he his property them-among having-divided

koṭṭā. Mattu bhāḷa dina āgidd-illa āga saṇṇavanu tanna yallā kūḍisidanu
gave. And many days became-not then the-younger his all collected

mattu dūra dēsakke hōdā, mattu alli tanna badakā dundatanad-inda
and far country-to went, and there his property riotousness-from

naḍadu hāḷa māḍidā. Mattu ātā yallā kharcha-māḍida myāga ā dēsad-alli
behaving ruin made. And he all spent-made after that country-in

doḍḍa barā bittu, mattu ãva-ga korate bīḷāka hattitu. Mattu ãvā
great famine fell, and him-to distress to-fall began. And he

hōdā, mattu ā dēsada vobba manaśyā-na badyāka nintā. Mattu
went, and that country-of one man-of near stayed. And

ātā ivanna handī mēsāka tanna holadāga kaḷavidā. Mattu ātā handi
he him swine to-feed his field-to sent. And he swine

tinnuva soppina mēle tanna hoṭṭi khushi-inda tumbiśi-koḷḷat-ira-bahudu, mattu
eating bran on his belly gladness-with filling-himself-could-have-lived, and

yārū ãva-ga koḍalillā. Mattu avana mai myāga yachchara banda-baḷika
anyone him-to gave-not. And his body on senses coming-after

ãvā andanu, 'nanna yappana yēsa mandi āḷamakkaḷa hattara
he said, 'my father's how-many persons servants-of near

hoṭṭi tumbisāk-āgi vuḷiyav-ashṭu bakkare ade, mattu nā
belly to-fill-being-enough remaining-so-much bread is, and I

haśivin-inda sāyatēne. Nā yēḷatēni, mattu nanna yappana badyāka
hunger-from die. I arise, and my father-of near

hōgatēni, mattu ãvaga antēnu, "yappā, dyāvara munde mattu
go, and him-to say, "father, God-of before and

ninna munde pāpā māḍidhēne. Mattu ninna maga anasāka nā
thee before sin I-have-done. And thy son to-be-called I

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yōgya illa. Nīnu ninna āḷa-magan-ante nanna māḍikō."' Mattu ãvā
worthy am-not. Thou thy servant-as me make."' And he
yaddā mattu tanna yappana badyāka bandā. Ādare ātā innū bhāḷa dūra
arose and his father-of near came. But he still very far
iddāga, avana yappā avanna nōḍidā, mattu ātana myāga dayā
being-then, his father him saw, and him on compassion
bantu, mattu ōḍi hōdā, mattu appi-koṇḍā, mattu muddu koṭṭā.
came, and having-run he-went, and embraced, and kiss gave.
Mattu magā ãva-ga andā, 'yappā, dyāvara munda mattu ninna
And the-son him-to said, 'father, God-of before and thee
munda pāpā māḍēni, mattu nā ninna magā anasalikke yōgya illa.'
before sin I-have-done, and I thy son to-be-called worthy am-not.'
Adare yappā tanna āḷugaḷige andā, 'voḷḷē chalō aṅgī tarri,
But the-father his servants-to said, 'very good coat bring,
mattu avana myāga hākari, mattu ātana kai-myāga vuṅgara hākari, mattu
and him on put, and his hand-on ring put, and
ātana kālāga machchi hākari. Mattu nāvu timbōṇa mattu ānanda
his foot-on shoe put. And we let-us-eat and joy
baḍōṇa. Yāk-andare, ī nanna magā sattavā, tirigi
let-us-feel. Why?-if-you-said, this my son who-was-dead, again
jīvanta āgyāna; avanu dēsāntara hōdavā, śikkāne.' Mattu
alive has-become; he another-country who-had-gone, has-been-found.' And
avaru sukha baḍalikke hattidaru.
they happiness to-feel began.

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GOLARĪ OR HŌLIYĀ.

The Gōlars or Gōlkars are a tribe of nomadic herdsmen in the Central Provinces. Compare Sherring's *Tribes and Castes*, Vol. ii, p. 112. They have been reported to speak a separate dialect of their own in Seoni, Nagpur, Chanda, Bhandara, and Balaghat. No specimens have been received from Nagpur, but there is every reason for believing that the Gōlars of that district speak the same language as those in the neighbouring districts of Bhandara and Balaghat. The Gōlars of Chanda, on the other hand, speak a form of Telugu. Compare below, pp. 524 and ff.

The Hōliyās are a low caste of leather workers and musicians, and have been returned from Seoni, Nagpur, and Bhandara. Their dialect is identical with that spoken by the Gōlars, and they are apparently simply an off-shoot of that tribe.

According to local tradition there were once two Gōlar brothers who possessed a cow. The animal died, and the elder brother told the younger one to remove the carcass. He complied with the order, and afterwards the elder brother told him not to touch him, because he had lost his caste by carrying off the carcass. The younger brother then went away, and became the progenitor of the Hōliyās. At the present day a Hōliyā is called to do the washing of the room and of the clothes of the deceased, when a Gōlar dies.

Specimens have been received from Seoni, Balaghat, and Bhandara. Those hailing from Seoni profess to illustrate the dialect of both castes, while specimens both in the so-called Gōlarī and in the so-called Hōliyā have been forwarded from Bhandara. It will, however, be seen that both in reality represent the same dialect, and there is, accordingly, no reason for separating them. At the last Census of 1901, no such dialect as Hōliyā was returned.

The number of speakers of Gōlarī has been estimated as follows:—

Seoni	139
Nagpur	170
Bhandara	1,015
Balaghat	1,400
TOTAL	2,724

The following are the revised figures for Hōliyā:—

Seoni	125
Nagpur	300
Bhandara	465
TOTAL	890

By adding those figures we arrive at the following total for the dialect:—

Gōlarī	2,724
Hōliyā	890
TOTAL	3,614

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The Seoni figures are those of the Census of 1891. The others are estimates forwarded for the use of this Survey. The corresponding figures at the last Census of 1901 were as follows :—

Seoni	1,141
Nagpur	376
Bhandara	1,387
Balaghat	564
TOTAL	3,468

Gōlarī or Hōliyā is a dialect of Kanarese, and is especially closely related to the form which that language assumes in Bijapur. The dialect is not uniform everywhere. The local differences are, however, unimportant, and are mainly due to corruptions resulting from intercourse with the Aryan neighbours.

The specimens printed below are not very good ones, and they do not allow us to arrive at certainty regarding all points connected with the dialect. They were originally written in Dēvanāgarī and accompanied by a transliteration in roman character. Only the latter version has been printe below.

As a consequence of their having been noted down in Dēvanāgarī and not in Kanarese or Telugu characters, we have no indication as to when an *e* or an *o* is long or short. In distinguishing between the two forms of those vowels I have followed Standard Kanarese. It is, however, possible that I have sometimes erred and marked *e*s and *o*s as short which are in reality long.

Short and long vowels are, on the whole, very commonly confounded. Thus, we find *mānī* and *mani*, Standard *mane*, a house; *nan* and *nān*, Standard *nanna*, my, etc. A short vowel is apparently often lengthened when a following double consonant is simplified; thus, *vāba*, Standard *obba*, one; *hātīn*, Standard *hattidenu*, I began. Often, however, the vowel remains short; thus, *mat*, Standard *mattu*, and. I have not therefore ventured to make the marking consistent.

Short final vowels are very commonly dropped; thus, *ād*, it became: *āg*, then; *al-mat*, Standard *alli-mattu*, and there, etc. Sometimes, however, the short vowel remains, especially in the Bhandara specimens; thus, *bat* and *batta*, it came.

E and *o* are often replaced by *ya* and *va*, respectively, and the corresponding long vowels by *yā* and *vā*, respectively. Thus, *kyals*, Standard *kelasa*, work; *myāka*, Standard *mēge*, on; *vab*, Standard *obba*, one; *kvāṭun*, Standard *koṭṭanu*, he gave.

There are several other instances of changes in the vowels. Thus, we find abbreviated forms, e.g. *sōtōgidun*, Standard *sattu-hōgiddanu*, dead-having-gone-was, he had died; *u* for *a*, e.g. *māḍḍun*, Standard *māḍidanu*, he did; *ī* for *ē*, e.g. *baḍutīn*, Standard *baḍiyuttēne*, I strike, etc.

The nasalized form *ãva*, Standard *ava*, he, also occurs in Bijapur.

The use of aspirated letters is rather inconsistent, and does not agree with the practice in Standard Kanarese. Compare *ādhīt*, Standard *ādītu*, it may become; *oḍhlī* Standard *voḷḷe*, good, etc.

Double consonants are very often simplified; thus, *mat*, Standard *mattu*, and; *al*, Standard *alli*, there; *āgidil*, Standard *āgiddilla*, he was not, etc. The writing is, however, by no means consistent, and we find forms such as *batta* and *bat*, Standard

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bantu, it came. Compare contracted forms such as *guṇ*, Standard *guṇṭa*, near; *yeḍḍ* Standard *yeraḍu*, two; *nāk*, Standard *nālku*, four; *nand*, Standard *nannadu*, mine, and so forth. Similar forms nave already been noted in the Bijapur dialect.

The substitution of *k* for *g* in the suffix of the dative, in forms such as *appak*, to the father; *mānsāk*, to a man, represents the state of affairs found in old Kanarese. Compare also the Telugu suffix *ki*.

Ḍ is always written as *ṛ* in the Seoni specimen. I have retained this writing; thus, *koṛ*, Standard *koḍu*, give.

Other details will be easily understood from the specimens.

With regard to inflexional forms, we may note the plural suffix *gōḍ* in *pār-gōḍ*, sons, in the Balaghat specimen. Compare the corresponding *gōṛ* in Seoni and *gōḷa* in the Bijapur dialect.

The short final vowel of verbal forms is usually dropped. Thus, *baḍutīn*, I strike; *baḍutī*, thou strikest; *baḍutān*, he strikes; plural, 1. *baḍutēv*; 2. *baḍutīr*; 3. *baḍutār*. Gōlarī in this respect agrees with Old Kanarese. We also sometimes find a final *m* in the third person singular, as in Old Kanarese; thus, *āhām* and *āhān*, he is; *nittum* and *nittun*, he stayed.

The second person singular sometimes takes the form of the third; thus, *māḍḍun*, thou madest.

The past tense of bases ending in *u* is formed by adding *d* directly to the consonant preceding *u* without inserting an *i*. Thus, *māḍḍun*, Standard *māḍidanu*, he made. The same principle also prevails in Old Kanarese.

We may further note forms such as *baḍāin*, I shall strike; *anāin*, I shall say; *irho* and *irhur*, they were; *kānsta*, Standard *kāṇisitu*, it was seen; *vāṭusta*, it appeared, etc.

The infinitive ends in *lī* or *lik*; thus, *kai-lī*, or *kai-lik*, to tend.

Conjunctive participles such as *māḍ-ke*, having done; *huk-ke*, having gone, are due to the influence of the surrounding Aryan dialects. The same is probably also the case with forms such as *yaḍkō*, arising; *andakō*, saying, etc.

The Aryan influence is also apparent in forms such as *hāng-cha*, exactly so; *āpan-sē*, (he said) to his father; *rahan*, he was; in the confusion between the neuter and masculine forms of the numerals; thus, *und mānsā* and *vab mānsā*, a man, etc.

Yād batinā, sense came, in the Balaghat specimen, and *vastā*, coming, in that received from Bhandara, are Telugu and not Kanarese.

Note finally the negative form *koḍvālun*, Standard *koḍolanu*, he was not pleased to give. The form *hōgdhōdun*, he did not go, seems to be composed of *hōgd*, corresponding to Standard *hōgade*, not going, and *hōdun*, he went.

It would be waste of time to go further into detail. The three specimens which follow will not, it is hoped, present any serious difficulty. They are all rather incorrect, and it has therefore been considered best to give them in full so that they may be used to control each other.

NATIONAL ARCHIVES OF INDIA

[No. 17.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

GŌLARĪ (OR HŌLIYĀ) DIALECT. (DISTRICT BHANDARA.)

REPORT OF A THEFT.

Nāḍada dina-ka anda-kō śukarvāra-ka ullī nāva
The-day-before-yesterday day-on that-is-to-say Friday-on at-night we
chaṭa mānī-ka miṅgkyā irevha. Sarasā ādhā ullī-da sumāraka nānī
all house-in sleeping were. About half night approximately me-to
khaḍakhaḍa hiṅg āhāṭa mānī-ka kēḍa-batta. Nān vāṭusṭa ki
rattling so noise house-in to-hear-came. Me-to it-appeared that
nāye āgīdhīta. Andakō nā yadi-illā. Pāhāṭa-ka yeḍadeva āg nāmda
a-dog it-may-be. Therefore I arose-not. Morning-at we-arose then our
māṇī-ka und khōlī ād ad khōlīnda kavāḍa terakō kānsta.
house-in one room is that room-from door having-opened was-seen.
Miṅguda hotī-ka nā ida kavāḍa hachīdīn. Kavāḍa tyārada yātara-guṇa
Sleeping time-at I this door shut. Door opened how
āt ida nā nōḍa-hātīn. Ad khōlī-dā vāba gaḍgyān-dā nān nūra
was this I to-see-began. That room-in one pot-in my hundred
rupaye māt vhānōnda isarā, byāla nūra rupaī iṭakō irho. Khōlī-
rupees and gold-of ornaments, cash hundred rupees kept were. Room-
dā hōgda-bād jō gaḍgyān-dā māla iṭakō iruda ad gaḍgyā vāḍduda
in going-on which pot-in goods kept was that pot broken
kānsta, māt māla alle iddīlā. Āg mānā-dā chācha jāgī-ka pattā
appeared, and goods there were-not. Then house-in many places-in trace
māḍdīn paṇa yalhū pattā sikkī-illā. Māla yāru arā kaltkō
I-made but anywhere trace was-not-found. Goods anybody if stealing
vōdhīdhāna andakō nā ida kalū-da rapōṭā māḍlīka bandīhīna. Nān
having-carried-may-be saying I this theft-of report to-make have-come. My
mānī kalūna ullī nām yēbura kāvhara hesara Rāmā māt Gōpāḷā
house-in theft-of night my two servants by-name Rāmā and Gōpāḷā
miṅgkyō irhō. Adara-paikī nān saṁsā Gōpāḷā ĩva mānsā-myāka āda.
sleeping were. Them-among my suspicion Gōpāḷā this man-on is.
Hāṅgcha nānd śējār-dā vāba Gōmā hesarinda sajā-pāvasta mānsā āhām,
So-also my neighbourhood-in one Gōmā name-by convict man is,

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ãvũ nānd mānī vastā-ahān. Ava nānī unda ēḍu mānsāk rupaī koḍata
he-also my house coming-is. He me one two men-to money giving
nōḍduna, māt ãva yeṭṭa dyãvanda munda nān kāvhā Gōpāḷā īvuṅka kēḍata
saw, and he eight days before my servant Gōpāḷā this asking
inhāna kī, 'nīn mālika tāmda jamā yella iṭatā āhān?' hiṅg nānī
was that, 'thy master his property where keeping is?' so me-to
mālīma āt. Īva mānsā nāḍadana-dīn pahāṭaka nān
known became. This man before-yesterday-the-day in-the-morning my
mānī bandu inhān, māt ãva nān karja rupaī ipat bedhān. Nā
house having-come was, and he me loan rupees twenty asked. I
ãvuṅka karja koṭi-illā, sababa kī ãva yeḍḍu rupaī nūranda yāja
him-to loan gave-not, because that he two rupees hundred-in interest
koḍlī kabūkala-iddillā. Ãva yāg hōga-hathun ad vaktīk ãva
to-give consented-not. He when to-go-began that time-at he
andun kī, 'inda ullī nind mānī yēna ādhīt nōḍ-rahyā-nu.'
said that, 'to-day-of night thy house-in what may-become I-will-see.'
Āg īva mānsā inda dusrā gãvaka hōgyā-āhāna. Nān hatād
Then this man to-day another village-to has-gone. Me-to it-seems
kī nān jamā ãva hiḍkō vōḍa-hōgidhāna. Ida mukadamā-dā
that my property he stealing run-gone-is. This matter-in
chaukaśī āga-bē.
enquiry to-be-is-wanted.

FREE TRANSLATION OF THE FOREGOING.

The day before yesterday, which was a Friday, we were all sleeping at night in the house. About midnight I thought that I heard a rattling noise in the house. I thought that it might be the dog, and therefore I did not rise. When getting up in the morning, I found that the door of a room in the house had been opened, though I had shut it when I went to bed. I proceeded to look for the reason of its being open. In that room there was an earthen pot containing some gold ornaments and a hundred rupees in cash. On entering the room I found that the pot in which the property was kept had been broken, and that the contents were gone. Then I searched about the house in many places, but could not find any trace. Thinking that somebody might have carried the things away and stolen them, I have come to make this report of theft. On the night of the theft, two servants, Rāmā and Gōpāḷā by name, were sleeping in my house. Of them I suspect Gōpāḷā. Then there is in the neighbourhood a convict named Gōmā, who also sometimes comes to my house. He has seen me give money to one or two men. A week ago he is said to have asked my servant Gōpāḷā, where his master kept his money. The day before yesterday he came to my house and asked for a loan of twenty rupees. I did not give him the loan because he would not agree to an interest of two per cent. At the time of going away he said, 'I will see what will happen in thy house to-night.' To-day this man has gone to another village; and it seems to me that he has run away with my property. An enquiry ought therefore to be made into the matter.

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[No. 18.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN II.

GŌLARĪ (OR HŌLIYĀ) DIALECT. (DISTRICT BĀLAGHAT.)

Yedārā mānsā yeḍḍ pārgōḍ yerho. Alṭo-śanyā apan-sē andun, 'hē ap,
Some man two sons were. The-younger father-to said, 'O father,
sampati-dā ēn nan hissā ād tō koḍ.' Bak ãdrī vāṭā hach
property-in what my share becoming that give.' Then them shares dividing
kvāṭun. Ēkhil din āgilā śaṇ pār chaṭ ēkhaṭē māḍke
gave. Many days became-not the-younger son all together having-made
mulki hōydun. Ali luchkhōri kyals-dā chaṭ sampati kharāb māḍbūṭun.
country went. There wicked work-in all wealth spent made.
Bak chaṭ kharāb māḍbūṭun bak ā mulk-dā khūb bār bidun. Ãv
Then all spent made then that country-in heavy famine fell. He
garibā ādhyādun. Av ā mulk-dā hukke yārdār manā nittum.
distressed became. He that country-in having-gone inhabitant house stayed.
Ãv tam kēi-dã handi kāy-lī kāṭdun; ā pholkā handī tin-lī āg tīdun.
He his field-in swine to-tend sent; that husk swine to-eat then ate.
Ãuṅkh yār-hū tin-lī koḍvālun. Bak āuṅkh yād batinā, ãv andun, 'nan
Him anyone-even to-eat gave-not. Then him-to sense came, he said, 'my
āpan manā chāk mānsān sāṭī vhāṭīk maḍthāḍ, anā nā upās
father house many servants' for bread is-prepared, and I with-hunger
sāythīn. Nā yad-kō nan āpan hatī hōgāin, nā āun anāin, "hē ap,
die. I arising my father near will-go, I to-him will-say, "O father,
nā bhagvānan and kyals nā māḍīlā, anā nin sāmnē nā pāpā māḍdīn, bak
I God for work I did-not, and thee before I sin did, and
nā nin pār an-hō lāyek-ilā. Nī nan vab vaṇhār lāik samas."'
I thy son to-be-called worthy-am-not. Thou me one servant like consider."'
Bak ãv yad-kō tan apan hatī hōdun. Bak ãv dūrya rahan āun ap
And he arising his father to went. And he far was him father
nōḍ-ke dayā māḍdun, ã̃ ōḍ-ke hōdun, ãũ kutkik lapṭosyādun nā muttā
seeing pity made, and running went, and neck embraced and kiss
kvāṭun. Bak āun andun, 'hē ap, nā bhagvānan and kyals nā
gave. And to-him he-said, 'O father, I God for deed I

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māḍdīn anā nin sāmnē nā pāpā māḍdīn. Bak nā nin pār anhō
did and thee before I sin did. And I thy son to-be-called
lāyek-ilā.' Bak ap tan kāhōrī andun, 'oḍhlī uṭhrā tāgi anā
worthy-am-not.' And the-father his servants said, 'good cloth bring and
āuṅkh uḍsi. Anā āun kai-dā uṅgrā nā kāl-dā pāypes hāsi. Anā nāv
him-on put. And his hand-on ring and foot-on shoe put. And we
tindhyōnā valhīdan khusī māḍēva. Yāti-ki ī nan pār sōt-hōgidun, in
will-eat merry happy will-make. Because this my son dead-gone-was, again
jītā āgyāhan; kaḍd-hōgidun, in sīkāhan.' Bak yēva khusī
alive has-become; lost-gone-was, again has-been-found.' And so merry
māḍdun.
he-made.

Āun dhōḍ pār kēi-dā irhan. Bak ãv manā hātī bandun, ṭapṭēkōlhī
His great son field-in was. And he house near came, music
anā kunhōḍan kēḷdun. Anā ãv tan mansaran hātī-guṭu vābun kardun tan
and dance heard. And he his servants near-from one called himself
hātī anā kēḷdun kī, 'id ēn hud?' Anā ãv andun kī, 'nim
to and asked that, 'this what is-going-on?' And he said that, 'your
barṭ bandāhan, anā nim ap oḍhlī anā māḍyāhan. Āuṅk volhīt pāst.'
brother has-come, and your father good food has-made. Him well found.'
Bak āuṅk siṭ bati, anā manyā hõ-koṇḍīlā. Idar-sāṭī āun ap
And him-to anger came, and house-in go-would-not. Therefore his father
horī bandun anā āuṅk mānsathyādun. Av apan andun, 'nōḍī, nā iṭ
out came and him entreated. He father-to said, 'see, I so-many
varsṭū-nā nim sēvā māḍthīn. Anā nā kabhū nim and kyalsā nā
years-in your service do. And I ever you towards deed I
ṭāḍsīlā. Anā nānī nīv yāghlīva ud ṭhãy marrī tubhī koṭīlā, anā
neglected-not. And me you ever one goat young even gave-not, and
nā tan mitra saṅgaḍ khusī māḍīran. Bak ī nim pār kisabgītar
I my-own friend with merry would-have-made. And this your son harlots
saṅgaḍ chaṭ dhan tind-būṭun hyaṅg ãv bandun haṅg nīv vaḍhīdan āun
with all property devoured so he came thus you well him
sāṭī aṭīr.' Ap āun-sē andun, 'hē povār, nī sadā nan saṅgaḍ
for feasted.' The-father him-to said, 'O son, thou always me with
ãē. Ēn nand ād, ad chaṭ nindā ād. Ãv khusī māḍhīrud, yāti-ki ī
art. What mine is, that all thine is. And merry to-make-is, because this
nim varṭ sōt-hōgidun, in jītā āgyāhan; kaḍd-hōgidun, in sikyāhan.'
your brother dead-gone-was, now alive has-become; lost-gone-was, now has-been-found.'

NATIONAL ARCHIVES OF INDIA

[No. 19.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN III.

GŌLARĪ (OR HŌLIYĀ) DIALECT. (DISTRICT SEONI.)

Und manushyo-no yeḍḍ chikd. Sāṇḍ chikd appun guṇ.
One man-of two sons. The-small son father-of near
māt-āṛ, 'ē appu, dhan-dā kuṭū nami hissā koṛ.' Nin(*sic.*) hissā
word-played, 'O father, property-of given our share give.' His share
nani(*sic.*) kuṭ-biṭ. Hapur dina āgidil ki sāṇḍ chikd alhā
him was-given. Many days having-become-not when young son all
jamā und jagā māṛdun, dūr mulki hōdun. Al-mat luchpanā
property one place made, far country went. There-and riotousness
māṛdun alhā dhan kāṛdun. Āg alhā jamā kāṛdun, ā
made all property wasted. Then all property he-wasted, that
mulk-dō dhōṛ kāṛ biṭ. Āun kaṅgāl āgi-y-ādun. Ā
country-in heavy famine fell. He distressed having-become-became. That
mulk-dā und manushyan-manā chākrī nittun. Āun handī kai-lī
country-of one man-house in-service stayed. He swine to-feed
kaṛudun kei-dā. 'Handī touṛ tindad ā touṛ nā tināi.'
sent field-in. 'Swine husk eaten that husk I will-eat.'
Āun-gō yeāun tin-lī koṛvālun. Āun in chitnā bat, 'appun mane
Him-to anyone to-eat gave-not. His then sense came, 'father's house
hapur unhiyār tintan, nā upās sāitin. Nā nan appun-atti hōgāin
many servant eats, I hunger die. I my father-near will-go
āũ matā anāin, "ē appu, nāni paramēśvar mani pāp māṛedin āũ
and word will-say, "O father, I God before sin did and
nindū sāmnē, āũ nani nin mag nimlāi nittidil. Unhiyār
thine before, and I thy son worthy-to-be-called stand-not. Servant
lāik nan sams."' Īdun sōch-kō appu hati hōdun. Dūrūn
like me consider."' Thus thinking father to he-went. Far-from
nōṛdun appu magun bartan; appu lāṛ māṛdun, ōṛdun, āũ
saw the-father the-son coming; the-father pity made, ran, and
narā kut-kiyā kai, āũ muntā koḍun. Mag māt-āṛ, 'ē appu,
his(?) neck-on fell, and kiss gave. The-son said, 'O father,
nani paramēśvar mani pāp māṛedin āũ nindū sāmnē; āũ nin mag
I God before sin did and thine before; and thy son

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nimlāi nittidil.' Na appu chākar-gōṛun andun,
worthy-to-be-called stand-not.' But the-father the-servants-to said,
'achchā phaṛkiyā tari, āũ nan mago uṛsi, āũ uṅgra beṛlā
'good clothes bring, and my son put-on, and ring finger-on
hakki, āũ pāpus tari, kāl-dō hakki; tinni āũ ānand māṛi; yeāti
put, and shoes bring, foot-on put; eat and merry make; for
nan mag sōtōgidun, uṛkō bandun; kaṛdōgidun, mat bandun.'
my son dead-gone-was, alive came; lost-gone-was, and came.'
Āũ ānand māṛtan.
And merry makes.

Dhōṛ mag kēi-dā irān. Āũ maniā hate-hate bandun, kēṛdun
Elder son field-in was. And house-to nearer came, heard
bājā kunutar. Tan chākrūn kardun, 'kā nam maniyā yih
music dance. His servant called, 'what our house-in all-this
nagtāt?' Chākran kēṛdun, 'nin vāṛṭ bandun; nin appu āun
happening?' Servant said, 'thy brother came; thy father him
varlēdun nōṛdun, uttam bhōjan māṛdun.' Bako āun sit māṛdun,
safe-and-sound saw, best feast made.' But he anger made,
maniā hōgdhōdun. Appu harrā bandun samsdun. Mag
house-in did-not-enter. The-father out came entreated. The-son
andun appun, 'iṭ barsō nin guṇ sēvā māṛtīn, āũ hukumā
said to-the-father, 'so-many years thee with service I-do, and order
nā kaṛdedil, āũ nī nani und aṛinpaḍā koṭṭedil, jō
I transgressed-not, and thou me one kid gavest-not, which
koṛ-re saṅgi-mit tindhiran. Nin mag alhā sampat hiṅgsarūn
given-if with-friends eating-was. Thy son all property harlots
tinsdun, āun bandun, āun-sāṭī utam bhōjan māḍḍun(*sic.*).'
caused-to-eat, he came, him-for best food thou-madest.'
Appu andun, 'ai chikd, nī nand sadā saṅgun hiyā. Jō
The-father said, 'O son, thou my always near art. What
dhan nand, sō dhan nind. Jō nin vāṛṭ bandun,
property mine, that property thine. Which thy brother came,
sōtōgidun, kaṛdōgidun, bandurdā, nami khuśī batta idur-sati
dead-gone-was, lost-gone-was, was-found, we happy becoming therefore
kaṛkyā tinchdeva.'
feast caused-to-eat.'

It has already been noted that separate specimens in Hōliyā have been forwarded from Bhandara. A version of the Parable of the Prodigal Son in the so-called Hōliyā follows. It will show that Hōliyā also in Bhandara is identical with Gōlarī.

[No. 20.]

DRAVIDIAN FAMILY.

KANARESE.

GŌLARĪ (OR HŌLIYĀ) DIALECT. (DISTRICT BHANDARA.)

Āba mansān eḍḍa parpakaḍa irora. Shāṇa pāra āpun antā,
One man-of two sons were. The-younger son father-to said,
'bābā, nān hissān jamā nāni koḍ.' Āva tan jamā vāṭsi
'father, my share-of property me give.' He his property dividing
koṭṭun. Bak shāṇa pāra tan jamā tā-kō dūr urā vhādun.
gave. And the-younger son his property taking far country went.
Āva urā hōkki tan paiśā hārshabiṭun. Āṭālu paiśā sarusdur
He country having-gone his money wasted. All money spent-on
dhōḍa bāra bit. Āvug bak taṅgī bit. Āg āva urāg
great scarcity fell. Him-to then difficulty fell. Then he country-in
dhōḍa mansān hōkki nittun. Āg tan kēi-dā āva handi āḍasli
great man-to having-gone stayed. Then his field-in he swine to-tend
kaḷodun. Āva hastādun āg handin mundi tavuḍa tindānā
sent. He became-hungry then swine before husk having-eaten-is
hiṅga āvuk hatta. Bak ivug yēnu koṭidil. Āva bak
so him-to it-appeared. Then him-to anybody gave-not. He then
śuddhi-dā bandun māt-āḍḍun, 'nan āpuna chākrun vhāṭā-pakshī jyāstī
senses-on came word-played, 'my father-of servants-to belly-than more
anna siktada, nā upās sāitīn. Nā yedakū āpuna hatti
food is-got, I with-hunger die. I having-arisen father near
hōśtīna, āg āpun antān, "bābā, nā nin-guṇḍa an dēvan-guṇḍa
go, then father-to say, "father, I thee-before and God-before
pāp māḍyā. Nā nin mag lāyaka-illa. Nī nān chākar bhātīnd
sin did. I thy son worthy-not. Thou me servant like
iṭ." ' Āva yedkū tan āpun hattī vhādun. Āp duru-ṭuna
keep."' He arising his father to went. The-father far-from
āvuk nōḍḍun, āvuk dayā bat, āva ōḍkī kuti biddun, āvun
him saw, him-to pity came, he running neck-on fell, his
muttā koḍḍun. Bak mag āpun gun māt-āḍḍun, 'bābā, nā
kiss gave. Then the-son the-father to word-played, 'father, I
dyāvan guṇ nin guṇ pāpa māḍyā. Āg nin mag parnāṭī illa.'
God to thee to sin did. Then thy son worthy not.'

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Āp chākrun hēḷatān, 'ivun sāṭī oḷḷyāv phaḍkyā koṇḍ-kuttā āvun
The-father servants-to said, 'him for good cloth bringing his
maidāk hāki, kaidāk uṅgrā hāk, kāldā pāypasa hāk. Tā, tindku
body-on put, hand-on ring put, foot-on shoe put. Well, eating
khushī māḍuna; iva nan mag sōtidun, jityā ādun; āva
merry let-us-make; this my son died, living became; he
kāḷadōgidun, sikdun.' Āg āsālā mundura khuśī māḍ-kurtur.
had-been-lost, was-found.' Then all they merry to-make-began.

Āvun dhōḍ pāra kēi-dā irhān. Āva mānā hattī bandun, kuṇakyā
His eldest son field-in was. He house to came, dancing
hāḍa kyāḷdun. Āg āva unda mansān kardun āva kēḷādun, 'hund
singing heard. Then he one man called he asked, 'such
id yēn-und?' Āva āvuk hyāḷdun, 'nin vārṭ bandān. Āva
this what-is?' He him-to said, 'thy brother has-come. He
sukhrāt bandun anku nin āp pāhuñchār māḍdun.' Āg āvuk
safe came saying thy father feast made.' Then him-to
siṭ bid, mānyā hōgidilla Āvuk āp horā bandun, magun
anger fell, house-in went-not. Him-to father out came, the-son
samsa-kurtun. Āva āpun māt-āḍdun, 'īsa varsā indun chākrī
to-entreat-began. He father-to word-played, 'so-many years till-now service
māḍdin, pan nin hukum murdidil. Nan saṅgin guṇḍ khuśī-mōjā
I-did, but thy command broke-not. My friends with merriment
māḷḷik unda āḍin marri koṭidilla. Iva nin mag bandun, āṭālu nin
to-make one goat's young gavest-not. This thy son came, all thy
jamā raṇḍī-bāji-dā hārsadun, āvun sāṭī nī dhōḍa mējvānī māḍdun.'
property harlots-with wasted, him for thou big feast gavest.'
Bak āp māt-āḍdun āvuk, 'nī nan hattī irhatē. Āṭālu nan
Then father word-played him-to, 'thou me with art. All my
paiśā ninda-ch ād. Iva nin vārṭ sōtidun, āva jityā ādun; āva
money thine-indeed is. This thy brother died, he alive became; he
kāḷdun, āva sikdun, anku āvun sāṭī mējvānī vājabī māḍun ād.'
was-lost, he was-found, saying him for feast proper to-make is.'

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KURUMBA OR KURUMVĀRĪ.

The Kurubas or Kurumbas are a race of nomadic shepherds in the Nilgiri Hills and neighbouring districts. The Kurumbas of the plains speak ordinary colloquial Kanarese.

The Kurumbas seem to be identical with the Kurumvārs, a wild pastoral tribe in Chanda, who speak a dialect of Kanarese.

Kurumbā or Kurumvārī was returned as a separate dialect at the Census of 1891 from the following districts:—

Chanda	2,320
Cuddapah	280
North Arcot	35
Salem	5
Coimbatore	13
Nilgiri	3,182
South Arcot	6
Tanjore	7
Trichinopoly	1
Malabar	213
Cochin	1,546
Coorg	2,791
TOTAL	10,399

The corresponding figures at the last Census of 1901 were as follows:—

Assam		14
Central Provinces, Chanda		2,151
Madras Presidency		5,044
Cuddapah	40	
Bellary	47	
Anantapur	1	
North Arcot	82	
Nilgiris	3,714	
Tanjore	3	
Trichinopoly	183	
Malabar	765	
South Kanara	1	
Pudukkottai	208	
Coorg		4,162
TOTAL		11,371

A short vocabulary of the dialect as spoken in the Nilgiris has been printed in the *Manual of the Administration of the Madras Presidency*, Vol. ii, Madras, 1885, pp. 193 and ff. It is not sufficient for deciding whether that dialect is identical with the Kurumvārī of Chanda with which we are, in this place, exclusively concerned. Both forms of speech are, however, closely related dialects of Kanarese.

The specimens received from Chanda have not been forwarded in the Kanarese alphabet. We have not, therefore, any means for deciding when an *e* or an *o* is short or long. I have followed the same principle as in the case of the Gōlarī specimens, in consulting the usual forms in Standard Kanarese.

The Kurumvārī dialect is, as the specimens clearly show, a form of Kanarese. In many points, however, it agrees with Telugu and differs from the other language.

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The plural *pillagāṇḍlu*, children, is Telugu. Still more important is the fact that the feminine singular has no separate form, the neuter being used instead. Thus, *pille sāmānoka ittu*, the daughter was of indifferent beauty.

The adverbial suffix *gā* in *aün rupaṁ-chakkagā iddā*, he was well-looking, is also used as in Telugu.

The *d* of the past tense is usually dropped. Thus, *māḍenu*, I did; *ōgine*, he went. When the base ends in *n*, however, it is retained; thus, *andā*, he said; *andadė*, she said. In *koṭṭāne*, he gave, it has been treated as in Standard Kanarese, and it is, therefore, probable that its disappearance in such forms as those just mentioned is simply due to contraction.

A particle *allā* is often added to the verb, apparently without changing the meaning. Thus, *antunallā*, he says. Its original meaning is probably 'is it not so?'

On the whole, however, the forms occurring in the specimens which follow will be recognized as Kanarese.

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[No. 21.]

DRAVIDIAN FAMILY.

KANARESE.

KURUMVĀRĪ DIALECT. (DISTRICT CHANDA.)

SPECIMEN I.

Obba mansen ibbaru makāḷu iddaru. Adogā chinnōnu ayyanu-kuḍi
One man-of two sons were. Then the-younger the-father-with
andā, 'yāvodo sommu-sambandhaṁ añchi nan-gā bar-li koḍḍu,' yān
said, 'which property-share dividing me-to to-come give,' so
andā. Mardli avanu pillagānu sommu añchi koṭṭāne. Mardli kisi
said. Then he son property dividing gave. Then some
din-kā chinna magnu allā sommu jami-āḍini dūr dēśaṁ ōgine.
days-in young son all property collected far country went.

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[No. 22.]

DRAVIDIAN FAMILY.

KANARESE.

KURUMVĀRĪ DIALECT. (DISTRICT CHANDA.)

SPECIMEN II.

Obo manse-gā ibbaru chinnā makāḷu iddaru, obo pillagānu au obo
One man-to two small children were, one boy and one
pille. Pillagānu aün rupaṁ-chakkagā iddā, pille sāmānokā itu. Ondi
girl. The-boy he face-pretty was, the-girl common was. One
dine aüru ibbaru pillagāṇḍlu addam deggerā āḍkuṇṭā iddaru.
day they two children looking-glass near playing were.
Pillagānu pillenā andā, 'avē, addaṁ oḷgā bore nōḍmāḍī, chakkag
The-boy the-girl-to said, 'well, glass in well look, pretty
yāru kānistaru.' Pillenu adu keṭḍu kānistade. Adikā taḷdellā,
who appears.' The-girl-to that bad appears. Her-to was-known,
'avun nanā keṭōḷu māḍek-ōsrā,' andade. Agā adu tande toṭigā ōgi
'he me low making-for,' she-said. Then she father to going
annā nindyāḷu yēḷide. Adi andade, 'tande, addam-dogā rup-kāram nōḍi
brother reproach made. She said, 'father, glass-in face seeing
sāmādhānaṁ āga-bēku idi egusane kelsā, ādogā manchēru manasu
satisfaction become-should this women's business, that-in men mind
irsā-bāḍā.' Tande ibbarnā oṭ-gā iḍadu dāni samādhānaṁ
place-should-not.' The-father both belly-to catching her satisfaction
māḍere. Aün andā, 'pillagānu, nivu jhagḍi ikoḷadari. Ivotaridu nivu
made. He said, 'boy, you quarrel make-not. To-day-from you
ibbaru nichchavu adaṁdogā nōḍtiddade.'
both always glass-in seeing-is.'

Pillā antdu, 'tande, gavḷī Sōmēnu • ālu tikoḷā bandene.
The-girl said, 'father, milkman Sōmē milk bringing came.
Aün antunallā, "ī ālu irsāle?"' Tande antonallā, 'pillē,
He says, "what milk shall-I-keep?"' The-father says, 'daughter,
āni-toṭi ēḷtudā, "ivatu ar-sāligi ālu ātau, nāḷe sōlige
him-to tell, "to-day half-measure milk is-enough, to-morrow a-measure
ālu iḍkondu-bā."' Pille antudallā, 'tande, gavḷī ālu
milk holding-come."' The-daughter says, 'father, the-cowherd milk

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yeli-di tarti?' Tande antunallā, 'nin-gā erkilanāyānā, aür
wherefrom brings?' The-father said, 'thee-to not-known, his
maṇḍli ākāḷ idau, bariyāl idau. Avu allu kardu tartun.'
house-in cows are, she-buffaloes are. Them milk milking he-brings.'
Pille antadallā, 'tande, ākāḷā yēvas-ālu koḍtadu, vunnā bariyā
The-girl said, 'father, a-cow how-much-milk gives, and a-she-buffalo
ālu yēvasu koḍtadu?' Tande antunallā, 'ondondo ākāḷā evaḍu
milk how-much gives?' The-father said, 'each cow two
evaḍu śērlu ālu koḍtadu, vunnā bariyālu nāku nāku śērlu ālu
two sers milk gives, and she-buffaloes four four sers milk
koḍtadu.'
give.'

FREE TRANSLATION OF THE FOREGOING.

A man had two children, a boy and a girl. The boy was very well-looking; the girl of common appearance. One day they were both playing near a looking glass, and the boy proposed that they should see who was the prettiest. The girl did not like the proposal, thinking that it was only made in order to humiliate her. So she went to the father and complained. She said, 'it is meet that women should be pleased at seeing their face in the glass, but men should not set their mind on such things.' The father embraced both, and soothed them. He asked them not to quarrel, but in future always to look in the glass.

Then the girl said that the milkman Sōmē had come and asked how much milk they wanted. The father answered, 'my daughter, tell him that one ser will do for to-day. To-morrow we must have two.' The girl then asked where the milkman got the milk, and the father replied, 'don't you know? He has cows and she-buffaloes in his home, and he milks them.' Then the daughter asked how much milk a cow gives, and how much a she-buffalo. The father said, 'each cow gives two sers milk, and each she-buffalo four.'

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BAḌAGA DIALECT.

The Baḍagas are the most numerous of the tribes inhabiting the Nilgiris. The name simply denotes them as the people from the north, and it has sometimes also been used in the Tamil country as a name for Telugu. The Baḍagas of the Nilgiri Hills are often called by us Burghers. Their language is a dialect of Kanarese.

At the Census of 1891, 30,656 persons were returned as speaking Baḍaga, *viz.* 30,633 in the Nilgiris, 21 in Coimbatore, and 2 in Malabar. At the last Census of 1901 the figures were as follows :—

Nilgiris	34,223
Coimbatore	6
TOTAL .	34,229

The Baḍaga dialect does not fall within the scope of this Survey. A version of the Parable of the Prodigal Son will, however, be printed below in order to make it possible to use the dialect for comparative purposes. It has been taken, from the edition of the gospels published by the Madras Auxiliary Bible Society.

It will be seen that Baḍaga is a very ancient form of Kanarese. Thus the sounds *ḷ* and *ṛ* are still found (*e.g. makkḷu*, children ; *hoṛisivi*, put on) ; *m* corresponds to Standard *n* in forms such as *appam*, father ; *avam*, he ; the personal pronoun of the first person is *nām*, I ; dative *yenaga ;* the past tense of the verbs agrees with Old Kanarese (*e.g. māḍidem*, I did ; *kḷēgidam*, he sent), and so forth. Note also the common substitution of *ch* for *s ;* thus, *dēcha*, country, in which point Baḍaga agrees with Tamil.

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[No. 23.]

DRAVIDIAN FAMILY.

KANARESE.

Badaga Dialect.

ಒಬ್ಬ ಮನಿಶಗ ಎರಡು ಮಕ್ಕಿಟ್ಟಿದ್ದರು. ಅವಕರ್ಟೀಗೆ ಕುನ್ನವಳ ಅಪ್ಪಂಗ, ಅಪ್ಪಾ! ಆಸ್ತಿಯೊ ಯೆನಗ ಬಪ್ಪ ಕೂರ ಯೆನಗ ತಾ ಎನ್ಮಾನೆ, ಅವಳ ಅವಕಗ ಬದುಕ ಕೂರ್ಡಚ್ಚಳ. ಜೋಚಿ ಜಿನಗ್ಡಿಂದೆ ಕುನ್ನ ಮಾತಿ ಎಲ್ಲಾವ ಸೇತಿಯುಂಡು, ದೂರ ದೇಚಗ ಕಡೆದು ಹೋಗಿ, ಅಲ್ಲಿ ಕೆಟ್ಟವಳನಾಗಿ ಬದಿಕಿ, ತನ್ನ ಬದುಕೆಲ್ಲಾವ ಬೀಱಿ, ಹ್ಯಾಟಮಾಡಿಬುಟ್ಟಳ. ಆಲೆ ಅವಳ ಎಲ್ಲಾವ ಬೆಚ್ಚಮಾಡಿದದೆಮ್ಮನೆ, ಆ ದೇಚಕ ಬಕ್ಕೆಲ್ಲ ಅನಹಂಜ ಉಟ್ಟಾತು; ಅವಂಗ ತಟವೊಟ ಆಪದುಗಾತು. ಆಗ ಅವಳ ಹೋಗಿ, ಆ ದೇಚಕದವಕರ್ಟೀಗೆ ಒಬ್ಬ ಗೆರಸ್ತನ ಸೇದೂಂಣಳ. ಎವಳ ಅವಂನ ಹಂದಿಯ ಮೇಸೋದುಗ ತನ್ನೊಲಗ ಕ್ಟೀಗಿದಳ. ಇತ್ತೆ ಹಡೋನೆ ಹಂದಿ ತಿಂಬ ತೌಡೂಂದ ತನ್ನ ಹೊಟ್ಟೆ ತುಂಬಿಸೋದುಗ ಆಸೆ ಪಟ್ಟಳ; ಆಲೆ ದಾರೂ ಅವಂಗ ಕೊಟ್ಟ ಇಲ್ಲೆ. ತನ್ನ ಬುದ್ದಿ ತನಗ ಬಪ್ಪನೆ, ಅವಳ, ಯೆನ್ನಪ್ಪನ ಸಾರೆ ಯೇಚೋ ಕೂಲಿಯವಕಗ ದೊಟ್ಟ ಬೇಕಾದಾಚಗ ಮಾಪೆ ಹಡದೆ; ಆಲೆ ನಾಳ ಇಲ್ಲಿ ಹಸೂಂದ ಸತ್ತನೆ ನಾಳ ಯ್ಟೆದ್ದು, ಕಡೆದು, ಯೆನ್ನಪ್ಪನಸಾರೆ ಹೋಗಿ, ಅವಂಗ, ಅಪ್ಪಾ! ಮೇಲೋಕಗ ಬಿರೋದಾಗಿಯೂ ನಿನ್ನ ಮುಂದಾಡೂ ಪಾಪ ಮಾಡಿದೆಂ- ನಾಳ ಇನ್ನು ನಿನ್ನ ಮಾತೀಂದು ಕೊರಚಿಸಿಯುಂಬದುಗ ತಕ್ಕವಳ ಅಲ್ಲ; ಯೆನ್ನ ನಿನ್ನ ಕೂಲಿಯವಕರ್ಟೀಗೆ ಒಬ್ಬನ ಮಾಕೆ ಮಾಡುನ್ನನೆ, ಎಂದು ಹ್ಟೀಗಿ, ಯ್ಟೆದ್ದು, ತನ್ನಪ್ಪನ ಸಾರೆ ಬನ್ನಳ. ಆಲೆ ಅವಳ ಇನ್ನು ದೂರದೊ ಇಬ್ಬನೆ, ಅವಂನಪ್ಪಳ ಅವಂನ ನೋಡಿ, ಕರ್ಟಿಕತ್ತಿ, ಓಡಿಬಂದು, ಅವಂನ ಗ್ಟತ್ತುಮೇಲೆ ಬ್ಟುದ್ದು, ಅವಂನ ಮುತ್ತಿಕ್ಕಿದಳ. ಆಲೆ ಮಾತಿ ಅವಂಗ, ಅಪ್ಪಾ! ಮೇಲೋಕಗ ಬಿರೋದಾಗಿಯೂ ನಿನ್ನ ಮುಂದಾಡೂ ಪಾಪ ಮಾಡಿದೆಂ. ಇನ್ನು ನಿನ್ನ ಮಾತೀಂದು ಕೊರಚಿಸಿಯುಂಬದುಗ ನಾಳ ತಕ್ಕವಳ ಅಲ್ಲ, ಎನ್ನಳ. ಆಗ ಅಪ್ಪಳ ತನ್ನ ಜೀವಿತಿಗಾರರುಗ, ಬೇಗನ ಒಳ್ಳೆಳ್ಳೆಯ ಚೀಲೆ ಹೊತ್ತು ಬಂದು, ಅವಂಗ ಹೊಟಿಸಿವಿ; ಅವಂನ ಕೈಗ ಉಂಗರವವೂ ಕಾಲುಗ ಕೆರವವೂ ಕೊಡಿವಿ. ಇನ್ನು ತಿಂದು ಕುಸಾಲೆ ಆಪೋಳ. ಯೇಕಾಂದಲೆ ಈ ಯೆನ್ನ ಮಾತಿ ಸತ್ತವಳ ಆಗಿದ್ದು, ತಿರಿಗಿ ಬದಿಕಿದ್ದನೆ; ಅರಂದ್ಹೋದವಳ ಆಗಿದ್ದು, ಸಿಕ್ಕಿದ್ದನೆ, ಎನಳ್ನ. ಆಗ ಕುಸಾಲೆ ಆಪದುಗೆ ಹೊರವಟ್ಟರು||

ಆಲೆ ಅವಂನ ದೊಡ್ಡ ಮಾತಿ ಹೊಲದೊ ಇದ್ದಳ. ಅವಳ ಬಂದು, ಮನೆಗ ಸಾರೆ ಆಪನೆ, ಹರೆಕೋಲವೂ ಆಟವವೂ ಕ್ಟೀತು, ಜೀವಿತಿಗಾರರ್ಟೀಗೆ ಒಬ್ಬನ ಕೊರಚಿ, ಅದೇನಾಂದು ಬೆಚರಣೆ ಮಾಡಿದಳ. ಅವಳ ಅವಂಗ, ನಿನ್ನ ತಮ್ಮಳ ಬಂದಿದ್ದನೆ, ಅದುಗಾಗಿ ಅವಂನ ತಿರಿಗಿ ಓಸ್ಟಂಗೆ ಕಂಡದುನೆಂದ ನಿನ್ನಪ್ಪಳ ತೀನಿ ಮಾಡಿಸಿದ್ದನೆ, ಎನ್ನಳ. ಆಗ ಅವಳ ಕೋಪಲಗಿ, ಓಟಗೆ ಬರಕೊಳ್ಳಾಂದು ಇದ್ದಳ. ಆದದುನೆಂದ ಅವಂನಪ್ಪಳ ಹೊರಾಚುಗ ಬಂದು, ಅವಂಗ ತಮರಿಕೆ ಹ್ಟೀಗಿ ಕೊರಚಿದಳ. ಆಲೆ ಅವಳ ತನ್ನಪ್ಪಂಗ ಮರುತ್ತರಾಗಿ, ಎದಗೇ, ಈಸು ಬರಿಚ ನಿನಗ ಗೀದೆಂ, ಎಂದಾಲೆಯೂ ನಿನ್ನಪ್ಪಣೆಯ ಮಿಾರುಲೆ; ಆಲೆಯೂ ಯೆನ್ನ ಸ್ನೇಚಗಾರರ ಕೋಡ ಕುಸಾಲೆ ಆಪದುಗ ನೀ ಯೆನಗ ಎಂದಾಲೆಯೂ ಬಂದು ಅಡುಮರಿಯಾಲೆಯೂ ತಪ್ಪಿಲೆ. ಆಲೆ ಸ್ಟೆಯೆಯರ ಕೋಡ ನಿನ್ನ ಬದುಕ ತಿಂದು ಬುಟ್ಟ ಈ ನಿನ್ನ ಮಾತಿ ಬಂದದೆಮ್ಮನೆ, ನೀ ಅವಂಗಾಗಿ ತೀನಿ ಮಾಡಿಸಿದೆ ಎನ್ನಳ. ಆಗ ಅವಂಗ, ಮಗನೇ, ನೀ ಯೇಗ್ಟವವೂ ಯೆನ್ನ ಕೋಡ ಇದ್ದೇ; ಯೆನ್ನದೆಲ್ಲಾ ನಿನ್ನದುತಾಳ; ಆಲೆ ಕುಸಾಲೆಯೂ ಚಚಕ್ಕೋಚವೂ ಆಪದಾಗಿ ಹಟ್ಟ; ಯೇಕಾಂದಲೆ ಈ ನಿನ್ನ ತಮ್ಮಳ ಸತ್ತವನಾಗಿದ್ದು, ತಿರಿಗಿ ಬದಿಕಿದ್ದನೆ, ಅರಂದ್ಹೋದವನಾಗಿದ್ದು, ಸಿಕ್ಕಿದ್ದನೆ, ಎನ್ನಳ||

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[No. 23.]

DRAVIDIAN FAMILY.

KANARESE.

BAḌAGA DIALECT.

TRANSLITERATION AND TRANSLATION.

Obba manichaga eraḍu makkḷ-iddaru. Avakarḷōge kunnavam
One man-to two children-were. Them-of the-younger

appamga, 'appā āstiyo yenaga bappa kūra yenaga tā,'
father-to, 'father property-in me-to coming share me-to give,'

emmane avam avakaga baduka kūr-hachcham. Jōchi jinag-hinde
when he them-to living share-divided. Few days-after

kunna māti ellāva sētiyuṇḍu, dūra dēcha-ga kaḍedu
younger son all having-gathered, far country-to having-passed

hōgi alli keṭṭavamn-āgi badiki tanna baduk-ellāva
having-gone there wicked-having-become having-lived his living-all

bīṛi hḷā-māḍi-buṭṭam. Āle avam ellāva bechcha māḍidad-emmane
wasting ruined. But he all expense made-when

ā dēcha bakkella anahañja uṭṭātu; avamga taṭamoṭa āpadugātu.
that country severe famine arose; him-to want arose.

Āga avam hōgi ā dēchadavakarḷōge obba gerastana
Then he having-gone that inhabitants-among one householder

sēdūṁṇam. Evam avamna handiya mēsōduga tann-holaga kḷēgidam.
joined. This-man him pigs to-feed his-field-to sent.

Itte haḍōne handi timba tauḍūnda tanna hoṭṭe tumbisōduga āse
Thus being pigs eating husks-with his belly to-fill desire

paṭṭam; āle dārū avamga koṭṭa-ille. Tanna buddi tanaga bappane
felt; but anyone him-to gave-not. His sense him-to coming

avam, 'yenn-appana sāre yēchō kūliyavakaga doṭṭi
he, 'my-father-of near how-many servants-to bread

bēkādāchaga mīṛi haḍade, āle nām illi hasūnda
necessary-becoming-so-much exceeding is, but I here hunger-from

sattane. Nām yḷeddu, kaḍedu, yenn-appana sāre hōgi, avamga,
die. I rising, passing, my-father near going, him-to,

"appā, mēlōkaga birōd-āgiyū ninna mundāḍū pāpa māḍidem. Nām
"*father, heaven-to contrary thee before-also sin I-did. I*

innu ninna mātīndu koraichisiyumbaduga takkavam alla; yenna
still thy son-saying to-be-called fit-man am-not; me

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ninna kūliyavakaṛḷōge obbana māke māḍunnane,'' endu hḷēgi,
thy servants-among one like make-shall-say,'' so saying,
yḷeddu tann-appana sāre bannam. Āle avam innu dūrado
rising his-father near came. But he yet at-a-distance
ibbane avamn-appam avamna nōḍi karḷukatti, ōḍi bandu,
being his-father him seeing pitying, running coming,
avamna gḷattu-mēle bḷuddu, avamna mutt-ikkidam. Āle māti
his neck-on falling, him kiss-gave. But the-son
avamga, 'appā, mḗlōkaga birōd-āgiyū ninna mundāḍū pāpa māḍidem.
him-to, 'father, heaven-to contrary thee before-also sin I-made.
Innu ninna mātīndu korachisiyumbaduga nām takkavam alla,'
Still thy son-saying to-be-called I fit-man am-not,'
ennam. Āga appam tanna jīvitigāraruga, 'bēgana oḷḷoḷḷeya
said. Then the-father his servants-to, 'quickly good-good
chīle hottu bandu avamga hoṛisivi. Avamna kaiga uṅgaravavū
robe carrying coming him-to put-on. His hand-on ring-also
kāluga keravavū koḍivi. Innu tindu kusāle āpōm; yēkāndale,
foot-on sandals-also put. And eating merry let-us-make; why?-if-you-say,
ī yenna māti sattavam āgiddu, tirigi badik-iddane;
this my son dead-man having-been, again living-is;
arand-hōdavam āgiddu, sikk-iddane,' ennam. Āga kusāle āpaduga
lost-gone-man having-been, found-is,' said. Then merry to-make
horavaṭṭaru.
they-commenced.

Āle avamna doḍḍa māti holado iddam. Avam
But his elder son field-in was. He
bandu, manega sāre āpane, harekōlavū āṭavavū kḷēṭu,
having-come, house-to near coming, music-also dance-also having-heard,
jīvitigārarḷōge obbana koṛachi, 'ad-ēn-ā'āndu bicharaṇe
servants-among one having-called, 'that-what?'saying inquiry
māḍidam. Avam avamga, 'ninna tammam band-iddane,
made. He him-to, 'thy younger-brother having-come-is,
adug-āgi avamna tirigi ōs-heṅge kaṇḍadunenda ninn-appam tīṇi
therefore him again healthy found-because thy-father feast
māḍis-iddane,' ennam. Āga avam kōpa-āgi ōḷage
causing-to-be-made-is,' said. Then he anger-having-become inside
barak-oḷḷāndu iddam. Ādadunenda avamn-appam horāchuga bandu
to-come-refusing was. Therefore his-father outside having-come
avamga tamarike hḷēgi korachidam. Āle avam tann-appamga
him-to satisfaction having-said called. But he his-father-to

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maruttar-āgi, 'edagē, īsu baricha ninaga gīdem. Endāleyū
replying, 'lo, so-many years you-to I-served. Once-even
ninn-appaṇeya mīrule; āleyū yenna snēchagārara kōḍa kusāle
thy-order not-transgressed; still my friends with merry
āpaduga nī yenaga endāleyū ondu āḍu-mariy-āleyū tappile.
to-become thou me-to once-even one goat-young-even gavest-not.
Āle sḷūyeyara kōḍa ninna baduka tindu-buṭṭa ī ninna
But harlots with thy living having-eaten-throwing this thy
māti bandad-emmane nī avamg-āgi tīni māḍiside,' ennam. Āga
son came-when thou him-for feast lettest-make,' said. Then
avamga, 'magan-ē nī yēgḷuvavū yenna kōḍa iddē; yennad-ellā
him-to, 'son-O thou always me with art; mine-all
ninnadutām. Āle kusāleyū chachchōchavū āpad-āgi haṭṭa;
thine-alone. But merry-also happy-also to-become was-necessary;
yēkāndale, ī ninna tammam sattavan-āgiddu, tirigi
why ?-if-you-say, this thy younger-brother dead-man-become-having, again
badik-iddane; arand-hōdavan-āgiddu, sikk-iddane,' ennam.
alive-is; lost-gone-man-having-become, found-is,' said.

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KURUKH.

Name of the language.

Kurukh is spoken in the western portion of the Bengal Presidency and the adjoining parts of the Central Provinces. The number of speakers is about half a million.

According to their own traditions the Kurukh tribe originally lived in the Carnatic, 'whence they went up the Narbada River and settled in Bihar on the banks of the Sone. Driven out by the Muhammadans, the tribe split into two divisions, one of which followed the course of the Ganges, and finally settled in the Rajmahal hills; while the other went up the Sone, and occupied the north-western portion of the Chota Nagpur Plateau, where many of the villages they occupy are still known by Muṇḍārī names. The latter were the ancestors of the Orāõs [Kurukhs], while the former were the progenitors of the Male, or Sauriā as they often call themselves, whose grammar is closely connected with Orāõ, though it has borrowed much of its vocabulary from the Aryan languages in the neighbourhood.'

Mr. Gait, from whose Report of the Census of Bengal, 1901, the preceding quotation has been reprinted, further remarks—

'The Caste Table shows the number of Orāõs to be 652,286, and the tribal language is spoken by 543,505 persons. As in other cases, members of the tribe who have emigrated to other districts are more prone to abandon their original language than those who stay at home. In the north of Ranchi, however, where they are much mixed up with Muṇḍas, more than 23,000 Orāõs have given up their language and now talk a dialect of Muṇḍarī known as Hōṛōliā Jhagar. On the other hand, a few Muṇḍas (724), Khaṛiās (405), Lohārs (145), and Gōṇḍs (75) in that district returned Orāõ as their language. In Singhbhum also, some members of other tribes speak Orāõ, including 806 Kurmis, 115 *soi-disant* Rājputs, 74 Tāmariās, and 50 Lohārs. In Manbhum 72 Santāls, 19 Bhumijs and 5 Muṇḍas were returned as speaking Orāõ.'

The state of affairs is similar in other districts, and Kurukh is accordingly known under several different names.

The tribe call themselves Kurukh, and their language Kurukh Kathā. Dr. Hahn is of opinion that the word Kurukh 'may be identified with the Kolarian *hoṛo*, man, or may be derived from the Dravidian-Scythian word *kuṛuk*, a cryer.' He compares the Kūrkū word *kōrō*, man, and, with reference to the second derivation, the name Slavonic, from *slovo*, word, voice. I do not know the history of the 'Dravidian-Scythian' word *kuruk*, but the derivation does not seem probable. A people may call themselves 'speakers,' but scarcely 'cryers.' I am not, however, able to give any certain derivation of the word. Another common name of the tribe is Orāõ, with many slightly varying forms such as Urāõ, Urang, Aurang, etc. Dr. Hahn explains this word as the totem of one of the septs into which the Kurukhs are divided. According to him Orāõ is a name coined by the Hindūs, its base being *Orgorã̄*, hawk or cunny bird, used as the name of a totemistic sept. Compare, however, Kaikāḍī *urāpāi*, man; Burgaṇḍī *ūrāpō*, man; *ūrāṅg*, men. In a similar way Kurukh may be connected with Tamil *kaṛugu*, an eagle, and be the name of a totemistic clan. Compare also names such as Korava, Kurru, a dialect of Tamil, and Koḍagu. Hindūs say that the word 'Orāõ' is simply the Indo-Aryan *uṛāū*, spendthrift, the name being an allusion to the alleged thriftless character of the people to whom it is applied.

It has already been pointed out that the Kurukhs are much mixed with Muṇḍās. We cannot, therefore, wonder that speakers of Kurukh have occasionally been returned as speaking Muṇḍā languages such as Khaṛiā, Korwā, Kōḍā, Hō, and so on.

In other cases the name of the caste or occupation is used to denote the language. Such names are Dhāṅgarī, Kisān, and probably also Khendrōī.

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Dhāṅgarī simply means 'the language of the Dhāṅgars,' a caste whose business it is to dig wells, tanks, etc. The word is sometimes corrupted to Dhanwārī.

Kisān means cultivator, and may, as the denomination of a language, connote any form of speech.

I do not know anything about the names Khendrōī and Kachnakhrā which are used in Jashpur and Ranchi respectively.

None of these names properly denote the language. Some details about their use will be found under the heading Number of Speakers, below. They should all be discarded, and the language will hereafter be throughout spoken of as Kurukh.

Area within which spoken.

The bulk of the speakers of Kurukh are found in the Chota Nagpur Plateau. About three-fifths live in the Ranchi district, especially in the north and north-west. They are further found in considerable numbers in the south of Palamau and in the Chota Nagpur States. More than 93 per cent of the speakers in the tributary States are found in Gangpur and Jashpur. Speakers are further found in small numbers in the adjoining districts of Hazaribagh, Manbhum, Singbhum, Bonai, Pal Lahera, Bamra, Rairakhol, Sambalpur, Patna, Sarangarh, Raigarh, Sakti, Udaipur, Sarguja and Korea. Emigrants have brought the language with them to Jalpaiguri and the various districts of Assam, where it is spoken by coolies in the tea-gardens.

The principal Aryan language of Ranchi and Palamau is Bihārī. The other districts within which Kurukh is spoken belong to the areas occupied by Oṛiyā and Chhattīsgaṛhī. The Kurukhs are everywhere intermixed with various Muṇḍā tribes. They are also very often confounded with them. The Kurukhs are relatively most numerous in Ranchi. They are still numerous in Palamau, Gangpur, and Jashpur. In other districts they are as a rule rather thinly scattered.

Dialects.

The Kurukh language is essentially the same over the whole area. There is said to be a separate dialect spoken in Gangpur, called Berga Orāõ. No information is, however, available about that form of speech. Kurukh has not been reported from Gangpur for the purposes of this Survey. It is not, however, probable that the so-called Berga Orāõ essentially differs from other local forms of the language, which are in reality no separate dialects but more or less corrupt forms of Standard Kurukh; in fact, '*berga*' has been explained as being really the Hindī word *big^{a}ṛā*, corrupt. The corruption is usually due to the influence of surrounding Aryan dialects, and sometimes also the influence of neighbouring Muṇḍā forms of speech may be perceived. On the whole, however, Kurukh is uniform over the whole area where it is spoken as a vernacular. Varying names of occupation or caste, such as Dhāṅgar, Kisān and so on, do not imply any difference of dialect.

Number of speakers.

The estimated number of speakers in those districts where Kurukh is spoken as a vernacular are as follows:—

Orissa Tributary States (Pal Lahera)	295
Hazaribagh	3,934
Ranchi	325,860
Palamau	30,000
Manbhum	1,071
Singbhum	3,220
Carried over	364,380

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Brought forward	364,380	
Jashpur State	20,000	
Korea State	63	
Bonai State	500	
Sarguja State	23,430	
Udaipur State	1,598	
TOTAL BENGAL		409,971
Sambalpur	41,000	
Sakti	1,500	
Raigarh	5,000	
Sarangarh	1,511	
Bamra	3,750	
Rairakhol	547	
Patna	475	
TOTAL CENTRAL PROVINCES		53,783
GRAND TOTAL		463,754

Outside its proper territory Kurukh is to some extent spoken by emigrants, most of whom are found among the coolies in the tea-gardens in Bengal and Assam. The following are the revised figures supplied as estimates for this Survey :—

Cachar Plains	1,251	
Kamrup	200	
Darrang	1,900	
Nowgong	475	
Sibsagar	1,850	
Lakhimpur	3,150	
TOTAL ASSAM		8,826
Jalpaiguri	13,184	
Shahabad	250	
Champaran	5,000	
Bhagalpur	12,966	
TOTAL BENGAL		31,400
GRAND TOTAL		40,226

The estimated number of speakers of Kurukh at home and abroad is, therefore, as follows :—

Kurukh spoken at home by	463,754	
Kurukh spoken abroad by	40,226	
TOTAL		503,980

The figures returned at the last Census of 1901 show a considerable increase in the number of speakers, and it will be of interest to add them for comparison. They are as follows :—

Assam		10,791
Bengal		544,924
Burdwan	473	
Birbhum	30	
Midnapore	264	
Hoogly	1,630	
Carried over	2,397	555,715

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Brought forward	2,397	555,715
Howrah	1,720	
24-Parganas	2,244	
Calcutta	203	
Nadia	82	
Murshidabad	1,430	
Rajshahi	5,485	
Dinajpur	4,573	
Jalpaiguri	53,828	
Darjeeling	7,449	
Rangpur	531	
Bogra	470	
Shahabad	969	
Bhagalpur	2,984	
Purnea	2,250	
Malda	2,157	
Sonthal Parganas	1,744	
Balasore	12	
Angul and Khondmals	1,126	
Hazaribagh	2,930*	
Ranchi	314,778	
Palamau	21,606	
Manbhum	330	
Singbhum	6,973	
Kuch Bihar	4	
Orissa Tributary States	2,941*	
Chota Nagpur Tributary States	103,708*	
TOTAL BENGAL	544,924	
Central Provinces		54,006
Nagpur	1	
Bilaspur	171	
Sambalpur	30,000*	
Sakti	9	
Raigarh	4,312	
Sarangarh	885	
Bamra	15,704	
Rairakhol	1,402	
Sonpur	805	
Patna	666	
Kalahandi	51	
TOTAL CENTRAL PROVINCES	54,006	
GRAND TOTAL		609,721

It will be seen that there is a large increase in Jalpaiguri, and that Kurukh has been returned from several districts where it had not formerly been reported to be spoken. This state of affairs is due to the greater accuracy of the last Census, and probably not to a real increase in the number of speakers. If we compare the figures from those districts where Kurukh is spoken as a vernacular, we will find that there is a marked decrease over almost the whole area.

The number of speakers has increased in Singbhum, the Chota Nagpur Tributary States, Bamra, Rairakhol, and Patna. It is not, however, possible to decide whether the increase is real or only apparent. The speakers of Kurukh have formerly been often returned under various Muṇḍā dialects, and it has not always been possible to correct the old figures. Thus, no speakers of Kurukh were returned for this Survey from the

* After adjustments.

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Gangpur State, whereas, in 1901, 93 per cent. of all the speakers of Kurukh in the Chota Nagpur States were found in Gangpur and Jashpur. The revised figures from Bamra were 3,750 for Kurukh, entered as a form of Kōṛā, and 13,569 for Muṇḍārī. In 1901 the corresponding figures were 15,704 for Kurukh and 6,023 for Muṇḍārī. We can safely infer that several speakers of Kurukh were formerly entered under Muṇḍārī, and that the same is certainly the case in other districts. On the whole we are apparently justified in saying that the number of speakers of Kurukh is decreasing.

In the preceding tables no reference has been made to the various names under which Kurukh has been returned.

The name Dhāṅgarī has been returned from the following districts:—

Shahabad	250
Champaran	5,000
Bhagalpur	12,966
Manbhum	1,071
Sakti	1,000
Raigarh	5,000
Sarangarh	604
TOTAL	25,891

In Bhagalpur the speakers are also locally known as Kols.

Kisān is the name under which Kurukh has been reported from the following districts:—

Sambalpur	22,000
Sarangarh	907
Bamra	3,750
Rairakhol	547
TOTAL	27,204

The 20,000 speakers of Kurukh in the Jashpur State have been returned as speaking Khendrōī. Finally in the Census of 1901, 465 speakers of a language called 'Malhar' were discovered, of whom 414 were returned from the Orissa Tributary States, 50 from Hazaribagh, and 1 from the Chota Nagpur Tributary States. The very meagre materials which are available and which are not worth publishing seem to show that Malhar is only a corrupt form of Kurukh, and the figures have therefore been included in the above table.

Kurukh is, to some extent, spoken by Muṇḍās and others, and in the old returns it has continually been confounded with various Muṇḍā dialects.

We find Kurukh returned under the name of Khaṛiā from—

Pal Lahera	295
Bonai	320
Sambalpur	6,000
TOTAL	6,615

From Sambalpur we find 9,000 Kurukh speakers returned under the name of Kōṛā, and similarly 2,950 Kōṛwās in Hazaribagh have turned out to speak Kurukh. The same is the case with 475 individuals in the Patna State who were reported to speak Hō.

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It is of no use to enlarge upon the distribution of the speakers of Kurukh between the various so-called dialects. The different names do not connote different forms of the language, but are due to the fact that the names of castes and occupations have been entered as connoting various dialects. The table 407 and ff. therefore includes all the figures entered under the various headings mentioned above.

Authorities.

I am not aware of the existence of any old authority dealing with Kurukh. The following is a list of those which I have come across :—

MASON, F.,—*The Talaing Language. Journal* of the American Oriental Society, Vol. iv, pp. 277-288. Contains a list of words in Oraon, etc., reprinted in the British Burma Gazetteer, and in the Revue de Linguistique, Vol. xvii, pp. 167 and ff.

BATSCH, REV. F.,—*Brief Grammar and Vocabulary of the Orāon Language. Journal* of the Asiatic Society of Bengal, Vol. xxxv, 1866, Special Number, App. E, pp. 251 and ff.

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India.* Calcutta, 1874, pp. 94 and ff.

FLEX, REV. O.,—*Introduction to the Urāun Language.* Calcutta, 1874.

HAHN, REV. FERD.,—*Kurukh Grammar*, Calcutta, 1900.

„ —*Kurukh* (*Orāõ*)-*English Dictionary.* Part I, Calcutta, 1903.

„ —*Kurukh Folk-lore. Collected and transliterated.* Calcutta, 1905.

Language and Literature.

Kurukh is not a literary language and has no written character. The gospels in Kurukh have been printed in Dēvanāgarī type in Calcutta. The translation is due to the Rev. F. Hahn, who has also published a biblical history, a catechism, and other small books in the language. His Kurukh grammar has already been mentioned in the list of authorities. It is the principal source from which the remarks about Kurukh grammar which follow have been taken.

Pronunciation.—The short *a* has the sound of *a* in 'America.' It is very often marked as long, probably in order to avoid the broad pronunciation of *a* in Oṛiyā. Thus, *eṅgān* instead of *eṅgan*, me ; *ānīās* instead of *ānias*, he said. Such forms are especially common in those districts in which the principal Aryan language is Oṛiyā. The pronunciation of Kurukh has there been seen through Oṛiyā spectacles.

Two vowels often follow each other without being pronounced as a diphthong. Thus, *chi'inā*, to give. Both vowels are here separately sounded and belong to different syllables. This separate pronunciation has been marked by an apostrophe between the two vowels. It seems probable that it is due to the influence of the peculiar semi-consonants of Muṇḍārī. Sometimes also the apostrophe is written between a consonant and a vowel. Thus, *endr'im*, whatsoever ; *mal'ā*, not. In such words there is a stop between both sounds. So far as can be judged from Mr. Hahn's grammar the apostrophe may be compared with the Arabic Hamza.

Two vowels separated by a stop and forming two different syllables are very commonly contracted. Thus, *chīdai*, instead *chi'idai*, he gives. This contraction takes place regularly in the past tense of verbs. Thus, *ba'anā*, to speak; *bāchkan*, I spoke ; *chō'onā*, to rise ; *chōchkan*, I rose. The contracted vowels are then, finally, often shortened in various ways. Thus *i'i* become *i ; ui u ;* and *oē o ;* e.g. *chi'inā*, to give, past *chichkan ; uinā*, to plough, past *usskan ; põēnā*, to rain, past *possā*.

There are several other changes in the vowels in the past tense of verbs. *E* becomes *i*, and *ē* becomes *ī* in words such as *errnā*, to sweep ; *irrkan*, I swept : *ērnā*, to see ; *īrkan*, I saw. In other cases the change of *e* to *i* seems to be due to a following *i* or *u*. Thus, *esnā*, to break ; *eskan*, I broke ; *ād isī*, she breaks ; *isū*, a breaker : *khē'enā*, to die ; *khī'idī*, thou (fem.) diest. Compare the remarks on harmonic sequence in Santālī, on p. 37.

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Similarly *o* sometimes becomes *u;* thus, *ottnā*, to touch; *uttkan*, I touched: *kh̲ōrnā*, to sprout; *kh̲ūrkan*, I sprouted: *onnā*, to eat; *unus*, an eater.

Final long vowels are shortened when a consonant is added. Thus, *akkū* and *akkun*, now; *merkh̲ā*, heaven, accusative *merkh̲an*. Shortening of long vowels is also very common in the past tense. Thus, *pīṭnā*, to kill, past *piṭkan;* *kūrnā*, to be hot, past *kuttkan;* *kh̲oynā*, to reap, past *kh̲osskan;* *mōkh̲nā*, to eat, past *mokkan*.

With regard to consonants we shall note the pronunciation of *ṅ* and *kh̲*.

The guttural nasal *ṅ* is pronounced like *ng* in English 'king' when it stands at the end of a syllable or is followed by *h*. Before a vowel, on the other hand, it is an *ng* with a following *g*. Thus, *eṅhai*, my, but *eṅgā*, me. This distinction is, however, continually disregarded in the specimens, and *ṅg* is usually written in all cases.

The sign *kh̲* denotes the sound of *ch* in Scotch 'loch.' In many places it has become an *h*. So for example in Raigarh, in the so-called Kisān of Sarangarh, in the so-called Khaṛiā and Kisān of Sambalpur, and lastly in Pal Lahera, Bamra, and Rairakhol, *i.e.*, in all the southern districts with the exception of Patna.

Nouns.—Men and gods are masculine; women and goddesses are feminine; other nouns are neuter. Feminine nouns are neuter in the singular. Kurukh̲ in this respect agrees with Telugu.

There are two numbers, as in other connected languages. There is not, however, any proper plural form of neuter nouns, the singular form being used for both numbers. If it is necessary to express plurality of neuter nouns, some word meaning 'many,' 'all,' etc., is added; thus, *man-guṭhi*, tree-all, trees. Compare Muṇḍārī.

The plural of rational nouns is formed by adding *ar*. Compare Tamil *ar*, Kanarese *aru*, Telugu *āru*, etc. Thus, *āl-ar*, men; *mukkar*, women; *ālī-guṭhi-ar*, wives; *dādā baggar*, father many, fathers, and so forth. *Kh̲add-kh̲arrā*, offspring, means 'child-sprout', and is neuter.

Case suffixes are added immediately to the base as is also the case in Muṇḍārī. In the case of masculine nouns, however, we have two bases in the singular. The simple base is used in an indefinite sense. When definiteness should be expressed, a suffix *as* is added. Thus, *āl*, a man; *āl-as*, the man. Both bases are then inflected in exactly the same way. The final *as* in *āl-as* corresponds to Tamil *an*.

The usual case suffixes are, accusative *n;* dative *gē;* ablative *tī;* genitive *gahi;* locative *nū*.

The dative and the accusative are usually distinguished in the same way as in other connected languages. The two cases are sometimes confounded in the south, in Bamra, Rairakhol, Sambalpur, and Raigarh. This state of affairs is probably due to Aryan influence. Compare Gōṇḍī.

The dative suffix *gē* must be compared with Kanarese *ge*, Telugu *ki*, *ku*. It also occurs in the form *kē*. The final vowel is long. The Kurukhs have come into their present home from the Bhojpurī country, and it is not improbable that the form of the dative suffix has been influenced by the Bhojpurī *kē*.

The accusative suffix is *n*, *an*, or *in*. The form *n* is used after vowels; *in* after definite masculine bases ending in *as* and after the plural suffix *ar*. In other words the accusative ends in *an*. In Bamra, Sarangarh, and Rairakhol we also find a fuller

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form *nu*. Compare Kanarese *annu*, Telugu *ni* and *nu*. The occasional use of the accusative as a dative is due to Aryan influence.

The suffix of the ablative is *tī*. An *n* is inserted before *tī* in words ending in a vowel, and often also in other cases. This *n* is always preceded by the same vowel as in the accusative. The ablative can therefore practically be formed from the accusative by adding *tī*. The *n* which precedes *tī* in such cases is, however, different from the suffix of the accusative and must be compared with the *n* in ablative suffixes such as Tamil *iṉṟu*, *iṇḍe*, Kanarese *inda*, and so on. The suffix *tī* itself is apparently connected with Kui *ṭai*. The suffix *tī* is often added to *gus*, with. Thus, *āl-tī* or *āl-gus-tī*, from a man.

An instrumental is formed by adding *trī* or *trū*. This suffix seems to be connected with Telugu *tōḍa*, Tamil and Kanarese *ōḍu*, with. The initial *t* in the ablative and instrumental suffixes is, therefore, probably identical with the inflexional increment *d*, *tt* in Kanarese, Tamil, etc. Compare Kanarese *mara-d-alli*, Tamil *mara-tt-il*, in a tree.

The genitive suffix *gahi* has several other forms. We find *ghi*, *ghē*, *gē*, *kē*, *ē*, *hi*, and *i*. *Ghi* is for instance used in Patna State; *ghē* in Rairakhol and Sarangarh; *gē* in Pal Lahera and Bamra; *kē* in Bamra, Rairakhol, Sarangarh, and Raigarh; *ē* in Rairakhol; *hi* in Sarangarh, and *i* in Raigarh. The corresponding form in Malto is *kī*. The forms *gahi*, *ghi*, *gē*, *kē*, and *kī* are only varieties of the same suffix. Bishop Caldwell has compared the Telugu *yokka* and the Hindōstānī *kā*, *kī*. It would be more natural to think of Bhojpurī *kăi*, and it is quite probable that this suffix has influenced Kurukh *gahi*. The parallel forms *ē*, *hi*, and *i* seem to show that the original suffix only consisted of a vowel. The initial *g* or *k* may be due to the influence of Bhojpurī though its origin is possibly different. There is in many Dravidian languages a suffix *gu*, *ku*. Thus, Tamil *paḍa-gu*, a boat; *kiṟa-ṅgu*, a root, etc. It is possible that the existence of such a suffix has materially strengthened the influence of the Bhojpurī suffix.

The locative suffix *nū* corresponds to Malto *nō* and Telugu *nu* in *iṇṭa-nu*, in the house, etc.

In the vocative the suffix *ō*, *ay*, or *ayō* is added. Thus, *ē urbayō*, *ana urbayō*, O master. The vocative singular of feminine nouns ends in *ai*, and the interjection *ana* is changed to *anai*. Thus, *anai mukkai*, O woman. When women talk to women the prefix *ana* becomes *ān* in the singular, and *anē* in the plural. Thus, *ān khai*, O daughter; *anē khaiguthiar-ō*, O daughters.

Adjectives.—Adjectives do not differ in form from nouns. Thus, *mechā*, height, and high. Nouns denoting qualities and verbal nouns are freely used as adjectives. Thus, *pannā*, iron; *pannă taṛṛī*, iron sword; *onnā*, eating; *onnā ālō*, eatable things. In other cases adjectives are formed from nouns by adding *antā*, being in, or the Aryan loan-word *lekh'ā*, like. Thus, *ull-antā nalakh*, daily work; *khẽsō lekh'ā kichrī*, a blood-like, *i.e.*, reddish, garment. Compare also Relative participles, below. *Leka* is used in the same way in Muṇḍārī.

Adjectives are not inflected unless they are used as nouns, in which case they take the usual case suffixes.

Comparison is effected by putting the compared noun in the ablative. Thus, *urbas jõkhas-tī kōhā taldas*, the-master the-servant-from great is; *ās ormar-tī kōhā talyas*, he all-from great is.

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Numerals.—The first numerals are:—

1. *ort*, masculine and feminine; *ortos*, definite masculine; *oṇḍ* and *oṇṭā*, neuter.
2. *irb*, definite *irbar*, masculine and feminine; *eṇḍ*, neuter.
3. *nub*, definite *nubar*, masculine and feminine; *mūnd*, neuter.
4. *naiḃ*, definite *naibar*, masculine and feminine; *nākh*, neuter.

The numerals for 'five' and following are borrowed from Aryan dialects.

Ort, *oṇḍ*, one, must be compared with Tamil *oru*, *oṉṟu*; Telugu *okaḍu*, *oṇḍu*. The Korava dialect of Tamil has *ort*, *oṇḍ*, just as Kurukh.

The final *b* in *irb*, two; *nub*, three; *naiḃ*, four, must be compared with *v* in the corresponding Tamil forms. Thus, *irbar*, two, is identical with Tamil *iruvar*. Kanarese has *ibbaru* which seems to be derived from a form such as *irbar*. The neuter form *eṇḍ* seems to correspond to Telugu and vulgar Tamil *reṇḍu*. Compare also Tamil *iraṇḍu*, Kanarese *eraḍu*.

Nubar, three, corresponds to Tamil *mūvar*, Kanarese *mūvaru*. The initial *n* is probably due to the desire to differentiate the original labial *m* from the following *b*. The neuter *mūnd* is most closely connected with Tamil *mūṉṟu*, *mūndru*, *mūndu*.

Naibar, four, corresponds to Tamil *nālvar*, Kanarese *nālvaru*. The corresponding neuter *nākh* most closely agrees with Kanarese *nālku*, Telugu *nālugu*.

It will be seen that the numerals are more closely connected with the corresponding forms in Tamil and Kanarese than with those in Telugu.

The words *gōṭā* and *oṭā* or *otaṅg*, piece, are often added to numerals; thus, *eṇḍ-gōṭā* and *eṇḍ-oṭā*, two pieces.

Ordinals are formed by adding *antā*, *ntā*, or *tā*; thus, *eṇḍtā*, second; *mūndtā*, third; *nākhtā*, fourth. 'First' is *mundtā*; compare Tamil *mudal*, Telugu *modaṭa*, first.

Pronouns.—The personal pronoun of the first person is *ēn*, plural *ēm* and *nām*. Compare Old Telugu *ēnu*, I; *ēmu*, *nēmu*, we; Old Tamil *yān* and *nān*, I; *yām*, *nām*, we; Old Kanarese *ān*, *yān*, I; *ām*, we. The form *ēm* excludes, and *nām* includes, the person addressed. In this respect Kurukh agrees with Tamil, Telugu, etc., as against Kanarese.

Nīn, thou; *nīm*, you; *tān*, self; *tām*, selves, have the same forms as in Old Kanarese.

The possessive pronouns are *eṅhai*, my; *emhai*, our; *niṅhai*, thy; *nimhai*, your; *taṅhai*, plural *tamhai*, own. Before nouns denoting relationship, however, abbreviated forms are used, and such words are very seldom used without such a prefixed possessive. The abbreviated forms are identical with the base which appears before the locative suffix *nū*. The final consonant is, however, assimilated to the following sound in various ways, and an *e* is changed to *i* when the following syllable contains an *i* or *y*. Thus, *embas*, my, or our, father; *iṅyō*, my mother; *taṅdas*, his son; *nēk tambas*, whose father, etc. A similar set of pronouns is used as prefixes in High Tamil, *viz.*, *em* and *nam*, our; *um*, your; and *tam*, their. Compare Introduction (p. 293).

With regard to the demonstrative pronouns, Kurukh agrees with Telugu in using the same form for the feminine and neuter singular. *As*, he, and *ād*, she, it, are also apparently most closely connected with Telugu *vāḍu*, he; *adi*, she, it. Compare Tamil *avaṉ*, he; *adu*, it; Kanarese *avanu*, he; *adu*, it. *Abṛā*, those things, on the other hand, corresponds to Kanarese *avugaḷu*, Tamil *aveigaḷ*.

Nē, who? is only used for masculine and feminine nouns, but is itself neuter. Thus, *nē barchā*, who came? *Ēkā*, which? is used as an adjective; thus, *ēkā ālas barchas*, what

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man came? *E-kā* is probably a compound, consisting of the interrogative adjective *ē* and an interrogative particle *kā*.

Endr, what? *endrā*, what? of what kind?

The interrogative pronouns are made indefinite by adding the indefinite particle *im*. Thus, *ēk'am*, anyone; *indr'im*, anything, etc.

Verbs.—Nouns and adjectives, including participles, are often used as verbs. Thus, *urban*, I am master; *urbai*, thou art master; *īd puddō*, this will be too short; *nīn kōhai*, thou art great; *hechkā*, bound; *hechkāchā*, it was bound.

The usual verbal noun ends in *nā* and is regularly inflected. Thus, *esnā*, the breaking, to break. It has already been remarked that such verbal nouns can be used as adjectives; thus, *onnā ālō*, eatable things; *muñjrnā ujjnā*, perishable life. An adjectival participle used in connexion with the word *bīrī*, time, takes the suffix *ō*; thus, *ōnō bīrī*, eating time. This *ō* is probably identical with the suffix *ū* which forms nouns of agency and relative participles of the present tense; thus, *is'us*, the breaker; *īrū ālas*, a seeing man, a man who sees. The suffix of the past relative participle is *kā*; thus, *Rāñchīnū kundr-kā khaddas*, the boy who was born at Ranchi. This form is also commonly used as a noun; thus, *ānkā*, 'said' and 'word.'

Other nouns and participles are formed directly from the base. Thus, *khāpā* or *khāpā-gē*, in order to tend; *esnū*, *esnum*, *esnūtī*, and *esnūtim*, in the act of breaking, breaking.

The conjunctive participle ends in *ār*, and the particles *kī* and *darā* may be added. Thus, *es'ār*, *es'ār kī*, and *es'ār darā*, having broken. Usually, however, the ordinary tenses are used instead. Thus, *es'on ka'on*, I will-break will-go, I will break and go; *ēn eskan ki* (or *darā*) *barchkan*, having broken I came. *Á* is used instead of *kī* in Pal Lahera and neighbourhood. See below.

There are three simple tenses, the present, the past, and the future.

The suffix of the present tense is *da*, third person plural *na*. Compare the Kanarese present participle ending in *uta*. When the subject is of the feminine or neuter gender, the *d*-suffix is only used in the second person and in the first person plural when the person addressed is included.

The usual suffix of the past tense is a *ch*; compare Telugu *chi*, *si*; Gōṇḍī *chi*, *si*; and *sa* in the Korava dialect of Tamil. Transitive verbs, however, commonly drop the *ch*; compare the suffix *i* of the conjunctive participle in Kanarese and Telugu. After *n* the suffix *ch* becomes *j*. By adding *kā* to the base of the past tense we get the past participle. The *k* of this suffix precedes the personal terminations in the first and second persons masculine, and the second person feminine and neuter. Examples are, *ba'anā*, to speak; *bāchas*, he said: *pīṭnā*, to kill; *piṭkan*, I killed; *piṭyas*, he killed: *esnā*, to break; *eskan*, I broke; *es'as*, he broke: *nannā*, to do; *nañjkan*, I did, etc.

The characteristic of the future is *o*; compare the *u*- and *v*-suffix of Tamil and Kanarese. Thus, *es'on*, I shall break.

The persons differ for gender. The only exception is the future where there is only a difference in the third person singular. The singular neuter is also used for the plural neuter. The first and third persons feminine are only used in the conversation of women among themselves. In conversation with men the masculine forms are used instead.

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The personal terminations are as follows :—

First person. Singular *n ;* plural *m.*

Second person. Singular *ai*, fem. and neut. *ī ;* plural *ar*, fem. *ai*, neuter *ī.*

Third person. Singular *as*, fem. and neut. *ī*, past *ā ;* plural *ar*, fem. *ai*, neut. *ī*, and *ā*. The neuter termination is dialectically *d* or *t*. See below.

The termination of the first person plural when the person addressed is included is *at.*

It will be seen that the personal terminations are mainly identical with those used in Kanarese and connected languages.

The imperative ends in *ā ;* thus, *es'ā*, break. The feminine singular and the neuter imperative ends in *ai ;* thus, *es'ai*, break. The plural imperative in the talk of women to women ends in *ē ;* thus, *nīm es'ē*, break ye.

A polite imperative is formed by adding *kē* to the base ; thus, *es'kē*, please break.

Other tenses are formed by means of auxiliaries.

A present definite is formed by adding *l* to the infinitive in *ā* and conjugating like an ordinary present. Thus, *es'ā-l-dan*, I am breaking. Another present definite and an imperfect are formed from the infinitive ending in *ā* by adding the Bihārī verb *lāgab*, inflected as a Kurukh verb.

It has already been mentioned that adjectives and participles can be conjugated as ordinary verbs. Thus, the past participle *eskā*, broken, is inflected as follows :—

Sing.	1.	*eskan*, f. *iskin.*	Plur.	1.	*eskam*, f. *iskim.*
	2.	*eskai*, f. & n. *iskī.*		2.	*eskar*, f. *eskai*, n. *iskī.*
	3.	*eskas*, f. & n. *iskī.*		3.	*eskar*, f. *eskai*, n. *iskī.*

By adding the present and past tenses of verbs meaning 'to be' to such forms we obtain a perfect and a pluperfect. Thus, *ās eskas bē'edas*, he has broken ; *ēn eskan ra'chkan*, I had broken. The literal meaning of such forms is 'he is a man who has broken,' 'I was a man who has broken,' respectively.

Kurukh possesses a passive voice, formed by adding *r* to the base. Thus, *esrnā*, to be broken. The passive verb is regularly conjugated. Thus, *esrdan*, I am broken ; *esr'kan*, I was broken ; *esr'on*, I shall be broken.

Causative verbs are formed by adding *tā'anā*, to the base. *Tā'a* becomes *tō* in the future, and often *tā* in the past. Thus, *estā'adan*, I cause to break ; *estā'achkan* or *estāchkan*, I caused to break ; *estō'on*, I shall cause to break.

Other causatives are formed by adding *d* or *bā'anā* to the base ; thus, *onnā*, to eat ; *ondnā*, to feed : *sikhrnā*, to learn ; *sikhābā'anā*, to teach.

Kurukh has no proper negative verb. *Mal*, *mal'ā*, or *mallā*, not, is simply prefixed to the ordinary tenses. Thus, *mal'ā eskan*, I did not break ; *mal chich'as*, he did not give. In the imperative *ambā*, fem. *ambai*, *ambē*, is prefixed. Another negative particle is *argā*, *argī*, not yet.

There are, besides, three negative verbs which are regularly inflected. They are *malaan*, *malyan*, or *malkan*, I am not ; *balnā*, not to know ; and *polnā*, not to be able.

The prohibitive *ambā* is sometimes also inflected ; thus, *ās ambdas bardas-nekk'ā*, he shall not come.

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In a similar way *argā*, not yet, may be conjugated, in which case the verb itself is put in the infinitive ending in *ā*. Thus, *ās argas barā*, he has not yet come.

It is hoped that when the preceding remarks are borne in mind the reader will be able to easily understand the forms occurring in the specimens. For further details Mr. Hahn's grammar, mentioned under Authorities, should be consulted.

The grammatical sketch which follows represents the Kurukh spoken in Ranchi, Palamau, and Singbhum, and probably also in Manbhum, from which district no materials have been forwarded. The dialect spoken in Hazaribagh is apparently also identical. Several lists of Standard Words and Phrases have been forwarded from that latter district, but all were so much mixed with Aryan words and forms that it would have been useless to print them. The best one was stated to represent the language of the Korwās, who in Hazaribagh are Kurukhs by clan. It agrees well with the grammatical sketch printed above.

Of the three specimens printed below, the two first have come from Ranchi, and the Rev. Ferd. Hahn, the well-known author of the Kurukh Grammar, has been good enough to prepare them. The third specimen has been forwarded from Singbhum. A list of Standard Words and Phrases, hailing from Palamau, will be found on pp. 647 and ff., below.

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KURUKH SKELETON GRAMMAR.

I.—NOUNS.—*Ăl*, a man; *ālas*, the man; *mukkā*, a woman; *allā*, a dog.

	Singular.		Plural.	Singular.	Plural.	Singular.	Plural.
Nom.	*āl.*	*ālas.*	*ālar.*	*mukkā.*	*mukkar.*	*allā.*	*allā-guṭhi.*
Acc.	*ālan.*	*ālasin.*	*ālarin.*	*mukkan.*	*mukkarin.*	*allan.*	*allā-guṭhin.*
Dat.	*āl-gē.*	*ālas-gē.*	*ālar-gē.*	*mukkā-gē.*	*mukkar-gē.*	*allā-gē.*	*allā-guṭhi-gē.*
Abl.	*ăl-tī.*	*ālas-tī.*	*ālar-tī.*	*mukkantī.*	*mukkar-tī.*	*allā-tī, allantī.*	*allā-guṭhi(n)tī.*
Gen.	*āl-gahi.*	*ālas-gahi.*	*ālar-gahi.*	*mukkā-gahi.*	*mukkar-gahi.*	*allā-gahi.*	*allā-guṭhi-gahi.*
Loc.	*āl-nū.*	*ālas-nū.*	*ālar-nū.*	*mukkā-nū.*	*mukkar-nū.*	*allā-nū.*	*allā-guṭhi-nū.*

II.—PRONOUNS.

	I.	We, exclusive.	We, inclusive.	Thou.	You.	Self.	Selves.
Nom.	*ēn.*	*ēm.*	*nām.*	*nīn.*	*nīm.*	*tān.*	*tām.*
Acc.	*eṅgan.*	*eman.*	*naman.*	*niṅgan.*	*niman.*	*taṅgan.*	*taman.*
Dat.	*eṅgā(-gē).*	*emā(-gē).*	*naṅgā(-gē).*	*niṅgā(-gē).*	*nimā(-gē).*	*taṅgā-gē.*	*tamā(-gē).*
Gen.	*eṅhai.*	*emhai.*	*naṅhai, namhai.*	*niṅhai.*	*nimhai.*	*taṅhai.*	*tamhai.*
Loc.	*eṅ-nū.*	*em-nū.*	*nam-nū, naṅnū.*	*niṅ-nū.*	*nim-nū.*	*taṅ-nū.*	*tam-nū.*

	He.	She, It.	They.		
			Masc. and fem.	Neut.	
Nom.	*ās.*	*ād.*	*ār.*	*abṛā.*	In the same way are inflected *īs*, this, fem. *īd*, plur. *īr, ibṛā;* *hūs*, that there (far off), fem. *hūd*, plur. *hūr, hubṛā.* The forms *ā*, that; *ī*, this; *ū*, that there, are used as adjectives before singular nouns. Before plural nouns the neuter plural is used as an adjective.
Acc.	*āsin.*	*ādin.*	*ārin.*	*abṛan.*	
Dat.	*ās-gē.*	*ādi-gē.*	*ār-gē.*	*abṛā-gē.*	
Abl.	*ās(in)-tī.*	*ādi(n)-tī, ād-tī.*	*ār(in)-tī.*	*abṛantī.*	
Gen.	*ās-gahi.*	*ādi-gahi.*	*ār-gahi.*	*abṛā-gahi.*	
Loc.	*ās-nū.*	*ād(i)-nū.*	*ār-nū.*	*abṛā-nū.*	

	Who?	What?	Any one.	Anything.	
Nom.	*nē.*[1]	*endr, endrā.*	*ēk'ām, nēk'ām.*	*endr, endr'ādim.*	*Ēkdā*, what? which? is inflected as *endrā*. The same is the case with *ēbaggī*, how many, how much? *ēŏdā*, how many ones? etc.
Acc.	*nēkan.*	*endran.*	*nēk'ānim.*	*endr'ānim.*	
Dat.	*nēkā-gē.*	*endr(ā)-gē.*	*nēk'ām-gē, nēkā-gem.*	*endr'ām-gē, endr'im-gē.*	
Abl.	*nēk(an-)tī.*	*endr(ā)-tī, endran-tī.*	*nēk'antī.*	*endr'am-tī.*	
Gen.	*nēkhai.*	*endr(ā)-gahi.*	*nēkhai-dim.*	*endr'ām-gahi, endr'im-gahi.*	
Loc.	*nēk-nū.*	*endr(ā)-nū.*	*nēk'im, nēkhai-nūm.*	*endr'ām-nū.*	

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III.—VERBS.—

A.—Finite Verb.—*Esnā*, to break.

Verbal nouns.—*Esnā*, the breaking; *es'ā*, *es'ā-gē*, to break.

Relative participle.— *Isū*, a breaker; *eskā*, broken.

Adverbial participle.—*Esnū*, *esnūtī*, emphatic *esnum*, *esnūtim*, breaking; *es'ā khane*, on breaking.

Conjunctive participle.—*Es'ār*, *es'ār kī*, having broken.

	Present.	Past.	Future.	Imperative.	
Sing. 1.	*esdan*, fem. *es'ēn.*	*eskan*, f. *es'an.*	*es'on.*		The neuter verb has the same form as the feminine singular; thus, *nīm iskī*, you broke; *abṛā is'ī*, they break.
2.	*esdai*, f. *isdī.*	*eskai*, f. *iskī.*	*es'oe.*	*es'ā*, f. *es'ai.*	
3.	*esdas*, f. *is'ī.*	*es'as*, f. *esā.*	*es'ōs*, f. *es'ō.*		
Plur.					
1 excl.	*esdam*, f. *es'ēm.*	*eskam*, f. *es'am.*	*es'om.*		
1 incl.	*esdat.*	*eskat.*	*es'ōt.*		
2.	*esdar*, f. *esdai.*	*eskar*, f. *eskai.*	*es'or.*	*es'ā*, f. *es'ē.*	
3.	*esnar*, f. *esnai.*	*es'ar*, f. *es'ai.*	*es'ōr.*		

Present Definite.—*Es'āldan* or *es'ālagdan*, I am breaking.

Imperfect.—*Es'ālakkan*, fem. *es'ālagyan*, I was breaking.

Perfect.—*Eskan bē'edan*, fem. *iskin bē'ēn*, I have broken; the principal verb is inflected as the ordinary past in the second person. The first person plural is *eskam bē'edam*, fem. *iskim bē'ēm*; the third person is, singular *eskas bē'edas*, fem. *iskī bī'ī*; plural *eskar bē'enar*, fem. *eskai bē'enai.*

Pluperfect.—*Eskan ra'chkan*, fem. *iskin ra'ch'an*, I had broken. Other persons as in the perfect.

Formation of the past tense.

Verbal noun.	Past.		
	Masc.	Fem.	
ānnā, ay.	*ānkan.*	*ānyan.*	Irregular are *ka'anā*, go; *kirkan*, I went; *kēras*, he went: *hō'onā*, to take away; *ochkan*, I took away: *uinā*, to plough; *uskan*, I ploughed: *khō'enā*, to measure; *khojkan*, I measured: *khosnā*, to dig; *khottkan*, I dug: *põenā*, to rain; *possā*, it rained: *nūjnā*, to pain; *nuñchā*, it pained: *onnā*, to drink; *ondkan*, I drank, etc.
barnā, come.	*barchkan.*	*barch'an.*	
chi'inā, give.	*chichkan.*	*chich'an.*	
nannā, do.	*nañjkan.*	*nañj'an.*	

B.—Auxiliary and defective verbs.

	I am.	I am.	I am not.
Sing. 1.	*bē'edan*, f. *bē'ēn.*	*taldan, talyan*, f. *tal'ēn, talyēn.*	*malkan*, f. *malyan.*
2.	*bē'edai*, f. *bī'idī.*	*taldai, talyai*, f. *taldī, talyī.*	*malkai*, f. *malkī.*
3.	*bē'edas*, f. *bī'ī.*	*taldas, talyas*, f. *tal'ī, talyā.*	*malkas*, f. *malkī.*
Plur.			
1 excl.	*bē'edam*, f. *bē'ēm.*	*taldam, talyam*, f. *tal'ēm, talyēm.*	*malkam.*
1 incl.	*bē'edat.*	*taldat, talyat.*	*malkat.*
2.	*bē'edar*, f. *bē'edai.*	*taldar, talyar*, f. *taldai, talyai.*	*malkar*, f. *malkai.*
3.	*bē'enar*, f. *bē'enai.*	*talnar, talyar*, f. *talnai, talyai.*	*malkar*, f. *malkai.*

Maldan and *malyan*, I am not, are inflected as *taldan, talyan*. *Hēkdan*, I am; and *ra'adan*, I am, I remain, are regular. *Ra'anā* is inflected in all tenses.

Passive voice.—Formed by adding *r* to the base and conjugating throughout. Thus, *esrdan*, I am broken; *esr'kan*, I was broken; *esr'on*, I shall be broken.

Causal verbs.—Formed by adding *tā'a*. Thus, *estā'adan*, I cause to break; past *estā'achkan* or *estāchkan*, future *estā'on.*

Particles.—*Mal, mal'ā, malla*, not; *ambā*, f. *ambai, ambē*, do not; *argā, argī*, not yet; *im, dim, d*, emphatic; *nē, anē*, indefinite; *kā*, interrogative, etc.

By adding *nekk'ā* to the present tense a kind of conditional is effected. Thus, *esdan nekk'ā*, I may, I am allowed to, break.

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[No. 24.]

DRAVIDIAN FAMILY.

KURUKH.

SPECIMEN I.

(Rev. Ferd. Hahn, 1899.) (DISTRICT RANCHI.)

Ort ālas-gahi irb khaddar ra'char. Sannis tam-basin ānyas, 'anā
One man-of two sons were. The-younger his-father-to said, 'O
baṅ, urmin khattar eṅhai khattarkā ra'ī adin chi'ikē.' Khanē ās
father, all having-divided my share is that give-please.' Then he
taṅhai ujjnā-gahi ōṛ-guṭhin irbar-gē khaṭṭyas chich'as. Jokk ullā argī
his living-of goods two-to divided gave. Few days not-yet
mannum sannis taṅhai urmin khoṇḍas darā gechchhā
being-in-indeed the-younger his all having-gathered also far
tarā kēras arā aiyam bhāṛvā ujjnā-tī taṅhai urmin mulkhas.
towards went and there-indeed riotous living-from his all drowned.
Ās urmin muñjā-khachchyas khanē ā rājī-nū kīṛā mañjā arā ās
He all spend-finished then that country-in hunger was and he
kīṛā-sār'ā helras. Khanē ās attrantā ort addiyas gusan
hungry-to-feel began. Then he country-of one land-proprietor with
kōrchas; ās āsin taṅhai khall-nū kiss khāpā taiyas. Ās ēkā uturbāṛan
entered; he him his field-in swine to-feed sent. He which husks
kiss-guṭṭhī mōkhā-lagyā at-tī taṅhai kūlan uṛd'ā biddyas, mundā nēhō̃
swine-flock eating-were that-from his belly to-fill sought, yet anybody
ās-gē mal chiā-lagyar. Khanē akkh-ondras darā bāchas, 'em-bas-gusan
him-to not giving-was. Then reason-brought also said, 'my-father-with
ēō̃dā lassiyar ra'anar, ār-gusan baggī onnā mōkhnā eṅgērnā-lekh'ā
how-many servants are, them-with much drinking eating remaining-like
ra'ī, arā ēn kīṛā-tī khēā-lagdan. Ēn chō'on darā em-bas-gusan
is, and I hunger-from dying-am. I will-arise also my-father-near
kā'on arā āsin ān'on, "'anā baṅ ēn merkhā-gahi biṛdō arā niṅhai
will-go and him will-say, "O father I heaven-of against and thy
chhamhē gunhā nañjkan bē'edan. Arā mundbhārē niṅhai khadd bā'arnā
before sin did am. And henceforth thy son to-be-called
lekh'ā malyan. Eṅgan niṅhai lassiyar-nū ortos lekh'ā uiyā."' Antilē ās
like not-am. Me thy labourers-in one like take."' Then he
chōchas darā tam-bas-gusan barchas. Pahē̃ ās gechchham ra'chas khanē
arose also his-father-near came. But he far was then

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tam-bas sin īryas darā soggāras arā boṅgas darā āsin khimbyas darā
his-father him saw also pitied and ran also him embraced also
chumkhyas. Antilē taṅdas āsin ānyas, 'anā baṅ, ēn merkhā biṛdō arā
kissed. Then his-son him-to said, 'O father, I heaven against and
niṅ-gusan gunhā nañjkan bē'edan. Ēn mundbhārē niṅhai khadd bā'arnā
thee-before sin did am. O henceforth thy son to-be-called
lekh'ā malyan.' Mundā tam-bas taṅhai jõkhārin ānyas, 'urmin-tī dav
like not-am.' But his-father his servants-to said, 'all-from good
kichrin ondr'ā arā āsin bāñchā; arā ās-gahi khekkhā-nū muddī arā
cloth bring and him put-on; and his hand-on ring and
khedd-nū jutā att'ā. Arā dāṛharkā guṇḍī-khaddan ondr'ar-kī eṛbā, arā
feet-on shoes put. And fatted cow-young having-brought kill, and
nām ōnōt darā riryār'ōt. Auṅgē eṅgdas kechkas ra'ch'as, antilē
we shall-drink also shall-rejoice. Because my-son dead was, then
ujjyas; ās ebserkas ra'ch'as, arā khakkhras.' Khanē ār riryār'ā
came-alive; he lost was, and was-found.' Then they to-rejoice
helrar.
began.

Mundā kōhas khall-nū ra'ch'as. Ās eṛpā heddē ãṛsyas darā assnan
But the-elder field-in was. He house near arrived also playing
darā nālnan meñjas. Khanē ās jõkhar-tī ortosin taṅ-gusan eḍḍas
also dancing heard. Then he servants-from one himself-near called
darā meñjas, 'ender man'ī?' Ās āsin ānyas, 'ṇiṅḍis barchas arā
also asked, 'what is?' He him-to said, 'thy-brother came and
nimbas dāṛharkā guṇḍī-khaddan iṛbyas, āsin koṛe-koṛem khakkhyas.'
thy-father fatted cow-young prepared, him safe-and-sound found.'
Antilē kōhas khisāras arā ūlā kōr'ā malā biddyas. Khanē
Then the-elder got-angry and inside to-enter not sought. Then
tambas urkhas darā āsin gohrāras. Antilē ās tambāsin
his-father came-out also him entreated. Then he his-father-to
ānā-kirtāchas, 'ērā, ēn iũ chānentī niṅhai nalakh nandan
say-returned, 'see, I these-many years-from thy service do
arā iklāhõ niṅhai pēskan malā esskan; annuhõ nīn eṅgāgē
and ever-even thy order not broke; that-in-even thou me-to
iklāhõ oṇṭā bokṛan malā chichchkai, ēkattī ēn-hõ eṅhai
once-even one kid not gavest, which-from I-also my
saṅgitar ganē khus-mār'on. Mundā īs niṅdas bhãṛvātī
friends with merry-might-make. But this thy-son riotousness-with
taṅhai urmin mulkhas darā barchas, khanē nīn ās-gē dāṛharkā
his all spent also came, then thou him-for fatted
guṇḍī-khaddan iṛbkai bē'edai.' Tambas āsin ānyas, 'anā kō,
cow-young killedest art.' His-father him-to said, 'O dear

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nīn-gā sagar-khanē eṅ-ganē ra'adai, arā eṅhai urmī niṅhaid-im tal'ī.
thou-indeed always me-with art, and mine all thine-indeed is.

Pahẽ niṅgāgē-hõ khus-mārnā arā dav jiyā-tī ra'anā
But thee-to-also merry-to-make and good heart-from to-remain

chāṛ ra'ī īgē ī niṅḍis kechchhkas ra'ch'as, antilē
necessary is because this thy-brother dead was, then

ujjyas; ās ebserkas ra'ch'as, arā khakkhras.'
revived; he lost was, and was-found.'

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[No. 25.]

DRAVIDIAN FAMILY.

KURUKH.

SPECIMEN II.

(DISTRICT RANCHI.)

(Rev. Ferd. Hahn, 1897.)

Lugu pachchō nād-gahi khīrī.
Lugu old-woman demon-of tale.

Oṇṭā partā-gahi nāmē Lugu ra'ch'ā. Aiyā Lugu paçhchō
One mountain-of name Lugu was. There Lugu old-woman

ra'ā-lagyā. Ā pachchō nēkan akh'ā-lagyā ār bharārnūtī Lugu
living-was. That old-woman whom remembering-was they divining Lugu

partā kālā-lagyar, arā nād aiyā ārin sattē ullā arā mā̃khā
mountain going-were, and the-demon there them seven days and nights

taṅ-guyā uiyā-lagyā, arā ārgē okkāge nerran kanḍō kam'ar
her-with keeping-was, and them-to to-sit serpent stool having-made

chiā-lagyā, arā aũṛā-gahi atkhan alkhṛā kamchā darā mōkhā-gē
giving-was, and woodapple-of leaves parched-rice made also eating-for

chiā-lagyā. Arā ibsan maṇḍī kam'ar ōnā-gē chiā-lagyā. Arā
giving-was. And small rice having-made eating-for giving-was. And

sijhū-gahi gaddan dudhī kamchā darā ōnā-gē chiā-lagyā. Arā sattē
Sijhu-of juice milk made also drinking-for giving-was. And seven

ullā mā̃khā manj khachkantī ār-gē ujgō mantr chiā-lagyā, arā
days nights to-be finishing-from them-to magic spell giving-was, and

ānā-lagyā, 'indr'im nalakh kā maldav maṇō, holē eṅgan eḍkē, holē
saying-was, 'any business or evil will-come, then me call, then

ēn kālon, arā nē-hõ nas'ā pollōr.' Arā dēõṛā
I shall-go, and any-one to-hurt will-be-unable.' And divination

nannā-gahi bangī chiar taiyā-lagyā. Arā ār-ĭm
making-of magic-power having-given sending-was. And they-indeed

bar'ar dēõṛā-jhuppā nanā-lagyar, arā ārin Lugu-pachchō-gahi chēlar
having-come sorcery making-were, and them Lugu-old-woman's pupils

bāch-bāch elchā-lagyar. Ār-ganē pollōr. Arā ā nādan-im innā-
calling fearing-were. Them-with can-not. And that demon-also to-day-

gūṭī dēõṛā-jhuppar mannar arā adi-gē khēr kiss ēṛā-guṭṭhin chi'inar.
till sorcerers believe and her-to fowl swine goat-many give.

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FREE TRANSLATION OF THE FOREGOING.

The tale of the female demon Lugu.

On the mountain Lugu there lived a female demon called Lugu. Whenever she thought of anybody, they felt the influence of her thought and went to the mountain Lugu, where the demon kept them for seven days and seven nights. She made stools of serpents and gave them to sit on, and the parched rice she gave them to eat was made of the leaves of wild apple-trees and the rice was made of small herbs. The juice of Sijhū (a kind of Euphorbia) was made into milk which she gave them to drink. After seven days and nights she taught them a magic spell and said to them, 'if any need or evil should befall you, then call on me, and I shall come, and nobody will be able to do you harm.' And she gave them power of divination and sent them away.

On returning home they began to exercise their magic power. They were called Lugu's disciples and were much feared, and nobody could do anything against them. Even to this day sorcerers worship that demon and bring her offerings of fowls, swine and goats.

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[No. 26.]

DRAVIDIAN FAMILY.

KURUKH.

SPECIMEN III.

(DISTRICT SINGBHUM.)

Ēn īdnā karam-parab-nu ākhṛā ḍaṇḍī pāṛā-gē kērkan ra'chkan.
I this-year Karam-festival-in Akhra song singing-for went was.

Ort uṅkhkā ālas eṅgan ākhrā-nu ḍaṇḍī mal pāṛā-chichchas. Ā-bīrī
One drunken man me Akhra-in song not to-sing-gave. That-time

jhūmar bēchnā pellar arā ḍaṇḍī pāṛū jõkhar āsin āniyar, 'nīn
jhūmar playing girls and song singing men him-to said, 'thou

endrnā mal pāṛā-chīdai?' Īṅgē uṅkhkā ālas eṅgan ṭempā mūnd
why not to-sing-givest?' Thence drunken man me sticks three

ēōkh-nu lauchas.
breast-in beat.

FREE TRANSLATION OF THE FOREGOING.

This year I had gone to Akhra to sing songs at the Karam festival. An old man came and would not allow me to sing. Then girls playing jhūmar and men singing songs came along and said to him, 'why do you not allow him to sing?' Then the drunken man struck me three times in the breast with a stick.

In the Jashpur State Kurukh is locally known as Khendrōī. The number of speakers has been estimated at 20,000.

The beginning of the Parable of the Prodigal Son which follows shows that the so-called Khendrōī only differs from the Kurukh of the neighbouring Ranchi in unimportant details. The abrupt pronunciation of vowels, separated from following sounds, is very marked; thus, *chi'ā'*, give; *uḍḍtō'd-anē*, he would have filled. The latter form seems to contain an indefinite particle *nē* or *anē* and the form *uḍḍtō'd*, corresponding to Standard *uṛtōōs*, he will fill. The suffix *d* will meet us again in Pal Lahera and neighbourhood, and properly belongs to the third person neuter.

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[No. 27.]

DRAVIDIAN FAMILY.

KURUKH.

(JASHPUR STATE.)

Oṇṭā ālas-ghī dui-jhan kukkō khaddar rahchar. Aur sānni
One man-of two-persons male children were. And younger
taṅgdas tāmbās-gusan ānias, 'sagrō māl-jāl eṅghai bāṇṭan eṅgāgē chi'ā.'
his-son his-father-with said, 'all property my share me-to give.'
Aur taṅghai dhannan ār-gē khaṭṭias. Jokk-im ullā-nū sanni taṅgdas
And his property them-to he-divided. Few-only days-in younger his-son
taṅghai chīj-basutan jamā nañjas aur ḍhēr gechchhā muluk kēras,
his things-goods together made and very far country went,
aur aiyā taṅghai chīj-basutan uṛan-paṛan nañjas. Aur jab jamā
and there his things-goods spent-etc. made. And when all
muñjurā ā muluk-nū bedār akāl mañjā. Aur ās
was-squandered that country-in big famine became. And he
kalpārā'-helras. Aur ās kēras aur ā rājītā orot ālas-ganē
to-be-distressed-began. And he went and that country-of one man-with
jōṛras. Aur ās āsin ṭoṅkā'-khaṛā kiss khāpā-gī taiyas. Aur jē
was-joined. And he him field-to swine feeding-for sent. And which
kuṇḍon kissi mōkhālgiā ādin hō khakkhrā hō, khuśī-sē taṅghai
husks swine eating-were that even was-got even, gladly his
kūlan uḍḍtō'danē. Magar ādin hō nē-hō mal chichchar. Tab
belly would-have-filled. But that even anybody not gave. Then
ās-gē hōs mañjā, tab ās ānias, 'marrē, embās-ghī āõdā āõdā
him-to sense came, then he said, 'alas, my-father-of so-many so-many
jõkhar onnā-tī hō pūrē khākkhālnar, aur ēn iā kīṛā'-tī
servants eating-from even sufficient getting-are, and I here hunger-from
khēālgdan. Ēn chō'on-kī embās gusan kā'on aur āsin ān'on,
am-dying. I will-arise-and my-father near will-go and him-to will-say,
"ē bā, ēn Bhagvān gusan aur niṅg-gusan kasūr nañjkan. Akkū ēn
"*O father, I God near and thee-near sin did. Now I*
niṅghai khadd ba'a'rnā bēsē malikan. Eṅgan niṅghai kamiār
thy son to-be-called worthy am-not. My thy servants(-of)
orot-bēsē uiyā."'
one-like keep."'

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The Kurukh spoken in Korea, Sarguja, and Udaipur is probably of the same kind as that illustrated in the preceding pages. No materials are, however, available.

Proceeding southwards we find Kurukh spoken under various names all over the district of Sambalpur. Four thousand individuals have been reported to speak Kurukh, and 6,000 speakers who returned Khaṛiā as their native tongue have turned out to speak the same language. Kisān was returned as spoken by 22,000, and Kōḍā as spoken by 9,000. All or most of these people speak Kurukh. *Kisān* means 'cultivator,' and *kōḍā*, 'digger.' Both words, therefore, denote occupation and not language.

Specimens of the so-called Kurukh, and a list of Standard Words and Phrases in Kurukh, Khaṛiā, and Kisān have been received from Sambalpur. They show that all these different names connote one and the same language. The only difference is that the so-called Khaṛiā and the so-called Kisān substitute an *h* for Standard Kurukh *kh*; thus, *khekkhā*, Kisān and Khaṛiā *hekkhā*, a hand. This pronunciation of *kh* as *h* is also found in the so-called Kisān of Sarangarh, and in the Kurukh dialects spoken in Raigarh, Pal Lahera, Bamra, and Rairakhol. These dialects are known under the names of Kisān and Khaṛiā.

The specimens received from Sambalpur are not correct. The genders are often confounded. Thus we find *kis jē mōkhā-lagiyar*, swine what eating-were, where a neuter subject takes the verb in the masculine form. Compare also forms such as *ghōṛōr*, horses; *ghōṛīr*, mares; *allār*, dogs.

The accusative and the dative are often confounded; thus, *āsin chichchas*, he gave to him. The same is also the case in those dialects in which *kh* is replaced by *h*, with the exception of the so-called Khaṛiā of Pal Lahera.

The numerals are Aryan. Occasionally, however, we also find *ond*, one.

The list of words contains forms such as *raḥkan*, I was; *raḥchas*, he was; *kālkai*, thou wentest; *kālchas*, he went.

In other respects the dialect is regular, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

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[No. 28.]

DRAVIDIAN FAMILY.

KURUKH.

(District Sambhalpur.)

Ond ālas-gahi dō kukkō khaddar ra'char. Āur ār-nu sannis
One man-of two male children were. And them-in the-younger
tāmbāsin āniās, 'bābā, khurjī-gahi jē bāṭā eṅgāgē manō eṅgān
his-father-to said, 'father, property-of which share me-to will-be me
chiā.' Āur ās tāṅghāe khurjīn ār-gē khaṭṭias. Malā kōṛhē ullā pisā
give.' And he his property them-to divided. Not many days after
sanni khaddas hurmin jāmā nāñjās āur dūr rāji-nu kēras. Āur
younger son all together made and far country-in went. And
āiā tāṅghāe khurjīn māl-dāu bhōg-nu tāhās-nāhās nāñjās. Āur ās
there his property not-good enjoyment-in spent made. And he
hurmin uṛābāchas, ā-biri ā-rāji-nu kōṛhem kīṛā māñjā, āur
all wasted, that-time that-country-in heavy famine was, and
ās kīṛā-nu pāṛā'ā helras. Āur ās ā rājintā ond gānjhus-gusan
he hunger-in to-fall began. And he that country-of one inhabitant-near
kēras, āur ās tāṅghāe khal-nu kis khāpā-gē taias. Āur kis
went, and he his field-in swine feeding-for sent. And swine
jē mōkhā-lagiyar ā-chokor-ti tāṅghāe kūl ūṛā'ā-gē biddyās, āur
what eating-were that-husk-from his belly filling-for wished, and
ēkam ālas āsin māl chichchas.
any man him not gave.

Kurukh is also to some extent spoken in the State of Patna. The dialect was formerly returned as Hō, a form of Kōl, and at the Census of 1901 it was returned as Kisān. Four hundred and seventy-five speakers were returned at the Census of 1891, and 666 in 1901.

The materials forwarded from the district are full of mistakes. The short specimen which follows will, however, be quite sufficient to show that the dialect is ordinary Kurukh. The pronunciation is in some respects different, if the specimen can be trusted.

Thus, *i* is commonly written for *e*, *u* for *o*, and *ū* for *ō*. Compare *inder*, how? *iṅghāe*, my; *iṅgan*, me; *uṇṭā*, one; *kā'un*, I shall go; *ka'ū*, it will come.

Final *ī* is often replaced by *ā*; thus, *gustā*, from; *khēpkā*, thou abusedst.

The masculine gender is, in the specimen, sometimes used to denote animals.

The inflexion of nouns and pronouns is mainly regular. A list of Standard Words and Phrases gives forms such as *emāhe*, our; *nimāhe* and *nimēhã*, your. In the specimen, however, we find *iṅghāe*, my; *niṅghāe*, thy, etc., which are simply various writings for Standard *eṅhar*, my; *niṅhai*, thy.

The conjugation of verbs is also regular. Note forms such as *radan*, I am; *mēnā-lagdan*, I am hearing, used in the speech of the goat and the tiger, respectively.

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[No. 29.]

DRAVIDIAN FAMILY.

KURUKH.

(STATE PATNA.)

Uṇṭā khār-nū uṇṭā bokrā amm unā-lagiyā. Ā-bāri asan uṇṭā
One river-in one goat water drinking-was. That-time there one
lakṛā barchā. Bokrā-turu mēiyã̄-mēitali lakṛā amm unā-lagī. Lakṛā
tiger came. Goat-from above-direction tiger water drinking-was. The-tiger
bokran āniyā, 'aman indrgē gudurō nanā-lagdī? niṅghāe-gustā
the-goat-to said, 'water why muddy making-art? thy-direction-from
gudurō amm barā-lagī.' Bokr-āniyā, 'ēn gā kīyā radan(*sic*). Iṅghāe
muddy water coming-is.' The-goat-said, 'I indeed below am. My
gustā gudurō amm ēkā-sē ka'ū?' Lakṛā ī kathaṅ
direction-from muddy water how can-come?' The-tiger this answer
miñjā-kī tarki ra'chā. Āur āniyā, 'barash-din mañjā nin-d
having-heard silent remained. Again said, 'year-day was thou-indeed
khēbā-lagdī, ādin ēn mēnā-lagdan.' 'Ēn-gā, iṅghāe chha mahinā
abusing-wast, that I hearing-am.' 'I-indeed, my six months
kundurkā mañjā, bachhar-din-tan inder ākhun?' 'Nin-d mallā
birth was, year-day-age how shall-know?' 'Thou-indeed not
khēpkā, holē nimbas, āur niṅjōs khēppar.' Bokrā ī kathan
abusedest, then thy-father, or thy-grand-father abused.' The-goat this answer
miñjā-kī tarki ra'chā. Lakṛā āniyā, 'ī dōsh-ghi nin
having-heard silent remained. The-tiger said, 'this fault-of thou
daṇḍ khakkhue.' Ī kathan miñjā-kī lakṛā ādi-mēiyã̄
punishment shalt-receive.' This answer having-heard the-tiger it-on
ārgiyā-kī dharchā mukhkhā.
falling seized ate.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a goat was drinking water in a river, and a tiger came to the same place. The tiger began to drink higher up in the river. Said the tiger, 'why are you making the water muddy? The muddy water comes from you to me.' The goat said, 'I am standing below. How can the muddy water come from me?' Having heard this answer the tiger was silent for a short time. Then he said, 'I am told that you have abused me a year ago.' Said the goat, 'I was born six months ago, how should I be a year old?' 'If you did not abuse me, then your father or grandfather has done it.' On hearing this the goat remained silent. Said the tiger, 'I will punish you for this fault.' So saying he made a jump, seized the goat, and ate it.

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The Kurukhs of Sarangarh are partly known as Dhāṅgars and partly as Kisāns. The revised figures are as follows:—

Dhāṅgarī	604
Kisān	907
TOTAL	1,511

Two specimens of the so-called Dhāṅgarī have been forwarded from the district. The first, a version of the Parable of the Prodigal Son, was simply a translation of the English text word for word. 'To them' had for example been translated *in-ār* instead of *ārin*. The specimen could not, therefore, be printed. The second specimen has been reproduced in what follows. It is not correct, but it clearly shows that the dialect does not much differ from ordinary Kurukh.

The suffix of the genitive is *hi*; thus, *hissā hi māl*, i.e. *māl-hi hissā*, the share of the property. This suffix *hi* corresponds to Standard *gahi, ghi*. A form such as *ālar*, of a man, seems to contain the Oṛiyā suffix *r*. Similar forms also occur in Bamra.

We may also note *indir* instead of Standard *endr*, what? Compare the Kurukh of Patna.

For further details the student is referred to the specimen which follows.

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[No. 30.]

DRAVIDIAN FAMILY.

KURUKH.

(STATE SARANGARH.)

Uṇṭā pachagīs ālar ē-jhan khaddar rahchar, jō
One old man-of several sons were, who

āpas-nē sadā-din laṛhā-liyar. Tambas ārin khūb
themselves-among always quarrelling-were. Their-father them much

samjhāchas, par indir-hū mal mañjā. Ās pīchhā taṅgdā-
advised, but anything-even not became. He at-last his-son-

bagarin hukum chichas āniyas taṅghā gusan uṇṭā bīṛā kaṅk,
many-to order gave said him near one bundle sticks,

au khōkhā ḥukum nañjas ārin urtosin, 'achchhā jōr kar-kē
and then order made them-to one-to, 'good strength with

es'ā.' Nibhāābhiṛ kaṅk-bīṛā jamār es'ar, par indir hū
break.' Some-time (?) stick-bundle all broke, but anything even

mal mañjā, isī-karnē-kē bīṛā-kaṅk gaskēhē hēchkāchā, au
not became, this-reason-that bundle-sticks closely was-bound, and

bīṛā-kaṅk es'ā-gē ort ālē jōr śak mal chalrah. Khōkhā
bundle-sticks break-to one man's strength able not was. Then

tambas bīṛā-kaṅkan ulṭā-nū hukum chichas, au uṇṭā uṇṭā
the-father bundle-sticks untying-in order gave, and one one

kaṅk ort ort khaddar-gē chichas, ād bēṛā-nū ādin es'ā-gē hukum
stick one one sons-to gave, that time-in that break-to order

chichas. Jamā khaddar ā kaṅk ṣahaj es'ar. Tab tambas āniyas,
gave. All sons that stick easily broke. Then the-father said,

'ē khaddar, onaḍḍā jōr ērā. Pīssānin innem nīm hi mit-mē
'O sons, unity strength see. And-here so you also friendship-in

nichaṭ uṇṭā-nū ra'ā-kē, niman nēh mal dukh chō'aōr. Phēr jab
always one-in remain, you anybody not harm will-raise. But when

nīm alag manar kā'or, nimhai bairīr niman mōkhar chi'ōr.'
you separate becoming go, your enemies you devouring will-give.'

FREE TRANSLATION OF THE FOREGOING.

An old man had several sons, who were always quarrelling. The father often remonstrated with them, but in vain. At last he ordered them to bring a bundle of sticks before him, and asked each of them to try with all his strength to break them. They all tried, but in vain, because the sticks were tied closely together, and no single man could

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break them. Then the father asked them to untie the bundle, gave each of his sons one stick, and asked them to break them. All the sons did so easily. Said the father, 'observe the strength of unity. If you always keep together in unity, nobody will be able to hurt you. But if you are separated, your enemies will destroy you.'

The so-called Kisān of Sarangarh does not differ much from the so-called Dhāṅgarī. There are, however, some characteristic points which the dialect shares with the various forms of Kurukh spoken in Raigarh, Pal Lahera, Bamra, and Rairakhol. Thus the use of an *h* instead of Standard *kh* ; the accusative suffix *nu* ; the use of the accusative instead of the dative ; the genitive suffix *ghē* or *gē* ; the termination *t* or *d* of the third person neuter of verbal tenses, and so forth. Some of these characteristics also occurred in Sambalpur.

The details will be found under the various districts. With regard to the so-called Kisān of Sarangarh, they are as follows.

An *h* is usually, but apparently not always, substituted for Standard *kh* ; thus, *hāpā*, tend ; *haddu* and *khaddu*, son.

Ñj becomes *ñch*. Thus, *nañchas*, he did ; *meñchas*, he asked ; *mañchas*, he became, etc.

The genders are often confounded; thus, *bahut din mal kēras*, many days did not pass ; *adin*, him ; *adh-ghe*, his, of them.

The accusative sometimes ends in *nu* instead of in *n* ; thus, *dhannu*, the property. The suffix of the genitive is *ghē* ; thus, *tambas-ghē*, of his father ; *yeṅghē*, my ; *niṅghē*, thy ; *adh-ghē*, his. In *ār-gē*, their, *gē* is used instead. It cannot be decided from the materials available whether the final *e* is long or short. Compare Standard *eṅhai*, my ; *tambas-gahi*, of the father.

The short forms of the possessive pronouns are apparently used promiscuously ; thus, *tāmbās*, my father ; *tāṅgdās*, thy son. Similar forms are also used in Raigarh.

The inflexion of verbs is mainly regular. The various persons are, however, occasionally confounded. Thus, *mallyas*, I am not ; *chichkas*, thou gavest not. Here the suffix of the third person masculine is also used in the first and second persons.

'I am' is *atlan*. This form is also used in Bamra, Pal Lahera, and so on.

In *mōhāliyāt*, (the swine) were eating, we find the suffix *t* of the third person neuter. We will find this suffix again in Rairakhol, and, in the form *d*, in Bamra and Pal Lahera. Compare the remarks about the dialect of Jashpur above.

The form *nānom-anē*, we should make, contains the same indefinite particle *anē* or *nē* which has already been noted from Jashpur.

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[No. 31.]

DRAVIDIAN FAMILY.

KURUKH.

(STATE SARANGARH.)

Indrin ālas-gē jōṛē haddū rāchas. Aur adh-ghē chhōṭēs
Some man-to two sons were. And them-of the-younger

tāhē tambasin tiṅgiyas, 'tambasi, dhan-nū hissā jētē yeṅghē atlī
his father-to said, 'father, property-in share which mine is

eṅgā chiā.' Aur āsu ār-gē tāhē dhannu haṭṭiyā-chichchas. Aur
me-to give.' And he them-to his property divided-gave. And

bahut din mal kēras, chhōṭē haddu hurmin undin-aḍḍān ṭuḍiyāchas
many days not went, younger son all together gathered

aur gechhā rāje boṅgas-kēras. Aur āsān luchpan-nū tāhē
and far country ran-went. And there riotousness-in his

dhannu uṛihā-chichchas. Aur jab āsu hurmin kharchī-nanā-chichchas
property squandered-gave. And when he all spent-made-gave

ā dēs-nū dukāl mañchā, aur āsu taṅg mañchas-kēras.
that country-in famine became, and he destitute became-went.

Aur āsu kēras aur ā rājintā uṇṭā sahariyā saṅgē rahchas
And he went and that country-in one citizen near stayed

kēras. Aur ās-gē hallu-nū kissū hāpā-gē āsu ādin taiyas. Aur
went. And his field-in swine feeding-for he him sent. And

āsu ā uṅkū-nū jē kissū mōhāliyăt tāhē kūlū ūṛō,
he those husks-in which swine were-eating his belly would-fill,

aur ēkā ālasi-hī ad-gē mal chichchas. Aur jab āsu ās-gē
and any man-even him-to not gave. And when he him-to

barchas, āsu tiṅgiyas, 'neṅghē(*sic.*) tambas-ghē yā kamiyār-gē
came, he said, 'my father-of how-many servants-to

kul-gē purtā aur bāchhā bānā āsmā hākhrī, aur yēn
belly-to enough and saved becoming bread is-got, and I

kīṛē khēdan. Yēn chōn aur neṅghē tambas-tarā k'on,
with-hunger die. I shall-arise and my father-towards shall-go,

aur āsin teṅgon, "ē tambas, yēn sargē-ulṭānū aur niṅghē
and him shall-say, "O father, I heaven-against and thy

saṅgē păp nañchā(*sic.*) aur niṅghē tāṅgdās teṅgnā-gē lāg
in-presence sin did and thy son saying-for worthy

yēn mallyas. Eṅgan uṇṭā kamiyā-kē barōbar nanā."' Aur āsu
I am-not. Me one servant-of like make."' And he

chōchas aur ās-gē tambas-tarā barchas.
arose and his father-towards came.

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The estimated number of speakers of Kurukh in the Raigarh State is 5,000. At the last Census of 1901, 4,312 speakers were returned, of whom 318 entered Kisān as their native language. The bulk of the Kurukhs of the State belong to the caste of Dhāṅgars, whose occupation is to dig wells and tanks. Their dialect is, therefore, also known as Dhāṅgarī or Dhanvārī.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases have been received from the district, and the beginning of the former will be reproduced below.

The so-called Dhāṅgarī of Raigarh in most respects agrees with the so-called Kisān of Sarangarh.

H is, however, only occasionally substituted for Standard *kh*; thus, *hakhrā*, it was received; but *khaddar*, sons.

In the word *husan*, Standard *gusan*, near, the initial *g* has been replaced by *h*.

The suffixes of the genitive are *i*, corresponding to *hi* in the so-called Dhāṅgarī of Sambalpur, and *kē*, corresponding to *gē* in Sarangarh. Thus, *Dharmēs-i eṛpā-nõ̃*, in God's house; *nimbas-kē eṛpā-nõ̃*, in thy father's house. The suffix *kē* may be due to Aryan influence. Compare, however, Malto *kī*, and the Kurukh dative suffix *gē*.

The accusative sometimes ends in *nā* instead of *n*; thus, *tambasinā*, to his father. This form is also used as a dative. On the other hand, we also find the dative used instead of the accusative; thus, *eṅgāgē uiā*, keep me.

The locative ends in *nõ̃* instead of *nū*; thus, *eṛpā-nõ̃*, in the house.

The ablative is regularly formed; thus, *tambas-tī*, from his father. In *ormartis*, all-from, an *s* has been added.

'Two' is *ēnuṭan*, corresponding to Standard *eṇḍoṭā*. The numerals for 'three' and following are Aryan.

The short forms of the possessive pronouns are confounded as in Sarangarh. Thus, *embas*, his father; *eṅgdas*, thy son.

The conjugation of verbs is regular. The various persons are, however, occasionally confounded. Thus we find *meñjkan* instead of *meñjas*, he heard. Such stray forms are probably simply mistakes.

The suffix *t* of the third person neuter seems to occur in *lauatkē*, having struck.

Note finally forms such as *kālakdan*, I am going; *uṛāvachas-ichchas*, he spent-gave, he squandered, and so forth.

In other respects the dialect is regular.

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[No. 32.]

DRAVIDIAN FAMILY.

KURUKH.

(RAIGARH STATE.)

Ortos-gē ēnuṭan khaddar rahchas. Ormartis sannis tambasinā
One-to two sons were. All-from the-younger his-father-to
ānias, 'ē bā, jaun ra'ī eṅgāgē bā̃ṭā-bhāg chiā.' Tambas
said, 'O father, what is me-to share-portion give.' His-father
khaṭias-chichchas. Thōrē ullā-nõ sannis bā̃ṭā-bhāg khoṇṛ-lihichas
divided-gave. Few days-in the-younger share-portion together-took
gechchham rājī kēras. Ā rājī-nõ rannum-rannum chhōṭ buddhī-nõ
far country went. That country-in staying-staying bad sense-in
taṅhā dhan uṛāvachas-ichchas. Taṅhā dhan uṛāvachas-ichchas holē ā
his property spent-away. His property spent-away then that
rājī-nõ mahā-bhārat kīṛā mañjā kērā. Ā rājī-nõ ortos kisān-
country-in very-heavy famine became went. That country-in one farmer-
husan rahchas. Taṅg-urbas taias, kissī khāpā kēras. Kissī kund
near stayed. His-master sent, swine to-feed he-went. swine husks
mōkhā-liā, bachchhrā kērā, tān mōkhālias. Ās-gē endrā mhal
eating-were, remaining went, he eating-was. Him-to anything not
hakhrā. Akkū ās-gē sūrtā varchā, akkū ās anias, 'em-bassī jatēk
was-got. And him-to sense came, and he said, 'my-father so-many
kamiar-gē kul-tī āgar maṇḍī chiā-lakdas onā-gē. Akkū ī paddā-nõ
servants-to belly-from more food giving-he-is to-eat. And this village-in
kīṛā sār'aldan. Ēn em-bas husan kā'lakdan tambasinā(*sic.*) ān'un,
hunger I-feel. I my-father near will-go the-father-to will-say,
"ē bā, dharmēsi eṛpā-nõ akkū niṅghāi eṛpā-nõ nathā-vāchas-ichchas
"*O father, God's house-in and thy house-in sin-committed-have*
akkū niṅghāi eṅdas laīki mhalikan, bā hōē. Eṅgāgē ortos kamiā-
and thy son worthy not-am, father O. Me one servant-
bisē uiā."' Ēsānum bichār najas, embas husan kēras.
like keep."' Thus thought made, father near went.

One thousand and five hundred speakers of Kurukh have been returned from the State of Sakti. One thousand of them are stated to speak Dhāṅgarī. No specimens have been available. It is, however, probable that the dialect is the same as in the neighbouring Raigarh.

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According to Mr. Gait's Report of the last Census of Bengal, the Kurukhs of Gangpur, who have long been separated from the main body of the tribe, have a special dialect which is locally known as *Berga Orāõ*.

Kurukh has not been returned from Gangpur for the purposes of this Survey, and no materials are available. We cannot, therefore, form any opinion about the Kurukh dialect of the district. It is, however, probable that it is of the same kind as the various forms of the language described in the preceding pages. Strictly speaking, none of them are real dialects, but simply corrupt forms of the language which have come under the influence of the surrounding forms of speech.

The remaining forms of Kurukh are the so-called Khaṛiā of Bonai and Pal Lahera, and the so-called Kisān of Bamra and Rairakhol. The principal Aryan language of all those districts is Oṛiyā, and it is therefore only what we should expect when the short *a* is often marked as long. Compare above, p. 411.

From Bonai 180 individuals have been returned as speaking Kurukh. Their dialect is probably the same as the so-called Khaṛiā of the State.

The Khaṛiās of Bonai and Pal Lahera now speak a form of Kurukh. The number of speakers has been estimated for the purposes of this Survey as follows:—

Bonai	320
Pal Lahera	295
TOTAL	615

Specimens have only been received from Pal Lahera, and the remarks which follow are based on them.

Pronunciation.—A long *ā* is often written when Standard Kurukh has *a*; thus, *eṅgān* for *eṅgan*, me; *mālād* for *mal'ī*, it is not. The long *ā* is, however, probably written instead of the short *a* in order to show that *a* is not pronounced *o* as in the surrounding Oṛiyā.

Short vowels are, as in neighbouring dialects of Kurukh, very often inserted between consonants; thus, *chichikāi*, Standard *chichkai*, thou gavest; *kiritāchkān*, Standard *kirtāchkan*, I caused to return, I restored.

Kh becomes *h* as in the so-called Kisān of Sarangarh, Bamra, and Rairakhol, and the so-called Khaṛiā of Sambalpur; thus, *hādu*, Standard *khadd*, a son; *hekhā*, Standard *khekkhā*, a hand. In other respects the pronunciation only differs in unimportant details. Thus, we find *yõ* instead of *ēõ*, how much? *rōs*, instead of *ra'ōs*, he will be, etc.

Nouns.—The inflexion of nouns is regular. In the genitive, however, *gē* is substituted for *gahi*. Thus, *ālas-gē*, to a man; *Bhāturi-gustī*, from Bhāturi; *eṅg-bāṅgs-gē*, my father's; *bhāg-nu*, in the share.

The pronouns are regular. Instead of *niṅhai*, thy, we, however, find *niṅghē*. Similarly also *tāṅghē*, his, and *eṅghē* or *eṅghāi* (also written *āṅghāi*), my.

Verbs.—The inflexion of verbs is regular with a few exceptions.

In the third person neuter a suffix *d* is usually added. Thus, *ātlī*, it is; but *hakrād*, it was got; *mālād*, they were not; *māhā-lagiād*, (the swine) were eating.

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The past verbal participle is often used to form compound verbs. Thus, *hendekā-rāchkāi*, thou boughtest. Compare forms such as *uṛābāchā-chichas*, he wasted-gave, he wasted away. Forms such as *nañjkādān*, I have done, are also derived from the past participle. Compare Standard *nañjkā*, done; *nañjkan*, I did.

The particle *kī* which is used in Standard in order to form a kind of conjunctive participle is replaced by *ā*; thus, *ēn meñjkān-ā manē nañjkān*, I having-heard thought made; *yõ rupiā chichikāy-ā hendekāi*, how-many rupees having-given didst-thou-buy? *chichas-ā niãliās*, having-given he-asked.

Note finally the interrogative particle *kā* and the indefinite particle *nē*. Thus, *Phāudās haḍās-ā andkā-rōs-kā*, Phāudā having-stolen bringing-will-be? *āṛhāi rupiā manōd-nē*, two-and-a-half rupees will-be-probably.

For further details the student is referred to the specimen which follows.

[No. 33.]

DRAVIDIAN FAMILY.

KURUKH.

(PAL LAHERA STATE.)

Nīn ī sunā phulin Phāudā Bhāturi-gustī hendekā-rāchkāi?
Thou this gold nose-drop Phāudā Bhāturi-from boughtest?

Hã̃. Ēn ī phulin hendekā-rāchkān.
Yes. I this nose-drop bought.

Nīn ikulā hendekāi? Yõ rupiā chichikāy-ā hendekāi?
Thou what-day boughtest? How-many rupees gavest-and boughtest?

Hēm mukān piṭkā pāñch chha din kēr-kāṭhũ Phāudās sunā-phulin
Hem woman killed five six days gone-after Phāudā gold-nose-drop
chīchas-ā eṅgān jōṛē rupiā niãliās. Ēn teṅgkān jē, 'eṅghāi-gusan
gave-and me two rupees asking-was. I said that, 'my-near
rupiā mālād.' Ās teṅgiās, 'rupiā tō mālād, hēsu khāṇḍiō
rupees are-not.' He said, 'rupees then are-not, paddy a-khāṇḍi
chichikā-rā. Sunā phulin uikā-rā. Pachhēlā āur tin khāṇḍi
give. Gold nose-drop keep. Afterwards further three khāṇḍi
hēsu chioi.' Ēn teṅgkān jē, 'āur hēsu palon chiā.'
paddy wilt-give.' I said that, 'more paddy shall-not-be-able to-give.'
Ī kathā tiṅgkāṭhũ ēn khāṇḍiō hēsu chichikān-ā sunā phulin
This word saying-after I one-khāṇḍi paddy gave-and gold nose-drop
uikān.
kept.

Nīn Phāudā-ganē ikulā bikā-kiṇā nañjkar-rachkar-kā?
Thou Phāudā-with ever buying-selling doing-were-what?

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Sunā phuli iukā-āglā āṭh dinu oṇṭā rūpā-chaũrmuṇḍi
Gold nose-drop keeping-before eight days one silver-head-ornament
uikān-ā dui āṇā-gē hēr oṇṭā Phāudās-gē chichikā-rāchkān.
kept-and two annas-for cock one Phāudā-to giving-was.

Ā rūpā-chaũrmuṇḍi bājār-nū yõ dām mañj-kirōd-nē?
That silver-chaũrmuṇḍi bazar-in which price having-been-would-return?

Jōṛē rupiā mañj-kirōd-nē.
Two rupees having-been-would-return.

Sunā phuli-gē mulī yõ manōd-nē?
Gold nose-drop-to price what may-be?

Sunā phuli-gē dām āṛhāi rupiā manōd-nē.
Gold nose-drop-to price two-and-a-half rupees may-be.

Hēsu khāṇḍiō-gē dām yõ?
Paddy a-khāṇḍi-to price what?

Ẽ̃-bālkē Phāudās eṅgā sunā phuli chichikā-rāchas ãgē rupiā-gē
When Phāudā to-me gold nose-drop giving-was then a-rupee-to
āṛhāi khāṇḍi hēsu lakichād. Ā hisāb-nū hēsu khāṇḍiō-gē
two-and-a-half khāṇḍi paddy was-fixed. That rate-at paddy a-khāṇḍi-to
chha āṇā chār pāhulā mañjād.
six anna four pice became.

Ẽ̃-bālkē chha āṇā chār pāhulā-gē hēsu chichikāy-ā āṛhāi
When six annas four pice-of paddy gavest-and two-and-a-half
rupiā-gē sunā phuli uikāi, niṅghē man-nū elchkāyi-kā mālā,
rupee-of gold nose-drop receivedest, thy mind-in fearedest-what not,
'Phāudās ā sunā phulin haḍās-ā andkā-rōs-kā,' idin māl
'Phāudā that gold nose-drop stole-and bringing-may-be,' this not
bāchkāi-kā?
saidest-what?

Hendekā tin din kēr-kāṭhũ eṅghāi man-nū elchkā lagiād, bālkē
Buying three days going-after my mind-in fear began, then
Phāudās-gē pādā-gē ēn kirkā-rāchkān. Phāudās pādā-nū māl rāchas.
Phāudā's village-to I going-was. Phāudā village-in not was.
Āstin taṅg-mukā Mandēin saṅgēn dharchas-ā Jhariākhaman pādā-gē
Then his-wife Mandē in-company taking Jhariakhaman village-to
barachkān. Āsan harbhū-ūlā Phāudās ḍāhi hasāliās. Ēn Phāudā-gē
I-came. There jungle-in Phāudā ḍāhi was-cutting. I Phāudā-to
sunā-phuli kiritāchkān-chichikān. Phāudās sunā-phulin taṅg-mukā-gē
gold-nose-drop returned-gave. Phāudā gold-nose-drop his-wife-to
sāitā uiā-gē chichas.
well keeping-for gave.

Nīn manku sunā-phulin kiritāchkāi kā kirtāchā-gē nēd
Thou voluntarily gold-nose-drop returnedest or returning-for anybody

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niṅgān teṅgiās?
thee told?

Eṅghāi jiā-nū elchkā lagiād. Is-gē lagān sunā-phuli
My heart-in fear was-fixed. This-of for-the-sake gold-nose-drop
kirtāchkān chichikān. 'Haḍkā māl manōd,' bāchkān-ā eṅghāi jiā-nū
I-returned gave. 'Stolen property may-be,' having-said my mind-in
dhōk lagiād.
fear was-fixed.

Nīn hendā-bālkē Phāudās sunā-phulin ēstin andarkā-rāchas, bāchas-ā
Thou buying-when Phāudā gold-nose-drop whence bringing-was, saying
teṅgiās?
told?

Phāudās teṅgiās, 'ēn ī sunā-phulin jabar gechhentī andarkādān.'
Phāudā said, 'I this gold-nose-drop great distance-from brought-have.'
Ēn meñjkān-ā haḍkā māl bāchkān-ā manē nañjkān. Sastā hakān
I hearing stolen property saying mind made. Cheap I-got
bālkē hendekā-rāchkān. Pachhēlā kiritāchkān chichikān. Eṅghāi hēsu
therefore buying-was. Afterwards I-returned I-gave. My paddy
khāṇḍiō ās ondkādās.
one-khāṇḍi he ate.

Rūpā chaũrmuṇḍi ākōn nēkhē-gusan ātlī?
Silver head-ornament now whom-with is?

Chaũrmuṇḍi eṅghāi-gusan ātlī.
The-head-ornament me-with is.

Nīn haḍkā māl hendekāi jē dōshī kā mālāi?
Thou stolen property boughtest that guilty or art-not?

Hã̃. Ēn dōshī ātlān.
Yes. I guilty am.

FREE TRANSLATION OF THE FOREGOING.

Did you buy this gold nose-drop from Phāudā Bhāturi?

Yes.

When did you buy it, and how much did you pay for it?

Five or six days after the woman Hem had been killed, Phāudā handed the nose-ornament over to me and asked two rupees for it. I said that I had no money. Said he, 'if you have no money, give me a *khāṇḍi* of rice, and keep the nose-ornament. You will give me three *khāṇḍi* more later on.' I said that I should not be able to give more, and so I gave him one *khāṇḍi* and kept the nose-ornament.

Had you ever any other business with Phāudā?

Eight days before the purchase of the nose-ornament, I bought a silver *Chaurmuṇḍi*,[1] and gave Phāudā a cock worth two annas.

[1] A kind of head-ornament.

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How much would the *Chaurmuṇḍi* fetch in the bazar?

Two rupees.

What is the price of the gold nose-drop?

Two rupees and-a-half.

What is the price of a *khāṇḍi* rice?

When Phāudā sold me the nose-drop, there went two *khāṇḍis* and-a-half to the rupee. At that rate, one *khāṇḍi* would cost six annas and four pice.

When you bought a nose-drop worth two rupees and-a-half for six annas four pice worth of rice, did you not suspect that he might have stolen it?

Three days after the purchase I began to feel uneasy, and I went to Phāudā's village, but he was not in. So I took his wife Mandē with me and went to the village of Jhariākhaman. We found Phāudā in the jungle, cutting wood for the Ḍāhi cultivation. I returned the nose-drop to Phāudā, and he gave it to his wife to keep.

Did you return the gold ornament voluntarily, or did anybody tell you to do so?

I was uneasy in my mind, and therefore I restored it, thinking that it might be stolen property.

Did Phāudā tell you where he had got the nose-drop, when you bought it?

He said that he had brought it from a great distance. When I heard that, I suspected that it might have been stolen. But I bought it because I got it cheap. Afterwards I restored it. He, however, had eaten my rice.

Where is the silver *Chaurmuṇḍi* now?

It is with me.

Do you plead guilty of buying stolen property?

Yes, I do.

Kurukh is also spoken in the Bamra State. The dialect is known as *Kisān*, *i.e.* cultivators' language. The estimated number of speakers is 3,750. The corresponding figure at the last Census of 1901 was 15,704. The old estimates are probably below the mark, and some of the 13,569 individuals who have been returned as speaking Muṇḍārī should be transferred to Kurukh. In 1901, only 6,023 speakers of Muṇḍārī were returned from the district.

With regard to pronunciation, we may note the substitution of an *h* for Standard *kh*. Thus, *hekhā*, Standard *khekkhā*, hand; *heddu*, Standard *khedd*, foot; *mōhā-gē*, Standard *mōkhā-gē*, in order to eat. Compare Kurukh *khoṇḍ*, Muṇḍārī *huṇḍī*, gather.

Nouns.—The usual plural particle is a prefixed *bagi*. Thus, *bagi ghoṛī*, mares; *bagi kokai*, daughters. Compare Standard *bagge*, many. Besides we also find forms such as *jāti-mānē*, the caste-men. Compare Oṛiyā and Chhattīsgaṛhī.

The usual case-suffixes are, accusative *n*, *nu*; dative *kī*, *gē*; ablative *tī*; genitive *kē*, *gē*; locative *nū*. Thus, *hadusin hadun dhar-ke*, having seized the lad and the girl; *jāti-mānē hadunnu meñjas*, the caste-men asked the girl; *baṅgaskī*, to the father; *ās-gē*, to him; *nēkhē-gustī*, from whom? *baṅgas-kē*, of a father; *eṅ-kākas-gē hadu*, my uncle's son: *olpā-nū*, in the house.

Forms such as *māl-jālār*, of the property; *ālaskar*, of a man, are formed with the genitive suffix *r* of the Oṛiyā dialect spoken in the State.

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Pronouns.—The final *ai* of the genitive of personal pronouns has been replaced by *ē*; thus, *eṅghē*, my; *niṅghē* or *nighē*, thy; *emhē*, our; *nimhē*, your. 'Thou' is *nīn*, but also *nighe*. *Ālas*, a man, is often used instead of *ās*, he. 'His' is *āsgē* and *āskēr*.

Verbs.—The present tense of the verb substantive is *atlaṇ*, I am; *atlai*, thou art; *atlas*, he is; *atlī*, it is. The masculine form is apparently also used for the feminine. Compare *ra'a-chas*, she was. The singular forms are often used in the plural. A third person plural is *atlā*, they are.

With regard to finite verbs, we may note forms such as *kerkechkan*, I went; *kerkchas*, he went; *nañjā-ich'as*, he did; *nañjkā-r'om-nē*, that I might have done; *mal nannā*, I did not.

Further details will be ascertained from the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son, and the second a popular tale. They are far from being satisfactory, but it is hoped that they are sufficient to show the general character of the dialect.

[No. 34.]

DRAVIDIAN FAMILY.

KURUKH.

(STATE BAMRA.)

SPECIMEN I.

Ortos-ki jōṛē haddar atlā. Jōṛē haddar-rū sānis taṅ-baṅsin
One-to two sons are. Two sons-among the-younger his-father-to
tiṅgiyās, 'baṅ, māl-jālār jāhā bhāg āṅgās-ki (*sic*) bhāg khātrō
said, 'father, property-of which share me-to share will-be-got
adin chiā eṅgā.' Ālas bhāg nañjā-ich'ās. Bagi ūlā mal kā'd-am
that give to-me.' He share made-gave. Many days not passed-even
sāni hadar sabu māl-jāl uṇḍā-nū atlī gechhā kērā dūr dēs-nū.
young son-of all property one-in is far went distant country-in.
Asani hurmi uṛiar-kērā. Sabu uṛiar-kērā balkē aṅgē maharag mañjā.
There all spent-went. All spent-went then there famine became.
Bēsi dukh hakhiyās. Ālas ā purthi-nū ālas-kar āsrā-āchas.
Much misery got. He that country-in man-of protection-took.
Ālasin taichas taṅgan hallā-gē kissu hā'pā-gē. Ālas kissu mūkhā
Him sent his field-to swine to-tend. He swine eaten
unku mōhā-gē mân atle. Taṅgāhē nēdhi unku mall chichas.
husks to-eat mind is.' Him-to anybody husks not gave.

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[No. 35.]

DRAVIDIAN FAMILY.

KURUKH.

(STATE BAMRA.)

SPECIMEN II.

Oṇṭā pâdā-nū oṇṭā pachkis ra'achas. Ās-gē kokai oṇṭā ra'achas.
One village-in one old-man was. Him-to daughter one was.

Kokainu oṇṭā hadus dharchas boṅgas. Ā pachis ā-bâlke jāti-
The-daughter one boy caught fled. That old-man that-time caste-

gusan-gē teṅgā kēras. Teṅgiyas jāti-gusan-nū, 'eṅghē kokai oṇṭā
near-to to-say went. He-said caste-presence-in, 'my daughter one

hadus dharchas boṅgas.' Jāti-mānē āl taias ḍâgra-kēra hakhiyas.
boy caught fled.' Caste-people men sent searching found.

Hadusin hadun dhar-kē ândras. Jāti-mānē hadunnu meñjas, 'nighē
Boy girl having-caught brought. Caste-people girl asked, 'thou

hadus sâṅge ender kārkai?' Hadun teṅgiyas, 'hadus sikshyā-nu kēras.'
boy with why wentest?' The-girl said, 'the-boy entreaty-in went.'

Jāti-mānē teṅgiyas hadusnu, 'nanas-kē hadun dharchkai boṅgai jē
Caste-people said boy-to, 'another-of girl caughtest fledst that

nighē dush nañjakedas. Nighē dush nañjakedas jē eṅghe bhuji-nu
thou fault madest. Thou fault madest that thou feast-in

rupiā chiā. Pachkisnu kaniā-mūl satē rupiā chāri anā chiā chandhe.'
money give. Old-man-to bride-price seven rupees four annas give soon.'

FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man who had a daughter. A young lad ran away with her. The father then went and complained to the caste that the lad had run away with his daughter. The caste sent men to search after them, and they were found and brought back. The caste-people asked the girl, 'why did you go with the lad?' The girl said, 'he persuaded me.' They then said to the lad, 'since you have committed the fault of running away with another man's girl, you must stand a feast, and you must give the old man seven rupees and four annas for the girl.'

Five hundred and forty-seven speakers of Kisān have been returned from the Rairakhol State. The corresponding figures at the last Census of 1901 were 1,367. The so-called Kisān of Rairakhol is simply a corrupt Kurukh, just as was the case in Bamra.

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The dialect of Rairakhol in many respects agrees with that spoken in Bamra. Compare *hāpā*, Standard *khāpā*, tend; *dhannū muñjyā-chichchas*, he wasted his property; *eṅghē*, my; *nighē*, thy; *malla chaṛhnā*, I did not transgress, etc.

The plural is seldom expressed; thus, *jōṛē haddus*, two sons; *chākriyās*, the servants. Sometimes also the case suffixes are dispensed with. Thus, *alas*, of, or to, a man; *bāṅgs*, to the father. The dative and the accusative are sometimes confounded. Thus, *āsin*, to him; *chākryār-iṅg*, to the servants.

With regard to pronouns we may note forms such as *yālās-kī*, i.e. *ī-ālas-kī*, of that man, his; *ās-kē*, and *ās-ghē*, his; *hat*, that thing; *endrā-nī*, anything, and the use of *ēkā*, which? as a relative pronoun.

Most verbal forms are apparently regular. Compare *atlī*, it is; *atlas*, they are (singular instead of plural); *hakkhān*, I get; *hakkhalnār*, they are getting; *chichkai*, thou gavest; *tiṅgun*, I shall say; *nānōt*, let us do. Several irregular forms are, however, used as well. Thus, *kōt* and *kēras*, he went; *kāmchāt*, he did; *bhāgkāmā*, dividing; *oṇṭā jamā-kiri*, having collected; *kēras*, going; *ērat*, having seen, etc.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.

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[No. 36.]

DRAVIDIAN FAMILY.

KURUKH.

(STATE RAIRAKHOL.)

Oṇṭā alas jōṛē haddus atlās. Aul-tin sannis haddus
One man(-of) two sons were. Them-of the-younger son

bāṅgs tiṅgyās, 'hē bāṅ, nighē dhannū ēkā bhāgū ēn hakkhan
the-father-to said, 'O father, thy property-in which share I get

hat chyā.' Anuntī ās dhannū bhāg-kāmā ār-gē chichyas.
that give.' Thereafter he property-in division-making them-to gave.

Uṇā ullā kir-kāṇṭhū sannis kukkas hurmī-jēkō oṇṭā-jamā-kirī
Few days going-after the-younger son all one-place-making

uchchas, gechchhyā rājī kōt, kharāb kāmchāsya hurmī dhannū
took, distant country went, evil deeds-in all property

muñjyā-chichchyas. Hurmī muñjyā-chichchyas ārū ā dēs-nū niṭhā
wasting-gave. All wasting-gave and that country-in heavy

mahrag khātrā, ās-ghē dukh khatrā. Innuntī ās kēras ā
famine occurred, his distress occurred. This-from he went that

dēsantas oṇṭā arpantas āsrā-nu rāchas. Ās alas āsin kissūbhiṛ
country-in one citizen(-of) protection-in remained. That man him swine

hāpā-gē hallū-gē uchchas. Āsan āsin nēdin endrā-nī onā-gē māl
to-feed field-to sent. There him anybody anything eating-for not

chichchas. Ās kissū-gē mōhā-gē kuṇḍ kulā unnā-gē man kāmchāt.
gave. He swine-to eating-for husks belly filling-for mind made.

Pāsilī ās manē-manē chētā hakhyās siṅgyās, 'hāy, eṅghē bāṅgsē-
Afterwards he in-mind sense got said, 'Oh, my father's-

chāhā-nū yēṅguṛē chākriyās adhyanti bāgē onā-gē hakkhalnār. Bākī
house-in how-many servants enough-from much eating-for get. But

ēn kīṛā khayāldān. Ēn bāṅgsē-chāhā-nū kērās ārū tiṅgun, "hē
I with-hunger am-dying. I father-of-near going and will-say, "O

bāṅg, ēn mahāpur-ghē ārū nighē chāhā-nū pāp kāmchekān. Nighē
father, I heaven-of and thy presence-in sin did. Thy

haddun bānā mallyān. Nighē oṇṭā chākriyās bhuttī eṅghan uiyā."'
son to-say I-am-not. Thy one servant like me keep."'

Ad-ghē pāsilī ās chōchyas bāṅgsē-chāhā-gē kēras. Bākī tāṅghē bāṅgs
That-of after he arose father-of-presence-to went. But his father

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niṭhā gechchhyā āsin ērat, dayā niñjas, ārū kudiyā-kērās, ārū tāṅghē
very far him seeing, pity made, and running-went, and his
haṇṭā dharchas, ārū āsin chunkhyās chichchas.
neck seized, and him kissed gave.

The table printed on p. 407 shows that Kurukh is spoken in several places outside the territory where it is a vernacular. We cannot, in this place, deal with the various forms the language assumes abroad. It is known under the same names as within its proper territory. Thus we find it returned as Dhāṅgarī in Shahabad, Champaran, and Bhagalpur. In Bhagalpur the speakers are also known as Kōls, and their language has, therefore, hitherto been considered as a Muṇḍā dialect. The beginning of the Parable of the Prodigal Son in the so-called Dhāṅgarī or Kōl of Bhagalpur will, however, show that it is Kurukh and not a dialect of the Muṇḍā family.

[No. 37.]

DRAVIDIAN FAMILY.

KURUKH.

(District Bhagalpur.)

Nēkhai ālar-gi duṭā khaddar rahcha. Aiantī sanī taṅgdas
Some man-of two sons were. Them-from the-younger son
tambas-turu bāchas, 'bābā, eṅghae hissā-nō jō dhanan raī, holē
his-father-to said, 'father, my share-in which property is, then
chyā.' Aur ā dhanan khaṭṭias. Jokā ūlā hu mālā bitiā,
give.' And that property he-divided. Few days even not passed,
sani taṅgdas hūrmi dhanan jamā nañjas, dūsrā dēs boṅgas,
the-younger son all property together made, another country went,
aur asan taṅghai dhanan indar-indar nañjas. Aur jab sagrō mujias
and there his property what-what made. And when all spent
chichas antilkē ā rājin-āggar kīṛā mañjā, aur antilkē kīṛā
gave then that country-in-big famine became, and then famine
mañjas. Aur ā rāji-nū oṇṭā ālas-gusan rāyā-helras, aur antilkē
he-became. Then that country-in on man-near to-live-began, and then
āsin khal-nū kis mentā taias. Aur antilkē khusī ghasi mōkhdas.
him field-in swine to-tend he-sent. And then gladly grass ate.
Nēhu mal chainar.
Anybody not gave.

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MALTO.

Malto is almost exclusively spoken in the Rajmahal Hills in the north-east of the Sonthal Parganas. The number of speakers has been estimated at about 12,000.

Name of the language.

Malto is the name used by the people themselves in order to denote their language. The word simply means 'the language of the Maler,' and *maler* in Malto means 'men' and is the name the people apply to themselves. The Rev. E. Droese, whose Malto Grammar is the principal source of our information about the language, writes *maler*, and I have adopted this form, though most authorities write *māler* with a long *a*.

We do not know the original meaning of the word *maler*. The Rev. F. Hahn, in the introduction to his Kurukh Grammar, draws attention to the fact that *māl* in Kurukh means 'giant,' 'hero.' It is, however, more probable that Malto like Malayāḷam is derived from the common Dravidian *mala*, mountain, so that the original meaning of *maler* would be 'hillmen'; compare Tamil *tamiṛar*, Tamilians, from *Tamiṛ*, Tamil.

Malto is sometimes also used to denote other forms of speech, more especially a form of Bengali spoken by the Māl-Pahāṛiās. See Vol. V, Part I, pp. 99 and ff.

The Maler sometimes also call themselves Sauriā, and their language is also known under the name of Rājmahālī, *i.e.*, the language of the Rajmahal Hills.

Area within which spoken.

Malto is almost entirely confined to the Rajmahal Hills in the Sonthal Parganas. At the last Census of 1901, about 1,000 speakers were returned from other districts of the Bengal Presidency. Compare the remarks under the head of number of speakers below.

The Malto area forms a linguistic island in territory occupied by Bengali, Bihārī, and Santālī. It has already been remarked in connexion with Kurukh that the traditions of that latter tribe are to the effect that the Kurukhs and the Maler are one and the same tribe, and that they formerly lived together on the banks of the Sone, whence the Maler followed the course of the Ganges and finally settled in the Rajmahal Hills. This tradition is strongly borne out by the close resemblance between the languages of the two tribes.

The skirts of the Rajmahal Hills and the low lands and valleys intersecting them are now occupied by the Sonthals. In former days the Maler made frequent raids on the plains. Towards the end of the 18th century they were brought to terms by Augustus Cleveland, Collector and Magistrate of Bhagalpur, who left them in free possession of their territory on condition that they should give up their predatory habits. He did not, however, succeed in inducing them to turn to regular cultivation. They preferred to call in the Sonthals from Hazaribagh as cultivators, and the result has been that the Sonthals have now taken possession of the low lands and the valleys, and the Maler have only retained the hills.

Number of speakers.

According to information collected for the purposes of this Survey, Malto was spoken by 12,801 individuals in the Rajmahal Hills. At the Census of 1891 no separate figures were given. The language was probably included in the figures for Māl-Pahāṛiā, which was treated as a Dravidian form of speech, but has now turned out to be a corrupt Bengali.

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A much larger number of speakers has been returned at the last Census of 1901. The details are as follows :—

Hoogly	37
Dinajpur	140
Darjeeling	243
Bhagalpur	338
Malda	543
Sonthal Parganas	59,476
TOTAL	60,777

The corresponding figure for the Maler tribe was 48,281. The language total is, therefore, certainly above the mark. We are not, however, able to check it, the estimates made for the purposes of this Survey probably being too low. Mr. Gait, in the report of the last Census of Bengal, explains the discrepancy between the language and caste returns as follows :—

'The true explanation seems to be that Rājmahāli which, following the Linguistic Survey, I classed as Malto, should in many cases have been treated as Bengali, and that the word Malto itself was sometimes misused in the same sense. Except in the case of Rajshahi, the ambiguity attaching to these terms did not attract my attention in time to enable me to remove it by classifying the language of the persons so returned according to their caste and tribe.'

Authorities.

Malto has not been mentioned by any old authority. A short vocabulary was printed in the fifth volume of the Asiatic Researches. The following are the works dealing with the language which I have come across :—

ROBERTS, MAJOR, R.E.,—*Specimen of the Language of the People inhabiting the Hills in the vicinity of Bhagulpoor. Communicated in a Letter to the Secretary. Asiatick Researches.* Vol. v, 1799, pp. 127 and ff.

HODGSON, B. H.,—*The Aborigines of Central India. Journal* of the Asiatic Society of Bengal. Vol. xvii, 1848, pp. 553 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects.* Vol. II. London, 1880, pp. 99 and ff. Contains vocabularies of Malto, etc.

MASON, F.,—*The Talaing Language. Journal* of the American Oriental Society, Vol. iv, pp. 277 and ff. Contains a list of words in Rajmahali, etc., reprinted in the British Burma Gazetteer, and in the *Revue de Linguistique*, Vol. xvii, pp. 167 and ff.

DALTON, E. T.,—*Descriptive Ethnology of Bengal.* Calcutta, 1872. Contains a Rajmahali vocabulary.

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India.* Calcutta, 1874, pp. 94 and ff.

COLE, REV. F. T.,—*The Rajmahal Hillmen's Songs. Indian Antiquary*, Vol. v, 1876, pp. 221 and f.

AUFRECHT, THEODOR,—*Eine Liste von Rajmahali-Wörtern. Zeitschrift* der Deutschen Morgenländischen Gesellschaft, Vol. xxxi, 1877, pp. 742 and ff. Contains a Rajmahali vocabulary, found among the papers of the late John Bentley in the Trinity College, Cambridge.

SWINTON, R.,—*Râjmahâli Words. Indian Antiquary*, Vol. vii, 1878, pp. 130 and ff.

RAJMAHALLI PRIMER,—*Paryen Sikatra Maltono, i Kochi.* Agra, 1879.

DROESE, REV. ERNEST,—*Introduction to the Malto Language*, Agra, 1884.

Language and Literature.

Malto does not possess a literature of its own. The Psalms, the four Gospels, and the Acts of the Apostles have been translated into it. The Roman alphabet has been made use of for the purpose.

The Malto language very closely agrees with Kurukh. It has, however, been strongly influenced by Aryan tongues, especially in vocabulary, and there are also some traces of the influence of the neighbouring Santālī.

Pronunciation.—The system of denoting the sounds of the language has been introduced by the Rev. E. Droese, and it is based on the common system used

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in transliterating Hindōstānī. It is therefore sufficient to draw attention to some few points.

B is described as fluctuating between the English *b* and *v*; and *w* is said to be something between English *v* and *w*.

The Rev. E. Droese describes the pronunciation of *q* as follows:—

'*q*, as *k* uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clinking (? clicking) sound.'

There is also a deep *g*, which is said to be like the Northumbrian *r*. It does not, however, occur in the specimens. Mr. Droese writes it *g*. Compare the Arabic *ghain*.

Th is said to be a lightly sounded sharp English *th*.

Nouns.—Men and gods are masculine, women and goddesses are feminine. All other nouns are neuter. The feminine agrees with the neuter in the singular, and with the masculine in the plural. Neuter nouns have no plural. The termination of the nominative singular feminine and neuter is *th*, and this suffix is also added to words such as *abba*, my father; *prabhu*, the Lord; *Gosaṅyi*, God. Thus *eṅg abbath goṭ āken eṅge sopchāth*, my father has given all things to me; *Gosaṅyith īw-īw chāchet Ibrahimek maqerin kundtroti pāryīth*, God is able of these stones to raise up children unto Abraham.

Feminine nouns are sometimes formed from masculine by adding *ni*, thus, *mal-ni*, a hill woman; *mālik-ni*, a mistress, etc. The suffix *ni* is, of course, borrowed from an Aryan source.

The natural gender is distinguished in the usual way by prefixing words such as *bokṛa*, male; *ḍaḍi*, female, in the case of four-footed animals, etc.

The plural of rational nouns is formed by adding *r*; thus, *maler*, men; *malnīr*, women. *Peli*, a woman, and *maqi*, a girl, form their plurals *peler*, *mager*, respectively. *Bager* or *bagter*, many, is often used as a plural suffix. Thus, *taṅgad bagter*, son many, sons. A kind of plural is in a similar way formed from neuter nouns by adding *gahṇḍi*, a flock, a multitude; thus, *bēḍi gahṇḍith*, sheep.

The case suffixes are added immediately to the base, just as is the case in Kurukh. The suffixes are also mainly the same as in that form of speech. Compare the skeleton grammar on pp. 452 and ff. below. It should, however, be noted that Malto always uses the definite nominative, not only of masculine nouns, but also of feminine and neuter bases. Thus, *maleh*, a man; *malnith*, a woman; *manth*, a tree. The terminations of the nominative are those belonging to the demonstrative pronouns.

The dative suffix *k* sometimes takes the form *ko*; thus, *mal-ko*, to a man. This suffix is said to add a collective signification so that the proper translation of *mal-ko* would be 'to mankind.' From *ko* is formed an emphatic *kihi*, and in a similar way an emphatic *nihi* is found in addition to the locative suffix *no*; thus, *mal-kihi*, even to man; *aḍa-nihi*, even in the house. The final *ihi* in these suffixes probably represents an attempt at marking an *i* with a following semi-consonant.

Adjectives.—Nouns are freely used as adjectives. A final *e* is dropped, and so also the final *i* of *peli*, woman. Thus, *male*, man; *mal ṭeṭuth*, a human hand: *peli*, woman; *pel sājeth*, female attire. In other respects the Malto adjective is of the same kind as that of Kurukh.

Numerals.—Malto has borrowed Aryan forms for the numerals 'three' and following. Aryan forms are also commonly used for the two first numerals.

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When the Dravidian forms are used to qualify neuter nouns, generic particles are prefixed to them in order to denote the kind of noun qualified. Such particles are *maq*, referring to animals; *paṭ*, denoting things with a flat surface; *kaḍ*, denoting objects of the appearance of tendrils; *dãṛ*, long things; *põṛ*, round things, etc. Thus, *maq-ond ēṛe*, one goat; *paṭ-ond kāṭi*, one bedstead; *põṛ-ond pānu*, one egg.

The qualified noun is sometimes used as a generic prefix. Thus, *man-ond manu*, a tree; *sab-ond sabā*, a word.

It will be seen that Malto in this respect agrees with some Tibeto-Burman languages.

The two first numerals are, if we leave out the generic prefixes, *ort*, neuter *ond*, one; *iwr*, neuter *is*, two. Thus, *ort maqi*, one girl; *iwr maqer*, two sons.

Ort can also be used as a noun. It then takes the forms *orteh* in the masculine and *ortith* in the feminine. In the same way we find a noun *iwrer*, they two. Instead of *iwr* we also find *iwres* or *iwris* used as an adjective. The meaning is the same as that of *iwr*.

Pronouns.—The Malto pronouns are the same as those used in Kurukh. Forms such as *abba*, my father, but *abbo*, thy father, are peculiar, and they seem to be formed by adding a personal suffix as is the case in Santālī.

There are no neuter plurals of the demonstrative pronouns, the singular being used instead. A *w* is often added to the demonstrative bases when they point back to objects already mentioned. Thus, *īw-īweth ēṛo-malath*, these things are bad; *āh bikyah āw-āwer barchar*, he called those came, those whom he called came. This *w* is perhaps the old suffix of the neuter plural.

Verbs.—The conjugational system closely agrees with Kurukh. It is, however, richer in forms than is the case in that latter language. Thus it not only possesses a present, a past, and a future, but also a conjunctive and an optative, and there is a corresponding series of negative forms. This richness of various forms is probably due to the influence of Santālī.

The various participles which are used in the formation of compound tenses are very commonly conjugated in person and number, just as is the case in Kurukh. In a similar way ordinary adverbs are often replaced by inflected forms agreeing in person and number with the subject. Thus, *ēn dūren ano ḍōkin*, I alone dwell there. Here the adverb *dūre*, alone, only, agrees with the pronoun *ēn*, I, in person and number. Forms such as Kurukh *ēn eskan ra'chkan*, I had broken, are exactly analogous. In Malto two participles are inflected in this way, one with the meaning of a present participle while the other must usually be translated as a conjunctive participle. The former takes the suffix *ne*, and the latter the suffix *ke* corresponding to Kurukh *kã*. Thus, *bandne*, drawing; *bandeke*, having drawn.

These participles are conjugated as follows :—

Singular,—

1. *bandnen;*	*bandeken.*			
2. *bandne,*	f. *-ni;*	*bandeke,*	f. *-ki.*	
3. *bandneh,*	f. & n. *-nith;*	*bandekeh,*	f. & n. *-kith.*	

Plural,—

1. *bandnem,*	*bandnet;*	*bandekem,*	*bandeket.*
2. *bandner;*	*bandeker.*		
3. *bandner,*	n. *-nith;*	*bandeker,*	n. *-kith.*

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Examples of the use of such participles are *ēn ṭūde piṭnen uṛarken*, I tiger killing was wounded; *āh ṭakan qendkeh eṅg bahak barchah*, he the-money having-brought me near came.

As in other connected languages, nouns of agency are formed from the relative participles by adding the terminations of the demonstrative pronouns. Thus from *baje*, to strike, the relative participles *baju*, who strikes, and *bajpe*, who struck, are formed. By adding pronominal suffixes we may form nouns of agency such as *bajuh*, a striker; *bajpeth*, a woman who has struck. Such nouns of agency can, of course, also be conjugated. Thus, *ēn bajun*, I am a striker; *nīm bajper*, you are people who have struck, etc.

There are, further, many various verbal nouns and participles.

The simplest form of the verbal noun is the base ending in *e*; thus, *bande*, to draw. This form is the base of several adverbial and conjunctive participles. Thus, *band-no*, or emphatic *band-nihi*, in the act of drawing; *bandako*, after the drawing; *bandati*, by means of the drawing, on account of the drawing, etc.

E is also added to the base of the past tense in order to form an adverbial participle; thus, *Mēsah ahin baje ṭiḍah*, Mesa him beating (by beating) overcame. There is a form ending in *i* which is used in a similar way, especially with verbs denoting motion; thus, *maler ame tundi ochar*, the-men the-water spilling brought.

The present definite and similar compound tenses are formed from this participle or verbal noun. Thus, *nīn indre kude ḍōkne*, what are you doing? Often, however, the final vowel is dropped; thus, *āh ine gumon asch ḍōkih*, he is to-day chiselling the post.

A past verbal noun, which has the additional meaning of necessity, is formed by adding the suffix *po*; thus, *eṅge keypoth*, me-to dying-is; death is my lot.

A third verbal noun is formed by adding *oti*, thus, *bandoti*, to draw. It is commonly used as an infinitive of purpose.

An adverbial participle is formed by adding *le* to the base of the past tense; thus, *darch-le*, catching. It usually denotes customary or habitual action; thus, *ēn ame chānch-le ōnin*, I water filtering drink.

Negative forms correspond to most of the participles and verbal nouns mentioned in the preceding remarks, and it will thus be seen that this part of Malto conjugation is very complex.

The suffix of the present tense is *i*, and in the 2nd person singular and the 2nd and 3rd persons plural an *n*-suffix is added. Compare the forms of the inflected participle in *ne*. The past tense is formed as in Kurukh, and the characteristic of the future seems to be *e*.

The conjunctive and optative seem to be innovations of the dialect, probably under the influence of the rich variety of the conjugational system in Santālī.

An inspection of the tables in the grammatical sketch on pp. 452 and f. will show that the personal terminations are essentially the same as in Kurukh.

The passive voice is formed by adding *uwr* or *ur*, probably a form of the verb substantive, to the base. Thus, *baj-uwre*, to be struck. This form is very commonly used reflexively. Compare the passive in Santālī.

Causatives are formed by adding the suffix *tr*; thus, *mēñjtre*, to cause to make. From such verbs we may form double causatives by adding *tit*; thus, *baj-tr-tite*, to cause someone to have someone struck. Other causatives are formed by adding *d*; thus, *ōne*, to drink, caus. *onde*; *pūne*, to put, caus. *punde*, etc.

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Compound verbs are very extensively formed. Thus, *āne*, to say; *ān-naqe*, to speak to one another; *barch-sege*, to come again and again, etc. We shall here only note the frequent use of the verb *mene*, to be, as the second part of transitive compounds. Thus, *saba-kata*, word, tale; *ēm ārin sabakata meñjekem*, we spoke with them; *nīn ning kājen bīr-menku*, thou shalt attend thy work; *maṛe*, to will, to wish; *maṛ-mene*, to be pleased with, to love, etc. *Mene* is itself perhaps a Santālī loan-word.

The negative verb is inflected throughout. An examination of the conjugational tables on p. 453 will, however, show that this conjugation is effected by inserting the negative particle *l* (compare *illa* in Kanarese, etc.), and then conjugating. Instead of *l* we may also add the verb *maleken*, I am not, to a participle ending in *o*; thus, *bando-maleken*, I don't draw. This participle ending in *o* is used in combination with various forms of *maleken* in order to form several negative nouns and participles. Thus, *bando-male*, not to draw; *bando-malpo*, not to have drawn; *bando-malu*, not drawing (relative participle), and so forth.

There is also a negative verb *pole*, corresponding to Kurukh *polnā*, not to be able.

It is hoped that when the preceding remarks are borne in mind the short grammatical sketch which follows will enable the student to understand the forms occurring in the two specimens which follow. They have both been received from the Sonthal Parganas. The first is, however, simply the version of the Parable of the Prodigal Son published by the Calcutta Bible Society, Agra, 1881. The second is a popular tale taken down in the district. A list of Standard Words and Phrases will be found below on pp. 648 and ff. For further details Mr. Droese's grammar mentioned under authorities above should be consulted.

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MALTO SKELETON GRAMMAR.

I.—**NOUNS.**—*Male*, man ; *malni*, woman ; *manu*, tree ; *beṇḍu*, coil.

	Singular.	Plural.	Singular.	Plural.		
Nom.	*maleh.*	*maler.*	*malnith.*	*malnīr.*	*manth.*	*beṇḍuth.*
Acc.	*malen.*	*malerin.*	*malnin.*	*malnirin.*	*mane.*	*beṇḍun.*
Inst.	*malet.*	*malerit.*	*malnit.*	*malnirit.*	*manet.*	*beṇḍut.*
Dat.	*malek.*	*malerik.*	*malnik.*	*malnirik.*	*manik.*	*beṇḍuk.*
Abl.	*malente.*	*malerinte.*	*malninte.*	*malnirinte.*	*mannte.*	*beṇḍunte.*
Gen.	*maleki.*	*malerki.*	*malniki.*	*malnirki.*	*manki.*	*beṇḍuki.*
Loc.	*maleno.*	*malerino.*	*malnino.*	*malnirino.*	*manno.*	*beṇḍuno.*
Voc.	*o male.*	*o maler.*	*o malni.*	*o malnīr.*	*o manu.*	*o beṇḍu.*

II.—**PRONOUNS**—

	I.	We (exclus.).	We (inclus.).	Thou.	You.	Self.	Selves.
Nom.	*ēn.*	*ēm.*	*nām.*	*nīn.*	*nīm.*	*tāni.*	*tāmi.*
Acc.	*eṅgen.*	*emen.*	*namen.*	*niṅgen.*	*nimen.*	*taṅgen.*	*tamen.*
Dat.	*eṅge.*	*eme.*	*name.*	*niṅge.*	*nime.*	*taṅge.*	*tame.*
Gen.	*eṅg (-ki).*	*em(-ki).*	*nam(-ki).*	*niṅg(-ki).*	*nim(-ki).*	*taṅg(-ki).*	*tam(-ki).*
Loc.	*eṅgeno.*	*emeno.*	*nameno.*	*niṅgeno.*	*nimeno.*	*taṅgeno.*	*tameno.*

	He.	She, it.	They (m. and f.).	Who ?	What ?
Nom.	*āh.*	*āth.*	*ār, ā-saber.*	*nēreh*, f. *nē(ri)th.*	*indrth.*
Acc.	*ahin.*	*athin*, n. *athe.*	*ārin.*	*nēken.*	*indre.*
Dat.	*ahik.*	*athik.*	*ārik.*	*nēke.*	*indrik.*
Gen.	*ahi(-ki).*	*athi(-ki).*	*āri(-ki).*	*nēk(-ki).*	*indrki.*
Loc.	*ahino.*	*athino*, n. *atheno.*	*ārino.*	*nēkeno.*	*indrno.*

Ih, f. and n. *ith*, this, is inflected as *āh*, that. So also *nāh*, that one. *Āw*, that ; *īw*, this, plur. *āw-āw*, *īw-īw*, respectively, refer to something which has previously been mentioned. *Nēreh*, who ? has a nom. plur. *nērer*. *Ikeh*, which ? is inflected as *maleh*, man, but inserts *hi* before the suffixes of the instrumental, ablative, and locative. Thus, *ikehit*, by which ? The feminine *ikīth* is inflected like *malnith*, and the neuter *ikuth* like *manth*.

Ā (*āw*), that ; *ē* (*īw*), this ; *ik*, which ? are adjectives.

Indefinite pronouns are formed by adding *goṭe* or *beḍi* to the interrogative pronouns. Thus, *ikeh-goṭe*, anyone ; *indrth-beḍi*, something.

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III.—VERBS.—*Bande*, to draw; *darye*, to catch.

Verbal nouns—*bande, bandpo; darye, darypo.* **Negative,** *bando-male, bando-malpo; daryo-male, daryo-malpo.*

Infinitive of purpose—*bandoti; daryoti.*

Relative participles—**Present,** *bandu; daryu.* **Negative,** *bando-malu; daryo-malu.* **Past,** *bandpe; darype.* **Negative,** *bando-malpe; daryo-malpe.*

Inflected adverbial participles—*bandne; daryne.* **Negative,** *bando-malne; daryo-malne.* **Past,** *bande-ke; darchke.* **Negative,** *bandleke, daryleke.*

Adverbial participles—*band(e), bandi, bandle; darch, darchi, darchle.* **Negative,** *band-balo, bando-malle; dary-balo, daryo-malle.*

Conjunctive participles—*bandako; darchko.* **Negative,** *bandlako; darylako.*

Case forms of verbal noun used as participles—*bandno; daryno.* **Negative,** *bando-malno; daryo-malno; bandati, darchati.* **Negative,** *bandlati; darylati,* etc.

	Present.	Past.	Future.	Conjunctive.	Optative.	Imperative.
Sing.						
1.	*bandin.*	*bandeken.*	*banden.*	*bandlen.*	*bandon.*	
2. m.	*bandne.*	*bandeke.*	*bandene.*	*bandle.*	*bando.*	*banda, bandku.*
2. f.	*bandni.*	*bandeki.*	*bandeni.*	*bandli.*	*bando.*	
3. m.	*bandih.*	*bandah.*	*bandeh.*	*bandleh.*	*bandoh, bandāndeh.*	
3 f. & n.	*bandith.*	*bandath.*	*bandenith.*	*bandlith.*	*bandoth, bandāndeth.*	
Plur.						
1. excl.	*bandim.*	*bandekem.*	*bandem.*	*bandlem.*	*bandom.*	
1. incl.	*bandit.*	*bandeket.*	*bandet.*	*bandiet.*	*bandot.*	
2.	*bandner.*	*bandeker.*	*bander.*	*bandler.*	*bandor.*	
3.	*bandner.*	*bandar.*	*bander.*	*bandler.*	*bandor, bandānder.*	

The neuter singular is also used when the subject is a plural neuter noun. *Banda* is the present, and *bandku* the future imperative.

The tenses of *darye*, to catch, are formed in the same way. Thus, *daryin*, I catch; *darchken*, I caught; *darchah*, he caught.

Present definite—*band(e) ḍōkin; darch ḍōkin.*

Pluperfect—*bandeken bechken; darchken bechken;* 3rd pers. *bandekeh bechchah*, etc.

NEGATIVE TENSES.—

Present—*bando-maleken* or *bandolken*, etc., as *bandeken.*

Past—*bandleken*, etc., as *bandeken.*

Future—*banden mala*, etc.; 2nd pers. sing. *bandene(-ni) mala* and *bandlene(-ni)*; 3rd pers. fem. and n. *bandenith mala* and *bandlenith.*

Conjunctive—*bandlon*, as *bandon.*

Optative—*bando-māndon*, etc.

IRREGULAR VERBS.—The past tense is often apparently irregular. Thus—

Base.	Past.		Base.	Past.	
	1st pers.	3rd pers.		1st pers.	3rd pers.
eye, bind.	*ēcheken.*	*ēchah.*	*behe*, exist, be.	*bechken.*	*bechchah.*
qoye, reap.	*qoseken.*	*qosah.*	*pāke*, take up.	*pakken.*	*pakyah.*
qoye, measure.	*qojeken.*	*qojah.*	*mene*, be.	*meñjeken.*	*meñjah.*
bare, come.	*barchken.*	*barchah.*	*choge*, set loose.	*choqqen.*	*choqas.*
ā̃he, beat the drum.	*ateken.*	*atah.*	*ōne*, drink.	*oṇḍeken.*	*oṇḍah.*

Mene, to be, has a corresponding negative *maleken*, I am not; *malleken*, I was not. Both are conjugated like *bandeken.* *Mene* is regularly inflected when it is not the copula. Thus, *āh meno-malah*, or, *menolah*, he is not.

Passive voice—Formed by adding *uwr* or *ur* to the base and conjugating throughout. Thus, *baj-uwr-in*, I am struck; *āh baj-uwr-eh*, he will be struck.

Causatives—Formed by adding *tr* to the base and conjugating throughout. Thus, *bai-tr-in*, I cause to strike.

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[No. 38.]

DRAVIDIAN FAMILY.

MALTO.

SPECIMEN I.

(SONTHAL PARGANAS.)

Ort malek iwr maqer bechchar. Chuḍeh tambakon awḍyah,
One man-to two sons were. The-younger his-father-to said,

'o abba, bīteki bakrath eṅge aṅṛsith athe qata.' Ānko āh
'O father, property-of portion me-to will-come that give.' Then he

arik chāgkeh chichah. Pulond dini ḍokkeh chuḍ
them-to having-divided gave. Few days having-stayed young

maqeh goṭeni tuṅgah ante gech dēsik urqqeh ekyah,
son all gathered and far country-to having-come-out went,

ante ano taṅg-ki bīten ḍagraha kāje-no oṅgyah. Goṭeni
and there his property bad deeds-in consumed. All

oṅgyah ani ā dēsino akāleth uṭrāth, ante āh kīṛ-waroti
consumed and that country-in famine fell, and he to-hunger

jejyah. Āh ā dēsiki ort malen birgrkeh ano
began. He that country-of one man having-joined there

ḍōkoti jejyah; ani āh ahin kise charātroti taṅg ketek teyah.
to-live began; and he him pigs to-tend his field-to sent.

Ante āh kisth moqāth ā chopṛat taṅgki kochon uṛdoti
And he pigs ate that husk-with his belly to-fill

uglechah, je nēreh goṭe ahik chiylah. Ani āh bijoṛārkeh
he-wished, but anyone even him-to gave-not. Then he having-come-to-senses

awḍyah, 'eṅg abba aḍano ikoudi bērni-kudurik lapeth ēgrith,
said, 'my father's house-in how-many servants-to food is-sufficient,

ante ēn kīṛet keyin. Ēn chōcheken eṅg abba bahak ēken,
and I hunger-from die. I having-arisen my father near will-go,

ante ahin awḍen, "o abba, ēn merg panteno ante niṅg bahano
and him-to will-say, "O father, I heaven towards and thy place-in

pāpen kudken. Ante aneke ēn niṅgad ānuwr joker maleken. Je
sin did. And now I thy-son to-be-called worthy am-not. But

niṅgki bērni-kuduri chow eṅgen mēñja."' Ānkeh āh chōchah ante
thy wages-worker like me make."' Having-said he arose and

tambako bahak ekyah. Āh gechi behnihi, taṁbakoh ahin ṭuṇdkeh
his-father's place-to went. He far being-when, his-father him having-seen

cheṅgjyah, ante boṅg-kitrkeh ahin bāṅgṛetrah ante chumqah. Taṅgadeh
pitied, and running-approaching him embraced and kissed. His-son

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ahin awḍyah, 'o abba, ēn merg panteno ante niṅg bahano pāpen
him-to said, 'O father, I heaven regarding and thy place-in sin
kudken, ante aneke nandu niṅgad anuwr joker male-ken.' Tambakoh
did, and now again thy-son to-be-called fit am-not.' His-father
taṅg chākriyarin awḍyah, 'goṭente ēṛu pindeṛen ondrker ahin
his servants-to said, 'all-from good cloth having-brought him
chuytra, ante ahiki ṭeṭuno aṅgtin, qeḍno jutan attra. Ante borqo
cause-to-wear, and his hand-on ring, feet-on shoes put. And fatted
ōy-maqon, nām laplet ante apokārlet, athik ondrker
cow-young, we should-eat and should-make-merry, therefore having-brought
piṭa; ī eṅgadeh keyp meñjah, je aneke nandu jiyaryah; ewjyah,
kill; this my-son dead was, but now again revived; he-was-lost,
je aneke anduwrah.' Ante ār apokāroti jejyar.
but now was-found.' And they to-make-merry began.

Ahiki mēgro taṅgadeh ā gari keteno ḍokyah. Kirneh āh aḍa
His eldest his-son that time field-in was. Returning he house
aṭgi aṅṛskeh lale-pāṛe-ki saḍin meñjah. Ante ort chākriyan
near having-reached dancing-singing-of sound heard. And one servant
bīkkeh, 'īth indrth?' āṅy meñjah. Āh ahin awḍyah, 'niṅg-ḍoh
having-called, 'this what?' thus asked. He him-to said, 'thy-brother
barchah, ante abboh ahin ēṛuqani aṇḍah ālagkeh borqo ōy maqon
came, and thy-father him well found therefore fatted cow young
piṭyah.' Ānko āh rōkarkeh ule koroti maṛ-menlah. Je ahi
killed.' Then he having-got-angry inside to-enter willing-was-not. But his
tambakoh urqqeh ahin bōrtrah. Āh tambakon awḍe-kirtrah,
his-father having-come-out him entreated. He his-father-to said-returned,
'ṭuṇḍa, inond bacheri ēn niṅgen sēwch ḍōkin, ante ikonno
'see, so-many years I thee having-served am, and ever
goṭe niṅgki ukmen tuwleken, je ēn eṅg saṅgaleri saṅgal apokārlen,
even thy command broke-not, but I my companions with should-rejoice,
athik nīn ikonno goṭe maqond ēṛ maqon eṅge qaṭleki; je
therefore thou ever even one sheep young me-to gavest-not; but
niṅgki bīten laṅgwino oṅgyah, ā niṅgadeh barchah, ani nīn
thy property harlotry-in consumed, that thy-son came, then thou
ahi lagki borqo ōy maqon piṭki.' Ānko āh ahin awḍyah, 'o
his sake-for fatted cow young killedest.' Then he him-to said, 'O
eṅgade, nīn eṅg saṅgal jugek behne; eṅgkīth āth niṅgkīth. Je ī
my-son, thou me with always art; mine that thine. But this
niṅgḍoh keyp meñjah, je nandu ujih; ewjyah, je aṇḍuwrah,
thy-brother dead was, but again lives; was-lost, but was-found,
ālagkīth name lalopāṛoti apokāroti behīth.'
therefore us-to to-dance-and-sing to-make-merry it-is.'

NATIONAL ARCHIVES OF INDIA

[No. 39.]

DRAVIDIAN FAMILY.

MALTO.

SPECIMEN II.

(SONTHAL PARGANAS.)

Mundi-mundi gol-rājarki amlente agdu maler ī mulekeno
Formerly-formerly Hindu-kings-of time-from before the-men this country-in
ḍokker tam maṛ-meñjar. Aṭino aṅge-maṅge qale-kukṛe kudyar chaqar. Ḍokno
living their will-did. There their-own field-plot made sowed. Living
ḍokno goler ī mulukek aṅṛsker maleri guni gaṛe baje-naqe
living Hindus this country-to having-come men with much fighting-mutually
ḍokyar, ante arin ṭiḍeker āriki qeqle ante qale bachyar. Maler
were, and them having-overcome their land and field robbed. The-men
tamki qepe ante qale ambker ḍaḍeno ḍōkoti jejyar. Ḍaḍeno ār
their villages and fields having-left forest-in to-live began. Forest-in they
qale-kukṛe ēr-ēṛu kudoti chaqoti polar, ā-lagker ār āw-āwen
field-plots good-good to-make to-sow were-unable, therefore they those
bīr-menlar, je gahṇḍ-gahṇḍi tungrle ahṛan charchar, ante chañje māke
did-not-attend, but many-many having-gathered hunt made, and deer stag
chitran kise ante ado sāwajen piṭle, ba ino ano golerki bīten
spotted-deer pigs and other animals killing, or here there Hindus-of property
luschle qepik ondrar. Ante iw-iwti tam-tamki peler ante maqer
plundering village-to brought. And these-from their-their wives and sons
ujyar. Ār gaṛe chechṛun ante baṛy meñjar, ā-lagker goler
lived. They very cunning and powerful were, therefore Hindus
arin daryoti ba ṭekyoti polar.
them catch or hinder could-not.

FREE TRANSLATION OF THE FOREGOING.

In old times, before the time of the Hindū kings, the Paharias lived in this country and did just as they liked. They tilled and sowed their own plots. In the course of time the Hindūs came into the country and began to fight the Paharias. At last they overpowered them and took their lands and fields from them. The Paharias then left their villages and their fields and began to live in the woods. They could not there till and sow good plots, and therefore they left off attending to them, but began to gather in great flocks and turned to hunting. They killed deer, stags, spotted deer, pigs, and other animals, and they occasionally also plundered the property of the Hindūs and brought it home to their villages. Their wives and children lived from such things. The hillmen were very cunning and powerful, and the Hindūs could not, therefore, catch them or check them.

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KUI, KANDHĪ, OR KHOND.

The Kandhs or Khonds are a Dravidian tribe in the hills of Orissa and neighbouring districts, and the number of speakers may be estimated at about half a million people.

Name of the language.

The tribe is commonly known under the name of Khond. The Oṛiyās call them Kandhs, and the Telugu people Gōṇḍs or Kōds. The name which they use themselves is Ku, and their language should, accordingly, be denominated Kui. The word Ku is probably related to Kōī, one of the names which the Gōṇḍs use to denote themselves. The Kōī dialect of Gōṇḍī is, however, quite different from Kui. Compare the specimens on pp. 545 and ff.

Area within which spoken.

The Khonds live in the midst of the Oṛiyā territory. Their habitat is the hills separating the districts of Ganjam and Vizagapatam in the Madras Presidency and continuing northwards into the Orissa Tributary States, Bod, Daspalla, and Nayagarh, and, crossing the Mahanadi, into Angul and the Khondmals. The Khond area further extends into the Central Provinces, covering the northern part of Kalahandi, and the south of Patna.

Kui is surrounded, on all sides, by Oṛiyā. Towards the south it extends towards the confines of the Telugu territory.

Dialects.

The language varies locally all over this area. The differences are not, however, great, though a man from one part of the country often experiences difficulty in understanding the Kui spoken in other parts. There are two principal dialects, one eastern, spoken in Gumsur and the adjoining parts of Bengal, and one western, spoken in Chinna Kimedi. According to the report of the Madras Census of 1891 the caste called Konda, Kondadora, or Kondākapu, which is found on the slopes and the eastern summits of the eastern Ghats in Vizagapatam, speak a dialect of Kui, though they returned Telugu as their native tongue. The Madras Presidency not falling within the scope of this Survey, we have no new materials for testing this statement.

In the north, Kui has come under the influence of the neighbouring Aryan forms of speech, and a specimen forwarded from the Patna State was written in Oṛiyā with a slight admixture of Chhattīsgaṛhī.

Number of speakers.

The number of Kandhs returned at the Census of 1891 was 627,388. The language returns, however, give a much smaller figure. The reason is that many Kandhs have abandoned their native speech. To some extent, however, the discrepancy is also due to incorrect returns and to the fact that 306,241 of the inhabitants of the Ganjam and Vizagapatam Agencies did not return their language.

The revised figures for Kui in those districts where it is spoken as a home tongue are as follows :—

Madras Presidency		190,893
Bengal and Feudatories		61,550
Angul and Khondmals	46,622	
Orissa Tributary States	14,928	
Central Provinces		65,600
Patna	759	
Kalahandi	64,850	
TOTAL		318,043

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The bulk of Kui speakers in the Orissa Tributary States are found in Bod, Daspalla, and Nayagarh. The details are as follows:—

Bod	924
Daspalla	8,294
Nayagarh	4,523
TOTAL	13,741

Of the remaining 1,187, some few speakers are found in all States except Athgarh, Hindol, Keunjhar, Morbhanj, Nilgiri, Ranpur, and Tigaria.

Outside the Kui territory the language has only been returned from the Cachar Plains where the Kandhs are employed as coolies in the tea-gardens. Local estimates give 549 as the number of speakers. We thus arrive at the following total:—

Kui spoken at home	318,043
Kui spoken abroad	549
TOTAL	318,592

At the last Census of 1901 Kui was returned from the following districts:—

Madras Presidency		372,366
Ganjam	19,758	
Ganjam Agency	157,325	
Vizagapatam	18,818	
Vizagapatam Agency	175,747	
Godavari	3	
Godavari Agency	690	
Bellary	3	
South Arcot	22	
Bengal and Feudatories		55,655
Midnapore	2	
Rangpore	27	
Cuttack	4	
Balasore	1	
Angul and Khondmals	40,088	
Puri	8	
Orissa Tributary States	15,525	
Central Provinces		54,242
Sambalpur	7	
Bamra	7	
Sonpur	3	
Patna	94	
Kalahandi	54,131	
Assam		11,827
Sylhet	210	
Darrang	4	
Sibsagar	10,335	
Lakhimpur	1,278	
United Provinces		9
TOTAL		494,099

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Grammar.

Kui is not a literary language and does not possess a character of its own. The Gospel of St. Mark and parts of the Old Testament have been translated into the language, and have been printed in the Oṛiyā character.

The dialect spoken in Gumsur has been dealt with in the grammars published by Messrs. Lingum Letchmajee and Smith, and is relatively well known. It may be considered as the Standard form of the language, and the remarks which follow apply to it.

Pronunciation.—The short *a* is pronounced as the *a* in 'pan.' In the Khondmals it has a broader sound, probably that of *a* in 'all,' and it is often written *o* in the specimens. Thus, *raṭā* and *roṭā*, big. The long *ā* is, according to Mr. Lingum Letchmajee, shortened before *i* and *h*, and when followed by double consonant. Thus, *aĩ*, I come, but *ādi*, thou comest; *massē*, I was. The specimens, however, do not confirm this rule. In words such as *massē* they simplify the consonant and preserve the *ā* long; thus, *māsē*, I was. Similarly the *ā* is written long in *āĩ*, I am; *ēāñju*, he, and so forth.

Similar is the case with *ē* before double consonant. Lingum Letchmajee writes *essē*, Major Smith *ēssē*, and the specimens *ēsē*. In Kalahandi, the double *ss* in such words is replaced by *ch*; thus, *māchē*, I am.

Ḍ is often pronounced as *ṛ* in the Khondmals; thus, *gōḍā* and *gōṛā*, horse. In Chinna Kimedi *l* is used instead. Thus, *pāḍu* and *pālu*, milk; *iḍḍu* and *illu*, house. In Kalahandi *l* is also often substituted for *r*; thus, *nēgāli*, Standard *nēgāri*, a good woman.

In Orissa and the Central Provinces a *v* commonly becomes *b*; thus, *bēstēñju*, Standard *vesteñju*, he said. In the Khondmals we even find *ēbāñju*, he; *ēbāru*, they, corresponding to Standard *ēañju*, *ēāru*. The Standard form is also used in Kalahandi. A comparison with Telugu *vāḍu*, Kanarese *avanu*, he, shows that the *v* in this word has been dropped in the Standard. The form *ēañju* seems to correspond to Kanarese *avanu*. The substitution of *ñj* for *n* in connected languages is especially common in Kalahandi where we find forms such as *ēāñji*, Standard *ēāni*, his.

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Inflexional system.—The usual inflexional forms will be found in the Skeleton Grammar on pp. 462 and f. For further details the student is referred to the works quoted above under Authorities. I shall here only make a few general remarks.

Nouns.—Kui agrees with Telugu and Gōṇḍī in using the same form for the feminine and neuter singular. Thus, *ginări*, the woman, or animal, that does. The pronouns and verbal tenses likewise have one and the same form for the feminine and neuter plural of the third person.

The suffixes of the plural are *ru* for men, and *wi*, *ga*, and *ska* for the feminine and neuter. These suffixes must be compared with *ru* and *gaḷ* in Kanarese, Tamil, etc. *ōr*, *ṅg*, and *k* in Gōṇḍī.

The old numerals are apparently disappearing, being replaced by Aryan forms. The Dravidian numerals are still in use up to seven. 'Five' is *siṅgi* and 'six' *sajgi*. Compare Tamil *añju*, Gōṇḍī *saiyūṅg*, five; Tamil *āṟu*, Gōṇḍī *sārūṅg*, six.

Pronouns.—The personal pronoun of the first person has two forms of the plural, one including, and the other excluding, the person addressed. The former is called a dual by Lingum Letchmajee. The form occurs, however, as an ordinary inclusive plural in the first specimen from the Khondmals. Thus, *āju tinā*, we shall eat. It should be noted that there is a similar distinction in the first person plural of the verb. The inclusive plural does not seem to exist in Kalahandi.

Verbs.—There are only two proper tenses, the indefinite and the past. The indefinite tense is used as a future and a present. The negative verb has the same two tenses. Kui in this respect must be compared with old Kanarese. Other tenses are formed by adding the verb substantive to the verbal participles. These are never used alone, but, with the addition of a *nā*, they are used to form adverbial phrases. Thus, *pāginā-vio*, when beating; *pāgān-āi*, having become a beater, having beaten. Compare the relative participles in Telugu. The ordinary relative participles in Kui are slightly different.

When the preceding remarks are borne in mind it is hoped that the short sketch of Kui grammar which follows will enable the student to grasp the forms occurring in the specimens. For further details the works of Lingum Letchmajee and Major Smith should be consulted. The former is the base of the present sketch, which illustrates the Kui dialect spoken in Gumsur and Bod. No specimens have been received from those districts. The short tale which follows on p. 464 has been taken from Major Smith's Handbook. It will be noticed that long vowels are used in many cases where they ought to be short according to Lingum Letchmajee, and that double consonants are often simplified. Thus, *mrānū-gāṭāñju* instead of *mrānu-gaṭṭañju*, the owner of the mangoes. I have added an interlinear translation. In one or two places it is not quite certain.

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KUI SKELETON GRAMMAR.

I.—NOUNS.—Masculine nouns form their plural in *ru;* thus, *ābā*, father; *ābāru*, fathers; *tinañju*, an eater; plur. *tināru*. Other nouns add *ṡkā*, *kā*, or *gā*. Thus, *āṅgi-ṡkā*, sisters; *vihā-kā*, bundles of straw; *kōḍi-ṅgā*, cows. So also masculine nouns ending in *eñju*, e.g. *lāveñju*, a young man; plur. *lāveṅgā*. Feminine nouns ending in *āri* take *āwi*. Thus, *tināri*, she who eats, plur. *tināwi*.

	lāveñju, a young man.		*dādā*, elder brother.		
	Sing.	Plur.	Sing.	Plur.	
Nom.	*lāveñju.*	*lāveṅgā.*	*dādā.*	*dādāru.*	Nouns ending in *ñju* form their singular as *lāveñju*, other nouns as *dādā*. Other postpositions are *tini*, *taṅgi*, *tiṅgi*, and *tiki*, to; *ṭai*, *ḍai*, *ṭōṭi*, and *ṭākā*, from; *tanni*, *tā*, *lai*, *lai-tā*, in; *wāhā-tā*, near; *kē*, with, etc. They are added to the same form as the dative suffix *ki*.
Acc.	*lāvēni.*	*lāveṅgāni.*	*dādāni.*	*dādāri.*	
Dat.	*lāvēniki.*	*lāveṅgāniki.*	*dādāki.*	*dādāriki.*	
Gen.	*lāvēni.*	*lāveṅgāni.*	*dādāni.*	*dādāri.*	

Adjectives are indeclinable. Adjectives are formed from nouns by adding *gaṭṭa;* thus, *dāṭā-gaṭṭa*, strength-having, strong.

II.—PRONOUNS.—

	I.	We (inclus.).	We (exclus.).	Thou.	You.	Who?	
Nom.	*ānu.*	*āju.*	*āmu.*	*īnu.*	*īru*,	*imbāi.*	In Chinna Kimedi there are separate forms for the accusative, *viz.*, *nanna*, me; *mamma*, us; *ninna*, thee; *mimma*, you. In Bod and Gumsur the dative is used instead. Who? is also *umbāi*, *imbāri*, and *imbāru*.
Dat.	*naṅgē.*	*ammaṅgē.*	*maṅgē.*	*niṅgē.*	*miṅgē.*	*imbēriki.*	
Gen.	*nā*, *naï.*	*ammāni.*	*mā*, *maï.*	*nī.*	*mī.*	*īmbēri.*	

	He.	She, it.	They.		Self.		
			Masc.	Fem. and neut.	Sing.	Plur.	
Nom.	*ēañju.*	*ēri*, *ērā.*	*ēāru.*	*ēwi*, *ēwa* (*-ṡkā*).	*tānu.*	*tāru.*	Instead of *ēañju*, etc., we also find *ēwañju*, *oañju*, etc. *Tānu* has a feminine *trañ*, and the genitive is often *trā* instead of *tānā*.
Acc.	*ēāni.*	*ērāni.*	*ēāri.*	*ēwaskāni.*	*tānā.*	*tārā.*	
Dat.	*ēāniki.*	*ērāniki.*	*ēāriki.*	*ēwaskāniki.*	*tānāki.*	*tārāki.*	
Gen.	*ēāni.*	*ērāni.*	*ēāri.*	*ēwaskāni.*	*tānā.*	*tārā.*	

Like *ēañju* are inflected *iañju*, this man; *estañju*, who? *Innā*, what? is indeclinable. *Innāri*, what? is inflected like *ēri*, it. Adjectival pronouns are *ā*, *ē*, *ō*, that; *i*, this; *esti*, which?

III.—VERBS.—

A.—Regular verbs.—Principal parts.—

Verbal noun.	*pāga*, to beat.	*meḷpa*, to see.	*kōpa*, to cut.	*āwa*, to become.	*giwa*, *gipka*, to do.
Inf. of purpose.	*pāgboṇḍi.*	*meḷboṇḍi.*	*kōboṇḍi.*	*āboṇḍi.*	*giboṇḍi.*
Conjunctive participle, Present	*pāgi.*	*meḷpi.*	*kōi.*	*aï.*	*gi(pk)i.*
„ „ Past	*pāga.*	*mēka.*	*kōa.*	*āja.*	*gia.*
Rel. part.					
Pres. and fut.	*pāgini.*	*meḷni.*	*kōni.*	*āni.*	*gini.*
„ Neg.	*pāgāni.*	*mēhāni.*	*kōāni.*	*āāni.*	*giāni.*
Past.	*pāgiti.*	*meḷti.*	*kōti.*	*āti.*	*giti.*
„ Neg.	*pāgāti.*	*mēhāti.*	*kōāti.*	*āāti.*	*giāti.*
Present and fut.	*pāgiï.*	*mēhï.*	*kōï.*	*aï.*	*giï.*
„ Neg.	*pāgēnu.*	*mēhēnu.*	*kōēnu.*	*āēnu.*	*giēnu.*

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II.—VERBS—*contd.*

A.—Regular verbs.—Principal parts—*contd.*

Verbal noun.	*pāga*, to beat.	*meḥpa*, to see.	*kōpa*, to cut.	*āwa*, to become.	*giwa, gipka*, to do.
Past tense.	*pāgitē.*	*meḥtē.*	*kōtē.*	*ātē.*	*gitē.*
„ Neg.	*pāgātē (-nu).*	*mēhātē(-nu).*	*kōātē(-nu).*	*āātē(-nu).*	*giātē(-nu).*
Imperative.	*pāgāmu.*	*meḥmu.*	*kōmu.*	*āmu.*	*gimu.*
„ Neg.	*pāgā.*	*mēkā.*	*kōā.*	*āā.*	*giā.*

Personal terminations.—

	Present and future.		Past tense.		Imperative.		
	Positive.	Negative.	Positive.	Negative.	Positive.	Negative.	
Sing. 1.	*pāgiĩ.*	*pāgēnu.*	*pāgitē.*	*pāgātē(-nu).*			All other regular verbs are inflected in the same way. The plural of the positive imperative ends in *du* when the singular does not end in *āmu*. Thus, *gidu*, do ye.
2.	*pāgidi.*	*pāgāi.*	*pāgiti.*	*pāgāti.*	*pāgāmu.*	*pāgā.*	
2m.	*pāgineñju.*	*pāgeñju.*	*pāgiteñju.*	*pāgāteñju.*			
3 f. & n.	*pāginē.*	*pāgē.*	*pāgitē.*	*pāgātē.*			
Pl. 1. incl.	*pāgina.*	*pāgassu.*	*pāgita.*	*pāgātassu.*			
1 excl.	*pāgināmu.*	*pāgāmu.*	*pāgitāmu.*	*pāgātāmu.*			
2.	*pāgidēru.*	*pāgēru.*	*pāgitēru.*	*pāgātēru.*	*pāgātu.*	*pāgātu.*	
3 m.	*pāginēru.*	*pāgēru.*	*pāgitēru.*	*pāgātēru.*			
3 f. & n.	*pāginu.*	*pāgu.*	*pāgitu.*	*pāgātu.*			

B.—Irregular Verbs.—*Manba*, to be.

	Present.		Past.		
	Sing.	Plur.	Sing.	Plur.	
1 incl.	.....	*manna.*	.....	*massa.*	The imperative is *manmu*, plur. *mañju*. The corresponding negative verb *siḍēnu*, I am not; *siḍātē*, I was not, is regularly inflected.
1 excl.	*maĩ.*	*mannāmu.*	*massē.*	*massāmu.*	
2.	*mañji.*	*mañjēru.*	*massi.*	*massēru.*	
3 m.	*manneñju.*	*mannēru.*	*masseñju.*	*massēru.*	
3 f. & n.	*mannē.*	*mannu.*	*massē.*	*massu.*	

In the same way are conjugated *punba*, to know; *venba*, to hear; *tinba*, to eat. Present conjunctive participle *puñji, veñji, tiñji*; Past conjunctive participle *puñja, veñja, tiñja*. Similarly also *salba*, to go; Present conj. part. *sajji*; Past conjunctive part. *salla* or *sajja*; Present and future *saĩ*, 2nd person *sajji*, plur. *sānēru*; Past *sassē*, Imperative *salmu* or *sajju*, plural *saldu*.

Compound tenses.—Formed by adding the verb *manba*, to be, to the present and past conjunctive participles. Thus, *gipki-maĩ*, I am doing; *gipki-massē* (in Gumsur *gipkissē*), I was doing; *gia-maĩ*, I have done, etc.

A kind of precative is formed from the verbal noun by adding *kānu*, 2 *kādi*, 3 m. *kañju*, 3 f. & n. *kāri*; plur. 1 *kāmu* (*kāsu*), *kādu*, 3 m. *kāru*, 3 f. & n. *kāwi*. Thus, *salba-kāru*, let them go.

Condition is denoted by adding *ēkā* to the past relative participle; thus, *ānu gitēkā*, if I do, or did.

Ãki added to the past relative participle and *ānē* added to the verbal noun denote the cause. Thus, *ēheṅgi gitāki*, or, *giwānē*, because (they) did so.

Muĩ, I can, and *kuĩ*, I will not, are added to the verbal noun; thus, *āmu giwa muāmu*, we cannot do.

Verbal nouns are formed from the relative participles by adding the terminations of the personal pronoun of the third person. Thus, *tinañju*, an eater; fem. and neut. *tināri*.

A second set of relative participles are formed from the present and past conjunctive participles by adding *nā*. These forms are always used when the participles are used by themselves. They are combined with particles in order to form adverbial clauses. Thus, *pāginā-vio*, when beating; *ānā-wā*, when coming; *pāgānaĩ, pāgānaṅgā, pāgānaiko*, having beaten. *Aĩ, aṅgā*, and *ai-ko* are old conjunctive participles of *āwa*, to become. The negative conjunctive participle is also a compound form, and is formed by adding *ār-aṅgē* (in Chinna Kimēdi *ān-aṅgā*) to the past conjunctive participle. Thus, *pāgār-aṅgē*, not having struck.

Passive voice.—Not in common use. Formed by adding *āwa*, to become, to the verbal nom. Thus, *giwa-ātē*, it is done.

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[No. 40.]

DRAVIDIAN FAMILY.

KUI, KANDHÎ OR KHOND.

(Major J. McD. Smith, 1876.)

KOGÃÑJŪ ĒṄGĀ MĀHĀ-MRĀNŪ-GĀṬĀÑJŪ.
BOY AND MANGOE-TREE-OWNER.

Kogāñjū māhā prēk-ātēñjū. Mrānū dēgātānni koksānāikā jēdā
A-boy mangoes stealing-became. Tree branch-in sitting heart
jilli-ḍāi tiñjisēñjū. Tiñjisāwā mrānū-gāṭāñjū būdā-gāṭāñjū roāñjū tānā
gladness-in eating-was. Eating-when iree-owner old-man one his
māhā pēski-wātēñjū. Wājā-nāi ā kogāni mēhitēñju; mēhā-nāi
mangoes gathering-came. Having-come that boy saw; having-seen
ēri mādē, 'kogānthi ānā gidi nāi mrānūtānni? dāndē wāmū,
that in, 'boy what doest my tree-in? quickly come,
wāātēkā issiṅgātēkā wāwā-giẽ,' iñji vēstēñjū. 'Āē būdā-
comest-not-if somehow to-come-shall-make,' saying said. 'Nay old-
gāṭāndi dē, ēssē-vē gidi? Ānū wāēnū; ṭūṭū pāñjitēkā
one O, whatever will-you-do? I will-not-come; belly filled-when
wāẽ, inū ārtēkā ēssē-vē wāānu.' Būdā-gāṭāñjū ārā vēñjā-
will-come, thou callest-if ever will-not-come.' The-old-man that having-
nāi, 'ānū āspā gitēkā vānēñjū ginnā vaēñjū sūḍiẽ,'
heard, 'I frightening do-if he-will-come or will-not-come shall-see,'
iñji kogi-kogi dējālkā āhānāi ikkē vitēñju; vivānē kogāñjū
saying small-small clods taking gently threw; throwing-from the-boy
kāksānāi āwāniki, 'vivi-dūmū, vivi-dūmū būdā-gāṭānthi dē, ivi
laughing him-to, 'to-throw-continue, to-throw-continue old-one O, these
pātēkā annāri ān?-imbānē kopki-dūẽ,' iñji ēsitēñjū;
hit-if what will-be?-here-indeed to-sit-will-continue,' saying said;
ēsānē būdā-gāṭāñjū tānā jēdātā, 'dējālkā vitēkā ānni-vē āā-ātē;
on-saying the-old-man his mind-in, 'clods throw-if anything not-becoming-is;
idē vāddiṅgā vitēkā ānni ānē ginnā āē sūḍiẽ,' iñji
now stones throw-if what will-happen or not-will will-see,' saying
dēri dēri dāddiṅgā āhānāi dātā-ḍāi dāndē dāndē vitēñjū; vivānē
big big stones taking force-with quickly quickly threw; throwing-from
dēhānē pātū, pānpānē kogāñjū riānāi mrānū-ṭikā ditēñjū, divā-dāndē
much hit, hitting-from the-boy crying tree-from fell, falling-immediately
būdāgāṭāñjū āhānāi dūrā-ḍāi dēhānē sāhātēñjū.
the-old-man seizing stick-with much beat.

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FREE TRANSLATION OF THE FOREGOING.

A lad went to steal mangoes, and, seated on a branch, was eating to his heart's content, when an old man who owned the tree came to gather his fruit, and espied the lad there. 'Hey, my lad,' exclaimed he, 'what are you about on my tree? Come down at once, or I will make you do so somehow or other.' 'Nay, old fellow, what will you do? I will not come. When I am satisfied, I will, but not certainly at your bidding.' On hearing this the old man said, 'I will see whether I can frighten him down or not,' an he began to throw little clods of earth at him gently; but the boy, laughing at him, exclaimed, 'throw on, old fellow, throw on. If these do hit me, what does it matter? I shall sit quietly here.' On this the old man said within himself, 'there is no use in throwing clods of earth. I will see whether anything will result from throwing stones.' So saying he took up some very large ones, and threw them with force and rapidity. A number of them struck the boy, who fell down out of the tree crying, when the old man seized him immediately, and gave him a sound beating with a stick.

The specimens received from the Khondmals represent the same form of Kui as that spoken in Gumsur and Bod. There are, however, some traces of the influence of the neighbouring Oṛiyā. Thus the interrogative pronoun is often used as a relative, and a *b* has been substituted for every *w* or *v*. The cerebral *ḍ* is often pronounced as an *ṛ*, and so on. Long vowels are used as in the preceding specimen, and double consonants are simplified. On the whole, however, the dialect is the same.

The first specimen is a version of the Parable of the Prodigal Son. The second is a short folktale, which is also found in Major Smith's Handbook, on pp. 68 and ff. A list of Standard Words and Phrases will be found on pp. 648 and ff.

[No. 41.]

DRAVIDIAN FAMILY.

KUI, KANDHĪ OR KHOND.

SPECIMEN I.

(DISTRICT KHONDMALS.)

Raāni ri mrikā māsēru. Ēbār-ṭākā kogāñju tānā ābāki bēstēñju.
One-of two sons were. Them-from the-younger his father-to said,
'ābā, nī dana-ṭākā nāṅgē ēsē bāgā diānē ērā siāmu.' Ēhēṅgā
'father, thy property-from me-to which share will-fall that give.' Then
ēbāñju tānā dana ēbārki bāgā-giā sitēñju. Ikali dinā sāsēkā
he his property them-to share-making gave. Few days passed-when
kogēri mriēñju gulē dana uspā-māsēñju, ēhēṅgā durā dēsāki sājā
younger son all property collecting-was, then far country-to going

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māsēñju. Ēmbā ṛai buditā gulē dana uḍi-gitēñju. Ēsti-bēlā gulē
was. There bad sense-in all property spent-made. What-time all
uḍi-gitēñju ēmbā raṭā jugā diātē; ēi-gēli ēbāñju dēhā kalabalatā
spent-made there mighty famine fell; therefore he great distress-in
ditēñju. Irā-ṭā ēbāñju sājā-nāi ē dēsā raāni-kē rāhi-ātēñju.
fell. This-from he having-gone that country(-of) one-with staying-became.
Ēi lōku ēbāni-ki pāji-biḍā kapā-tiṅgi kētā-tāṅgi pāṇḍitēñju. Ēsti-bēlā
That man him pig-flock tending-for field-to sent. Which-time
ēbāñju ēlu pātēñju ēbāñju bēstēñju, 'nāi ābāri āliā-lōkuṅgā isē tinārā
he sense recovered he said, 'my father's servants so-much food
pānpi mānēru jē ērā tiñjānākā sārāi-mānē; ānu sākitā sāi-māĩ.
getting are that that having-eaten to-spare-is; I hunger-from dying-am.
Ānu niṅgānāi ābā saḍiki sāĩ ēbāniki bēsĩ, "ābā, ānu
I having-arisen father near-to will-go him-to will-say, "father, I
raṭāpēnu bāgāritā aṭē nī saṛiṭi pāpa giā māĩ. Nī mriēñju
heaven against and thee before sin having-done am. Thy son
ilbātiṅgi aṭē ānu sāñjai siḍēnu. Nāṅgē nī ra āliā gimu."'
to-be-called anymore I worthy am-not. Me thy one servant make."'
Ēbāñju niṅgitēñju ēhēṅgā ābā saṛiki sāsēñju. Ēbāñju ikē duratā
He arose and father near went. He some distance-at
mānēñju, ēi-bēlā tānā ābā ēbāniki mēhānāĩ lālaki ātēñju; ēhēṅgā
is, that-time his father him having-seen kind became; and
piñjānākā sājānāi tāndā dakā āhtēñju ēhēṅgā nañjitēñju. Mriēñju
having-run having-gone his neck embraced and kissed. The-son
ēbāniki bēstēñju, 'ābā, raṭāpēnu bāgāritā nī saṛiṭi pāpa giā māĩ.
him-to said, 'father, heaven against thee near sin having-done am.
Nī mriēñju inbātiṅgi aṭē ānu sāñjai siḍēnu.' Tānā ābā
Thy son to-be-called anymore I worthy am-not.' His father
āliā-lōkurki bēstēñju, 'nēgi siṇḍā tādu ēhēṅgā ibāniki ṭāṭā-gidu, aṭē
servants-to said, 'good cloth bring and this-to to-put-on-make, and
mudi bāñjutā sidu, satēnii kādutā sidu. Bādu, āju gulē tinā ēhēṅgā
ring finger-on give, shoes feet-on give. Come, we all shall-eat and
jēḍā-jēḍā ginā; jē-gēli ī nāi mriēnju sā-ājā māsēru, ēj-gitēñju;
merry shall-make; because this my son dead-become was, revived;
bānā-ājā māsēñju, pānpā-sāsēñju.' Dāōke ēbāru jēḍā gibātiki,
lost-become was, found-went.' Then they merry to-make
lāgi-ātēru.
beginning-became.

Ēi bēlātā tānā raṭā mriēñju kētātā māsēñju. Ēhēṅgā ēbāñju
That time-in his big son field-in was. And he
iḍu-saṛitā ānābā ēṇḍā aṭē gāni bēsēñju. Ēhēṅgā ēbāñju āliā-lōku
house-near coming dancing and singing heard. And he servant

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rāniki ārtēñju ēhēṅgi bēñjātēñju, 'i gulē ini-gēli āi-mānē?'
one-to called and asked, 'this all wherefore becoming-is?'

Āliā bēstēñju, 'ni āu bātēñju; ni ābā ēbāniki nēgi
The-servant said, 'thy younger-brother came; thy father him-to good

sukutā pānsā-māni-gēli raṭā baji siā-mānēñju.' Irā
happiness-in getting-being-on-account-of big feast giving-is.' This

bēñjānākā ēbāñju saḍāṅgi ājānāi iḍutāṅgi sālbātiki maṅgiā
having-heard he angry having-become house-into to-go wishing-not

ātēñju. Ēigēli tānā ābā rāhātāṅgi bājānāi tāṅgē jāti
became. Therefore his father outside having-come him-to much

buji gitēñju. Ēbāñju tānā ābāki bēstēñju, 'mēhimu, ē ābā, ānu
entreating made. He his father-to said, 'lo, O father, I

isē bāsāri ātē ni kāmā gitē; ēsēkābē nidā hukum
this-many years became thy work did; ever thy command

dēgā-ātēnu. Irā ātēkā-bē nāṅgē tanēlōkurki boji gibātiki
transgressing-not-was. This being-though me my-friends-to feast to-make

ēsēkābē raṇḍā aḍā siā siḍāi. Ni ēsti mriēñju dāri-giānākā
ever one goat giving wast-not. Thy which son harlotry-making

nindā gulē dana uḍi-giā-mānēñju, ēbāñju bāti-dāndē
thy all property squandered-making-was, he coming-immediately

tānā-gēli boji siti.' Tānā ābā bēstēñju, 'ē mriēnti, inu
his-sake-for feast gavest.' His father said, 'O son, thou

ṛāhāna nākē māñji. Nāndē jāhā mānē, ērā gulē nindā. I ni
always me-with are. Mine what is, that all thine. This thy

āu sājānākā, ējgitēñju; bānā-ājānākā, ṛānpā-sāsēñju;
younger-brother dead-having-become, revived; lost-having-become, was-found;

ēigēli māndē jēḍā-jēḍā gibā āḍāi-mānē.'
therefore our merry making proper-is.'

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[No. 42.]

DRAVIDIAN FAMILY.

KUI, KANDHĪ OR KHOND.

SPECIMEN II.

(DISTRICT KHONDMALS.)

KRĀṆḌI AṬĒ KORUKĀ.
TIGER AND BUFFALOES.

Korukā tiñji-māsu. Raṇḍā krāṇḍi suṛā-nāi, 'raṇḍāni tinĩ,'
Buffaloes eating-were. One tiger having-seen, 'one will-eat,'

iñji ēbāskāni bāhāki sāsē. Korukā koskā-ṛāi āskānāi pēkitu.
saying their presence-to went. Buffaloes horn-with pushing drove-off.

Ēigēli ēri āhāppā muātē. Ēri ḍāō puṭuputi giānāi
Therefore he seize could-not. He afterwards deception having-made

isē, 'nēñju raṇḍā sujāmāni oḍā pājā māĩ; iru 'ra-āñju
said, 'to-day one fat goat having-killed am; you one

bilāni bēlātā nāi gāra bāhāki bājānāi tisēkā kāmuli suāri
night time-at my den near coming eat-if very pleased

āĩ.' Raṇḍē koru ēmbāki sājānāi gulē bēnōṭi suṛitē;
shall-be.' One buffalo thereto having-gone all sides saw;

ēmbā dēhānē bējgu dēri dēri bājā-tēki gāra muhutā
there much fuel large large cooking-pots den mouth-at

iṭā-ājā mānē. Ērā gulē suṛānāi koru kiṇḍri-ājānāi
kept are. That all having-seen the-buffalo having-turned

sājā-māsi bājānāi pāturitā guhitē. Guh-āimāsā-bā
going-having-been having-come way-on fled. Fleeing-when

krāṇḍi ērāni bāhāki bājānāi bēstē, 'imbāki bāti,
the-tiger him near having-come said, 'here thou-camest,

ināki sāji-māñji?' I koru krāṇḍini bēstē, 'ni ṛai
why going-art?' This buffalo the-tiger-to said, 'thy evil

budi klārnā pānbā-sāji-mānē. I bējgu bājātēki
intention clearly caught-is. This fuel cooking-pot

oḍā bājā-tiki āē, nāi dēhiṅgi roṭā janta bājātiṅgi
goat to-cook not-is, me like big animal to-cook

dāhā-māñji,' inji guhitē.
having-prepared-art,' saying fled.

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FREE TRANSLATION OF THE FOREGOING.

A tiger saw some buffaloes grazing and went to kill one of them. But they drove him off with their horns, and he could not seize any of them. He then, in order to deceive them, said, 'I have to-day killed a very fat goat, and shall be much pleased if one of you will come to my den to-night and partake of it.' One of the buffaloes accordingly came, looked about, and saw a lot of fire-wood and big kettles. He got frightened and ran away by the road he had gone in coming. The tiger ran after him and asked why he fled. The buffalo answered, 'I clearly understand your evil design. This fuel and these cooking pots you have not prepared in order to cook a goat, but for a big animal like me,' and so saying he ran away.

The dialect spoken in Chinna Kimedi does not seem to differ much from that dealt with in the preceding pages. The cerebral *ḍ* is changed to *l*, and *ḍ* is sometimes substituted for *s*. The numerals are said to be Dravidian, as far as ten.

The personal pronouns have a separate form for the accusative, *viz. nanna*, me; *mamma*, us; *ninna*, thee; *mimma*, you. These forms are identical with those used in Kanarese.

The terminations *di* and *du* in the second person singular and plural of the present tense are sometimes changed to *ri* and *ru*, respectively. Compare the Telugu termination *ru* in the second person plural.

The *ma* of *massē*, I was, etc., is not elided in the compound tenses. Thus, *gipki-massē*, not *gipkissē*, I was doing; *giā-massē*, not *giassē*, I had done.

The negative conjunctive participle is formed in a different way from that usual in Gumsur. Thus, *ēāni suḍāān-aṅga*, without having seen him.

The preceding notes have been taken from Lingum Letchmajee's grammar. No specimens of the Chinna Kimedi dialect are available.

The specimens received from the Kalahandi State are written in a form of Kui which shares some of the characteristics of the Chinna Kimedi dialect. Thus, *ḍ* becomes *l*, e.g. *ilu*, Standard *iḍḍu*, house; *salāṅga*, Standard *saḍāṅgi*, angry. But we also find forms such as *aḍā*, a goat. Double *ss* seems to become *ch*. Thus, *māchē*, Standard *massē*, I was. This *ch* is probably only a way of writing *s*, to prevent its being pronounced as *sh*.

L often corresponds to *r* in other Kui dialects. Thus, *ilā*, this; *nēgāli*, a good woman.

An *ñj* occurs in many forms where other Kui dialects have *n*. Thus, *ēāñji*, him; *ēāñju*, his.

The form *ēāñju*, he, his, agrees with Standard in not pronouncing a *w* between *ē* and *ā*. In other cases *w* has become *b* as in the Khondmals. Thus, *bēstēñju*, he said.

With regard to inflexional forms, we may note the accusative suffix *i*; thus, *ābāi*, the father; *ēāñji*, him. This form is commonly used as a dative as well. Datives such as *iluku*, to the house, are due to the influence of Oṛiyā, or they must be compared with the usual Telugu forms.

In other respects the dialect of Kalahandi well agrees with Standard Kui. Thus the accusative of the personal pronouns is identical with the dative, *e.g. nāṅgē*, me. *Amu*,

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we, is also used when the person addressed is included. If this is not a simple mistake in the specimen, the fact is probably due to the influence of Oṛiyā.

It will be sufficient to give the Parable of the Prodigal Son as an illustration of this form of Kui.

[No. 43.]

DRAVIDIAN FAMILY.

KUI, KANDHĪ, OR KHOND.

(STATE KALAHANDI.)

Rañji ri mrēñju māchēru. Ēāru-bāhātā kagāñju mrēñju trā ābā-i
One-of two sons were. Them-among the-younger son his father-to
bēstēñju, 'āhē ābā, mi mālātā ēchē bāgā mā pātāpātiki ēhā siāmu.'
said, 'O father, your goods-in what share our getting-for that give.'
Ēmbā ēāñju trā mālā bāgā-giānā ēāri sitēñju. Likē dinā māñjānā
Then he his goods shares-making them gave. Few days having-passed
ē kagāñju mrēñju gulē radāḍā-giānā atēñju sēka dinā sājānā nēgi
that younger son all together-making took far country going good
buddhi siḍānā gulē mālā ēmbā mutēñju. Gulē muti bētaṭi ē dinātā
sense not-being all goods there squandered. All spent after that country-in
bāḍā sākhi pāṭēru, ēāñju bāḍā dukhā pāṭēñju. Ē dinātā ēāñju
much famine they-suffered, he much distress suffered. That country-in he
sājānā ē dinātā ra-lōku ēāñju bāhātā, ē mētēñju ēāñji pāñjiṅgā
having-gone that country-in one-man him near, that man him pigs
kapātikā kētātā pāṇḍitēñju. Ēmbā ēāñji amēñju inā tinbātiki siātēru.
to-herd field-in sent. There him anyone anything to-eat gave-not.
Ē pājiṅgā tiñji māchā, mēhānā ṭuṭu pāñjātiki mana gitēñju. Dāḍā
Those pigs eating were, seeing belly to-fill mind made. At-last
ēāñju puñjānā puchēñju bēstēñju, 'āhā, nā ābā-bāhātā ēchē guṭi-lōku
he having-known knew said, 'O, my father-with how-many servants
nāṭēkā ēāru gāmā tinbātiki pāḍpi-mānēru, aṭē āmu sākitā sāi-mānāmu.
enough-from they more to-eat getting-are, but we hunger-in dying-are.
Āmu niṅgānā ābā-bāhātā sājānā bēsĩ, "āhē ābā, ānu Īśvara-bāhātā
I arising father-to having-gone will-say, "O father, I God-before
mi-bāhātā pāpa gitāmu. Mi mrēñju iñjānā bēspā-lōku siḍāmu; mi
you-before sin did. Your son having-said to-say-worthy am-not; your
rañju guṭilōku ḍēhēṅgi māṅgē iṭāmu."' Aṭē ēāñju niṅgānā trā ābā
one servant like me keep."' And he having-arisen his father
tāḍā sāchēñju. Aṭē trā ābā sēkaṭi trānāi mēhānā śōka gitēñju
near went. And his father far-from him seeing compassion made
aṭē piñjānā sājānā trā baṭā āhānā muṣkitēñju. Ēmbā mrēñju ēāñji
and running going his neck catching kissed. Then the-son him-to

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bēstēñju, 'āhē ābā, Īśvara-bāhātā mi-bāhātā pāpa gitāmu, aṭē mi mrēñju
said, 'O father, God-before you-before sin I-did, and your son
iñjānā bēspā-lōku siḍāmu.' Trā ābā trā kulilōku-tiki bēstēñju, 'gulē-ṭēkā
saying to-say-worthy am-not.' His father his servants-to said, 'all-from
nēgi jirā tāchānā ṭāṭā-sidu; ibāñjā kājutā muḍiṅgā sidu, ēāñju kālutā
good cloth bringing put-on; of-this hand-on rings give, his feet-on
pāṇḍāṅgā sidu. Aṭē āmu gulē tiñjānā ḍāṭā ānāmu; ēnā nā ē
shoes give. And we all having-eaten merry will-be; because my that
mrēñju sājā-māchēñju, aṭē ējgitēñju; ēāñju mrāṅgā māchēñju, pāṭāmu.'
son dead-was, and revived; he lost was, we-found.'
Ēmbā ēāru uḍuṅgu gibātiki giteru.
Then they merry to-make made.

Ēchē-bēlā trā ḍrēi mrēñju kētātā māchēñju. Ēāñju bātā-biā
That-time his eldest son field-in was. He coming-whilst
ilutāṅgi bātēñju. Ēndā bājā dimāchē bēñjānā guti-lōku rañjiyi bēngānā
house-to came. Dance music sound hearing servant one calling
bēñjā-mistēñju, 'ilā ināḍiki ihiṅgā gipki-mānēru?' Ēāñju bēstēñju, 'mi
inquired, 'this why thus doing-are?' He said, 'your
tāmbēsā bātēñju, aṭē mi ābā ēāñji nēgi jēlātā pāṭi-gāli
younger-brother came, and your father him good state-in getting-because
ḍrē boji sibki-mānēñju.' Ēmbā salāṅga ājānā lāiki sālbātiki kutēñju.
big feast giving-is.' Then angry becoming inside to-go wished-not.
Ēmbā trā ābā dārāti sāchānā ēāñji gāmā bēstēñju. Ēhāṅgā trā
Then his father outside going him-to much said. But his
ābā(-i) bēstēñju, 'mēhēndu, mi ini kāthā bēndānā gāmā
father(-to) he-said, 'lo, your any order not-transgressing many
dinā-ātē mi kāmā gipki-māĩ. Ēchētābē taṇē gāspātiki uḍuṅgu
days-became your work doing-I-am. Ever friends to-gather merry
ājānā ēchētābē raṇḍā aḍā māṅgē siā-siḍāi. Ēhāṅgā mi mrēñju
being ever one goat me-to giving-wast-not. But your son
dāri ilutā sājā-māchēñju, mi gulē mālā mūtēñju, ēāñju
harlots' house-to gone-is, your all property squandered, he
trā-bāti-gāli ēāñji gāli ḍrē boji siti.' Trā tāñji bēstēñju, 'āhē
returning-when him for big feast gavest.' His father said, 'O
mrēñju, inu nātāḍā mañji, aṭē mā-bāhātā ēchē mālā mānē
son, thou me-near livest, and me-with what property is
ē gulē mindē. Aṭē idā mi āmbēsā sājā māchēñju, ējgitēñju;
that all thine. And this your younger-brother dead was, revived;
ēāñju mrāṅgā māchēñju, pātēñju; ēāḍiki ihiṅgi uḍuṅgu ājānā
he lost was, was-found; therefore so merry having-become
āmu gipki-mānāmu.'
we doing-are.'

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GŌṆḌĪ.

Gōṇḍī is the principal Dravidian language of Northern India, and is spoken by about one million people.

Name of the Language.

The word Gōṇḍ occurs in the works of Sanskrit lexicographers like Hēmachandra as a term denoting a low tribe. The Gōṇḍs have given their name to the tract of Gondwana, which corresponds to the greater part of what is now the Central Provinces. Their home has long been the plateau between the Nerbudda valley on the north and the Nagpur plains on the south, and connected tribes must have resided to the north of the Nerbudda in the hill tracts of Central India and Rajputana.

The word 'Gōṇḍ' is not now used by the Gōṇḍs themselves, the national name being *Kōi*. This name has been adopted by European scholars as the denomination of a sub-tribe of the Gōṇḍs in Chanda and Bastar and the adjoining districts of Hyderabad and the Madras Presidency. This distinction between Gōṇḍs and Kōis cannot be upheld from a philological point of view. The so-called Kōi is not a separate dialect, but an advanced form of Gōṇḍī with more points of analogy with Telugu than is the case in other districts. The other Gōṇḍ dialects of the same districts are of exactly the same kind. They are partly known simply as Gōṇḍī, and partly also distinguished by separate names. Thus the hill Gōṇḍs of Chanda are called *Gaṭṭu* or *Goṭṭe*, and others are known under the name of *Māṛi* or *Maṛiā*, *i.e.*, perhaps 'forest-people.'

The materials collected for the purposes of the Linguistic Survey and printed below show that these various denominations are only local names for the border dialects where Gōṇḍī merges into Telugu. The various forms of what is known as Kōi are more different than is the so-called Gōṇḍī from the so-called Kōi of Bastar.

The denomination Kōi, which is used by almost all Gōṇḍs to denote themselves, should, therefore, be dropped as the name of a separate dialect. The same is the case with such names as Gaṭṭu and Maṛiā, and all the various dialects of Gōṇḍī should be considered as one single form of speech, with local variations, which gradually approaches the neighbouring Telugu.

Area within which spoken.

The Gōṇḍs have once been a numerous and powerful race, and their language must have been spoken over a very wide area. In the course of time, however, the bulk of them have come under the influence of Aryan civilisation, and have given up their old customs and their native language. At the Census of 1891 the number of Gōṇḍs was returned as 3,061,680, but only 1,379,580 were returned as speaking Gōṇḍī. Even those returns were probably a little above the mark. The information collected for the purposes of this Survey shows that Gōṇḍī has sometimes been returned as the language of people who in reality use some Aryan form of speech. Thus the so-called Gōṇḍī of Baghelkhand is a broken form of Baghēlī, and the Gōṇḍ Ōjhās of Chhindwara also use a jargon based on that form of speech, while the Gōṇḍs in the Orissa Tributary States speak a form of Oṛiyā, and so on. Other dialects which have formerly been considered as various forms of Gōṇḍī have long ago been classed as Aryan dialects. Such are for instance the Bhatṛī dialect of Oṛiyā in the Bastar State; Hal[a]bī which language has, in this Survey, been dealt with in connexion

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with Marāṭhī, and several minor dialects which will be mentioned below under the heading Semi-Dravidian languages.

The area within which the Dravidian Gōṇḍī is spoken is, therefore, much less extensive than it used to be. In many cases Gōṇḍī remains in the hills but has been superseded by some Aryan form of speech in the plains. The Gōṇḍī area is, therefore, not a continuous one, but consists of several islets, and even in those Gōṇḍī is not the only language spoken, but other languages are used as well.

The heart of the Gōṇḍ country is the plateau of the Central Provinces from Wardha in the west and south to Balaghat and Mandla in the east and north. To the south of Nandgaon it continues through Bastar and Chanda into the Madras Presidency where we find Gōṇḍī spoken side by side with Telugu in Vizagapatam and Godavari, and further into Hyderabad where Telugu and Gōṇḍī are spoken all over the north-eastern portion of the State.

Beginning with Mandla, we find Gōṇḍī spoken in the north-west of Mandla and the adjoining hills in the south of Jabalpur, Narsinghpur, and Bhopal, while it is now practically extinct in Damoh and Saugor. It occupies the south-eastern corner of Hoshangabad and is spoken in the north of Chhindwara. We find it all over Betul and Amraoti, while it is gradually disappearing from the neighbouring districts of Ellichpur and Nimar. Gōṇḍ communities speak the language in Akola, in the centre of Basim, and, partly interspersed with Kōlāms, in the district of Wun. Speakers of Gōṇḍī are scattered all over the districts of Wardha, Nagpur, and Seoni, in the north-east of Bhandara, and all over Balaghat and in the adjoining parts of Khairagarh. Gōṇḍī is further spoken in the hills of Western Bilaspur, and there are also a few scattered speakers in Sarangarh and Patna. From the south-west of Raipur and Nandgaon we follow the language southwards, through the north-west of Kanker and the east of Chanda into Bastar, where it is spoken in the north, and also farther to the south, where it meets with Telugu. Still farther to the south we find Gōṇḍī dialects in Vizagapatam and Godavari, and in the adjoining districts of Hyderabad, from Khamamet in the south-east to Sirpur Tandur in the north-west.

Linguistic Boundaries.

Gōṇḍī has no well-defined linguistic boundaries, the speakers being almost everywhere scattered among people employing various other languages. In the north it meets with Eastern and Western Hindī and Rājasthānī, to the west we find Marāṭhī, to the south Telugu, and to the east Telugu, Oṛiyā, Halʿbī, and Chhattīsgaṛhī.

Dialects.

The Gōṇḍī language does not differ much in the various districts. I have already mentioned that the so-called Maṛiā, Gaṭṭu, and Kōi do not differ so much from ordinary Gōṇḍī that they should be classed as separate dialects, although the southernmost form of Kōi is a very distinct form of speech. Several other dialects are mentioned in the various Gazetteers and Census Reports. Such is the so-called Bhōi which has been returned from Saugor. The Gōṇḍs of Saugor are known as Bhōi Gōṇḍs, and the 2,400 speakers of Gōṇḍī which were returned from the district for the purposes of this Survey should therefore be expected to speak the so-called Bhōi. No specimens have, however, been obtainable, and at the last Census only three speakers of Gōṇḍī have been returned from Saugor. The so-called Bhōi must therefore be considered as extinct. Similar is the case of the so-called Ladhādī of Amraoti. The specimens forwarded from the district show

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that the dialect has ceased to be a Dravidian form of speech, and it will, therefore, be dealt with under Semi-Dravidian languages below. Kōlāmī and Naikī, on the other hand, which have hitherto been considered as dialects of Gōṇḍī, differ so much that they must be separated as a different language.

There thus only remains one real dialect of Gōṇḍī, the so-called Parjī spoken in the Bastar State. The Gōṇḍī specimens forwarded from that State are all far from satisfactory, and it has not, therefore, been possible to give a full account of Parjī. Compare pp. 554 and ff. below.

Number of speakers.

The number of speakers of Gōṇḍī is continuously decreasing. The estimates made for the purposes of this Survey refer only to Northern India, and the totals for Hyderabad and the Madras Presidency have therefore been taken from the reports of the Census of 1891. The bulk of speakers is found in the Central Provinces and in Berar. The returns of the last Census of 1901 show a small increase in the number of speakers in Berar, while the total for the Central Provinces is more than 200,000 less than the estimates. The tables which follow show the estimated number of speakers in the Central Provinces and Berar compared with the returns of the Census of 1901.

Where spoken.	Estimated number.	Census, 1901.
Saugor	2,400	
Damoh	1,200	377
Jabalpur	24,130	5,422
Mandla	89,187	78,681
Seoni	146,000	102,747
Narsinghpur	800	383
Hoshangabad	41,550	27,740
Nimar	2,200	1,693
Betul	94,000	81,619
Chhindwara	123,100	104,168
Wardha	40,450	37,880
Nagpur	44,300	41,218
Chanda	96,500	75,146
Bhandara	87,350	55,705
Balaghat	76,300	54,168
Raipur	27,800	7,784
Bilaspur	8,450	2,119
Sambalpur	...	232
Bastar	60,660	89,763
Carried over	966,377	766,848

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Where spoken.	Estimated number.	Census, 1901.
Brought forward	966,377	766,848
Makrai	...	849
Kanker	39,000	37,399
Nandgaon	5,000	1,413
Khairagarh	21,690	1,141
Kawardha	...	66
Sakti	...	1
Kaigarh	...	33
Sarangarh	963	855
Rairakhol	...	11
Sonpur	...	2
Patna	130	4
Kalahandi	...	16
TOTAL CENTRAL PROVINCES	1,033,160	808,638

It will be seen that there is a decrease in all districts with the exception of Bastar, where the old estimates must have been too low.

If we turn to Berar we find the returns as follows:—

Where spoken.	Estimated number.	Census, 1901.
Amraoti	12,000	19,022
Akola	1,142	2,208
Ellichpur	4,427	6,148
Buldana	...	71
Wun	53,000	55,495
Basim	450	273
TOTAL BERAR	71,019	83,217

As will be seen from the table, there is an increase in all districts, and in addition thereto, 71 speakers were in 1901 returned from Buldana.

In Central India Gōṇḍī was reported to be spoken by 150 individuals in Bhopal. At the Census of 1901, 20,531 speakers of Gōṇḍī were returned from Central India, 20,268 of whom were found in Bhopal. It seems, however, probable that many of the individuals in question did not in reality speak Gōṇḍī.

It will thus be seen that, generally speaking, the number of speakers of Gōṇḍī in Northern India is decreasing.

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The number of speakers in those districts where Gōṇḍī is spoken as a vernacular was according to local estimates and the Census reports of 1891 and 1901, as follows :—

	Estimated number.	Census, 1901.
Central Provinces	1,033,160	808,638
Berar	71,019	83,217
Central India	150	20,531
Hyderabad	36,157	59,669
Madras Presidency	6,694	4,240
TOTAL	1,147,180	976,295

To this total must be added the figures for the so-called Gaṭṭu, Kōi, and Maṛiā. They are as follows:—

Gaṭṭu was returned as spoken by 1,680 individuals in Chanda and 353 in the Madras Presidency, *i.e.*, by a total of 2,033. The corresponding figures in the Census of 1901 were 5,494, of whom 5,483 were returned from Chanda.

Kōi was returned as spoken by 51,127 individuals, *viz.* 10,455 in Chanda, 4,169 in Bastar, and 36,503 in the Madras Presidency. In 1901, 70,842 speakers were returned, *viz.* 8,144 in Chanda, 46,803 in the Madras Presidency, and 15,895 in Hyderabad.

Maṛiā was returned as the language of 104,340 individuals, of whom 10,000 were returned from Chhindwara, 31,500 from Chanda, and 62,840 from Bastar. The corresponding total in the last Census of 1901 was 59,876, *viz.* 9,655 in Chanda, 50,091 in Bastar, 3 in Raigarh, and 127 in Assam.

The so-called Maṛiās of Chhindwara are ordinary Gōṇḍs, and they have now been reported to speak the usual Gōṇḍī of the district.

We thus arrive at the following total for Gōṇḍī spoken as a vernacular :—

	Estimated number.	Census, 1901.
So-called Gōṇḍī	1,147,180	976,295
So-called Gaṭṭu	2,033	5,494
So-called Kōi	51,127	70,842
So-called Maṛiā	104,340	59,876
TOTAL	1,304,680	1,112,507

Outside its proper territory Gōṇḍī was only returned for the purposes of this Survey from Angul and Khondmals, where it was spoken by 123 immigrants. The corresponding figure at the last Census of 1901 was 227. In 1901, Gōṇḍī was returned as spoken

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by small numbers from the following districts outside the territory where it is spoken as a vernacular :—

Andamans and Nicobars	1
Assam	1,989
Bengal Presidency	240
Bombay Presidency	401
Rajputana	3
TOTAL	2,634

We thus arrive at the following total :—

	Estimated number.	Census, 1901.
Gōṇḍī spoken at home	1,304,680	1,112,507
Gōṇḍī spoken abroad	123	2,634
TOTAL	1,304,803	1,115,141

If we add the speakers of Parjī in Bastar we arrive at the following grand total for Gōṇḍī and its dialects :—

	Estimated number.	Census, 1901.
Gōṇḍī proper	1,304,803	1,115,141
Parjī	17,387	8,833
TOTAL	1,322,190	1,123,974

Literature.

Gōṇḍī is not a literary language. There are, however, several Gōṇḍī songs current, and some of them have been printed in the work by the Rev. S. Hislop mentioned under Authorities below. The Gospels and the book of Genesis have been translated into the language. In this translation the Dēvanāgarī alphabet has been used. The Telugu character, which is much better suited to the language, has been employed in a translation of the Gospel of St. Luke into the so-called Kōi dialect of the Madras Presidency.

Authorities.

I am not aware of any old mention of the language of the Gōṇḍs. The authorities dealing with Gōṇḍī which I have come across are as follows :—

Vocabulary of Goand and Cole Words. From Dr. Voysey's MSS. Ellichpur, 16th December 1831. *Journal* of the Asiatic Society of Bengal, Vol. xiii, Part i, 1844, pp. 19 and ff.

ELLIOTT [ELLIOT], W.,—*Observations on the Language of the Goands, and the identity of many of its terms with words now in use in the Telugu, Tamil and Canarese.* *Journal* of the Asiatic Society of Bengal, Vol. xvi, Part ii, 1847, pp. 1140 and ff.

MANGER [*i.e.* MAUGER], O.,—*Specimen of the Language of the Goonds as spoken in the District of Seonee, Chuparah ; comprising a Vocabulary, Grammar, etc.* *Journal* of the Asiatic Society of Bengal, Vol. xvi, Part i, 1847, pp. 286 and ff.

HODGSON, B. H.,—*The Aborigines of Central India.* *Journal* of the Asiatic Society of Bengal, Vol. xvii. Part ii. 1848, pp. 550 and ff., and reprinted in *Miscellaneous Essays relating to Indian Subjects.* Vol. ii, London, 1880; pp. 99 and ff. Contains a Gōṇḍī Vocabulary.

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DRIBERG, REV. J. G., and REV. H. J. HARRISON,—*Narrative of a second visit to the Gonds of the Nurbudda Territory with a Grammar and Vocabulary of their Language.* Calcutta, 1849.

WEIGLE, H. G.,—*Aus einem Briefe. Zeitschrift* der Dēutschen Morgenländischen Gesellschaft, Vol. vii, 1853, p. 409.

Papers relating to the Dependency of Bustar. Selections from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, pp. 39 and ff., 47 ff., 91 ff. Refers to the so-called Maṛiā.

HISLOP, REV. STEPHEN,—*Papers relating to the Aboriginal Tribes of the Central Provinces. Edited, with notes and preface, by R. Temple.* [Nagpore] 1866. Account of the Gōṇḍs, Part I, pp. 3 and ff.; vocabularies, Part II, pp. 1 and ff.; Gond songs, from Nagpur, Part III, pp. 1 and ff.

[LYALL, SIR A. J.,]—*Report of the Ethnological Committee on papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition, 1866-67.* Nagpore, 1868. Parts ii and iii.

DAWSON, REV. JAMES,—*Gondi Words and Phrases, Journal* of the Asiatic Society of Bengal. Vol. xxxix, Part i, 1870, pp. 108 and ff.

" *Additional Gondi Vocabulary. Ibidem,* pp. 172 and ff. Refers to the Gōṇḍī of Chhindwara.

SCANLAN, C.,—*Notes on the Gonds met with in the Sâtphurâ Hills, Central Provinces. Indian Antiquary,* Vol. i, 1872, pp. 54 and ff.

RAMSAY, W.,—*Gonds and Kurkus. Ibidem,* pp. 128 and f.

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India.* Calcutta, 1874, pp. 126 and ff.

CAIN, REV. J.,—*The Bhadrachellam and Rakapalli Taluqas. Indian Antiquary,* Vol. viii, 1879, pp. 33 and ff. (a Kōi vocabulary); Vol. x, 1881, pp. 259 and ff. (a Kōi grammar).

" *The Koi, a Southern Tribe of the Gond. Journal* of the Royal Asiatic Society, Vol. xiii, 1881, pp. 410 and ff.

Manual of the Administration of the Madras Presidency. Vol. ii, Madras, 1885. Contains a Gōṇḍī vocabulary on pp. 198 and ff.

WILLIAMSON, REV. H.,—*Gond Grammar and Vocabulary.* London, 1890.

HAIG, CAPTAIN WOLSELEY,—*A Comparative Vocabulary of the Gōṇḍī and Kōlāmī Languages. Journal* of the Asiatic Society of Bengal, Vol. lxvi, P. i, 1897, pp. 185 and ff.

Written character. Grammar.

Gōṇḍī is not a written language. The Dēvanāgarī, the Telugu, and the Roman alphabets have all been used in printing versions of parts of the Scriptures in the various dialects of Gōṇḍī.

Pronunciation.—It is often impossible to decide when *e* and *o* are short and when long. The long and short sounds are only distinguished in the version of the Gospel of St. Luke in the dialects of the Kōis of the Madras Presidency.

An *h* is in many districts prefixed to the demonstrative pronouns. Thus we find *hōr*, that, in Raipur, Khairagarh, Bhandara, Nagpur, Wun, and Akola.

An *r* is often cerebralised. Thus we find forms such as *vaṛā* for *varā*, come, in Khairagarh, Bhandara, and Nagpur. The cerebralisation of *r* is especially common in the plural forms of pronouns and verbs. Thus, *ōṛk*, they; *mattōṛam*, we were, etc. Such forms are used in Sarangarh, Raipur, Khairagarh, Nandgaon, Bhandara, Balaghat, Nagpur, Seoni, Betul, and Akola. In the northernmost dialects and in the south, on the other hand, the dental *r* is used instead.

L is used instead of *r* in the singular of the demonstrative pronoun and in the third person singular of verbal forms in Hoshangabad and Betul. Thus, *vōl āndul*, he is. It is possible that we have not here to do with an instance of interchange between *r* and *l*, for the *l* can also be explained as representing an old *n*. Compare Pronouns, below.

Initial *r* becomes *l* in words such as *lōn*, instead of *rōn*, house, in Kanker, Bastar, and Chanda.

Initial *s* often becomes *h* in Kanker and Bastar; thus, *hīm* for *sīm*, give.

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The palatals are pronounced as in Sanskrit and Hindī. In the Kōi dialect of the Madras Presidency, however, *ch* and *j* are pronounced as *ts* and *dz* respectively, when not followed by *i* or *e*, as is also the case in Telugu and Marāṭhī.

Nouns.—There are two genders, the masculine and the neuter. The former is used for men and gods, while all other nouns are neuter. Gōṇḍī here differs from all other Dravidian languages with the exception of Kui, not only from Tamil and Kanarese, which have a separate feminine gender, but also from Telugu. That latter language agrees with Gōṇḍī in the singular, but uses the masculine and not the neuter form to denote the plural of nouns which denote women and goddesses.

Number.—The usual suffixes of the plural are *k* and *ṅg*; thus, *kāl-k*, feet; *maṭṭā-ṅg*, mountains. Compare Kui *gā* and *skā*; Korava (a dialect of Tamil) *ṅga*.

When a word ends in *r* preceded by a long vowel the final *r* is often changed to *h*, thus, *miār*, daughter; *miāhk*, daughters. Words ending in *iñj* change that termination to *sk* in the plural, thus, *viriñj*, finger, plural *virsk*.

Some words ending in a long vowel add *hk* in the plural and shorten the preceding vowel; thus, *māyjū*, wife; *māyjuhk*, wives. The usual suffix in words ending in a long vowel is, however, *ṅg*, thus, *piṭṭē-ṅg*, birds.

Several nouns form an irregular plural. Thus, *allī*, a rat, *alk*, rats; *marrī*, son, plur. *mark*; *sarrī*, road, plur. *sark*; *kallē*, thief, plur. *kallērk*; *puṛī*, insect, plur. *purk*; *siṛī*, parrot, plur. *sirk*; *dāū*, brother, plur. *dāulk*; *māmā*, father-in-law, plur. *māmāl*; *ār*, woman, plur. *ask*.

Kallē-rk, thieves, seems to be a double plural, like the Tamil *avargaḷ*, Telugu *vāralu*, they. *Kallērk* probably goes back to an older form *kallēr* which contains a plural suffix *r* corresponding to Tamil *ar*. The same suffix also occurs in words such as *dādāl-ōr*, fathers, and was probably originally used as the plural suffix of rational nouns. Such nouns in all connected languages have the same termination as the personal pronoun of the third person. Compare Tamil *avaṉ*, he; *avar*, they; *maṉidaṉ*, a man; *maṉidar*, men. The corresponding pronoun in Gōṇḍī is *ōr*, he; *ōrk*, they. *Ōr* is, however, by origin a plural form, which has become used in the singular, just as the corresponding plural pronoun in connected languages is very commonly used as an honorific singular. The old singular form must have been *ōn*. It is still preserved in the form *ōṇḍu* in the so-called Kōi of Bastar and the Madras Presidency, and probably also in the form *vōl*, he, in Hoshangabad and Betul. Compare Pronouns and Verbs below. The form *ōrk* is thus a double plural and must be compared with *avargaḷ*, they, in Tamil. Forms such as *dādālōr*, fathers, are now very uncommon in Gōṇḍī, and corresponding forms such as *tammur*, a brother, are used in the singular, and a second suffix *k* is added in the plural. Thus, *tammurk*, brothers. On the other hand, the suffix *ōr* is occasionally also used to form the plural of irrational nouns. Thus Bishop Caldwell mentions *kāvālōr*, crows.

Case.—The declension of nouns shows that the distinction of the two genders in Gōṇḍī is a late development of the language and presupposes a state of affairs which more closely corresponded to that prevailing in other connected languages, where there are two genders, one for rational and the other for irrational beings. We see this in the way in which the singular noun is changed before adding the case suffixes. We can distinguish two declensions. In the first an *n* is added to the base before the case suffixes, in the second a *t* is inserted. Thus, *tammur*, a brother, oblique base *tammun*, but *chhauvā*, a child, oblique base *chhauvāt*. Compare Tamil *maṉidaṉ*, a man, oblique base *maṉidaṉ*; but *maram*, a tree, oblique base *maratt*. Similar forms also occur in Kanarese, and also in the so-called irregular nouns in Telugu.

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The second declension in Gōṇḍī now comprises several nouns denoting rational beings and is, broadly speaking, the regular one. The final consonant is often combined with the following *t* into one sound. Thus, *rōt* is the oblique base of *rōn*, a house; *ḍōnguṭ* of *ḍōngur*, jungle. Final *r* plus *t* sometimes become *ṭ*, and *l* plus *t*, *d*, and so on. Thus, *nār*, village, oblique *nāṭ* (and *nāṭen*); *nēl*, field, oblique *nēd*.

The first declension comprises masculine nouns ending in *ur* such as *tammur*, brother. The oblique form is *tammun*, which is really the old singular base, *tammur* being by origin a plural form. In the same way are inflected nouns ending in *āl*, such as *māṛsāl*, a man, oblique *māṛsān*, and several other nouns such as *marrī*, son, oblique *marrīn*; *kallē*, thief, oblique *kallēn*; *pēṛgī*, girl, oblique *pēṛgīn*; *māyjū*, wife, oblique *māyjūn*.

The oblique plural form is identical with the base when the plural suffix *ōr* is used. After *k* and *ṅg* an *n* is added before which the final *ṅg* is usually dropped. Compare Kui. The suffix *un* of the dative and accusative is added immediately to the suffix *k*.

Gōṇḍī uses the same form for the dative and the accusative. In Chanda and Bastar, however, the two cases are distinguished, as is also the case in other Dravidian languages. The confusion in other Gōṇḍī dialects is therefore probably due to the influence of the neighbouring Aryan languages.

The usual suffix of the dative-accusative is *un* corresponding to Kanarese *nnu*, Telugu *nu* and *ni*. Thus, *chhauvātun*, to the child. In the first declension this case is identical with the oblique base; thus, *tammun*, to a brother. In the plural we find forms such as *tammurk-un*, to the brothers; *chhauvānun*, to the children. From plural forms such as *chhauvāṅg*, children, we also find dative-accusatives such as *chhauvān* and *chhauvānunṅg*.

The suffix *un* is the old accusative suffix. We sometimes also find the old dative suffix *k*. Thus, *māṛsānk*, to the man; *tammurkunk*, to the brothers; *chhauvāṅgk*, to the children. All these forms are used promiscuously.

Other case suffixes are, ablative *āl* and *sē*; genitive *ōr*, *ā*; locative *e*; and vocative *nī*, plural *nīṭ*. Thus, *tammunāl* or *tammun-sē*, from the brother; *tammun-ōr*, of the brother; *nēd-e*, in the field.

The ablative suffix *āl* is the same as the Tamil suffix of the instrumental; *sē* is Aryan.

The vocative plural is formed from the corresponding singular by adding *ṭ*; thus, *tammunīṭ*, O brothers.

The genitive suffix is inflected so as to agree with the qualified noun. Before masculine nouns it ends in *ōr*, plural *ōrk*, before other nouns in *ā*, plural *āṅg*. Thus, *tammunā lōn*, the brother's house; *māṛsānōrk dāulk*, the man's brothers. Similar forms are also found in Kaikāḍī and Kōlāmī.

Adjectives.—Adjectives are not inflected. Comparison is effected by putting the compared noun in the ablative. Thus, *ōnōr tammur ōnā selārt-āl ḍhāṅgāl mandānur*, his brother his sister-from high will-be, his brother is taller than his sister.

Numerals.—The numerals are given in the list of words. The Gōṇḍī forms are used all over the Gōṇḍī area so far as seven. For 'eight' and following numbers Aryan loan-words are commonly used in Mandla and the neighbourhood. More to the south, for instance in Balaghat, Seoni, Chhindwara, Betul, and Amraoti, we find *armur*, eight; *unmāk*, nine; *pad*, ten, etc.

The numeral *undī*, one, corresponds to Kanarese *ondu*, Tamil *ondru*. Both these languages have also a masculine form *oru*, one, and the corresponding *varru* is also used in Gōṇḍī with the meaning 'some one.' In Mandla we find *uṇḍī* instead of *undī*.

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Raṇḍ, two, is the form usual in most Dravidian languages. In the south, in Kanker and Bastar, we also find *irur*, corresponding to Tamil *iruvar*, Kanarese *ir*. *Irul* also occurs in Hoshangabad.

Mūṇḍ, three, corresponds to Tamil *mūndru*, Telugu *mūḍu*; *nāluṅg*, four, to Tamil and Kanarese *nālu*, Telugu *nālugu*.

Saiyūṅg, five, and *sārūṅg*, six, begin with *s* in the same way as Kui *siṅgi*, five, and *sajgi*, six. Compare Kanarese *eidu*, *ei*, Telugu *eidu*, five; Kanarese, Telugu, Tamil *āru*, six.

Yēṛūṅg, seven, corresponds to Tamil *ēṛu*, Kanarese *ēḷu*, Telugu *ēḍu*, seven.

Pronouns.—'I' is *nannā* and *annā*. The latter form is most used in the west, for example in Narsinghpur, Hoshangabad, Chhindwara, Betul, and Amraoti. But it also occurs in Nagpur and even in Patna. Compare Kanarese *ān*, *nānu*, *nā*. The corresponding plural is *mammāṭ*, *ammāṭ*, *ammōṭ*, and similar forms. The final *ṭ* is a plural particle, and the real pronoun is *mammā* or *ammā* corresponding to Old Kanarese *ām*, Telugu *ēmu*, *mēmu*.

The forms *mammāṭ* and *ammāṭ* are local varieties of the same base. *Mammāṭ* is the usual form in Mandla. In Seoni we find *amōṭ* and *mamēṭ*. In the other districts *ammōṭ* or similar forms are used. The same form is used whether the person addressed is included or not. In this respect Gōṇḍī agrees with Kanarese. In the south, however, in the so-called Kōi, we find the inclusive plural distinguished from the exclusive one, just as is the case in other Dravidian languages. Thus, *mannaḍa*, we, inclusive; *mamma*, we, exclusive.

'Thou' is *immā* or *immē*, plural *immāṭ*. In Chanda we also find *nimē*, thou; *nimēṭ*, you; and in the so-called Kōi we find the Telugu form *mīru*, you.

The form *immā* is originally a plural employed as an honorific singular and must be compared with Malayāḷām and Kanarese *nīm*. Compare also Kui *īmu*, thou.

The pronoun *ōr*, he, is originally a plural form corresponding to Tamil and Malayāḷām *avar*, Kanarese *avaru*, they. The old singular form was *ōn*, which is used as the oblique base, and also as the base of many verbal forms. The Kōi form *ōṇḍu*, he, is the old singular. Compare Kui *ēañju*, Telugu *vāḍu*, he.

The form *ōr* is also used as a plural meaning 'they.' In this sense, however, a new plural suffix *k* is commonly added; thus, *ōrk*, they. Compare Tamil *avargaḷ*, they. Regarding forms such as *ōṛk*, they; *vōl*, he, etc., see Pronunciation above.

The corresponding neuter form is *ad*, she, it, genitive *addēnā*, *avēnā*, *tānā*; plural *aū*, genitive *avēhk-nā*. Compare Tamil *adu*, it, gen. *adiṉ*, plur. *avei-gaḷ*; Kanarese *adu*, it, genitive *adara*, plural *avu*. Forms such as *dānā*, her; *dānku*, to her, occur in Chanda and Bastar. Compare Telugu.

The pronouns *ēr*, this, neuter *id*; *bōr*, who? neuter *bad*, are inflected like *ōr*. The latter pronoun, however, is also inflected in person so as to agree with the subject. Thus if we want to say 'who are you?' we must say *immā bōnī* (not *bōr*) *āndī*. So also *amōṭ bōram āndōm*, who are we? and so on.

The nominative of the interrogative pronoun can therefore be given as follows:—

	Singular.	Plural.
1 pers.	*bōnā*	*bōram*.
2 pers.	*bōnī*	*bōrīṭ*.
3 pers. masc.	*bōr*	*bōr*(*k*).
3 pers. neut.	*bad*	*baū*.

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When the question concerns females or irrational beings we also find forms such as first person *badēnā*, plural *bavēnā*; second person *badēnī*, plural *bavēnī*.

The pronoun *bōr* is usually compared with Tamil *yāvaṉ*, Kanarese *yāvaru*. It is, moreover, used as a relative pronoun, though we also find relative sentences evaded by the use of participles or independent sentences in the common Dravidian way.

Other interrogative pronouns are *battī*, *bāṛāṅg*, and *bāl*, what? *Battī* is an interrogative adjective; *bāṛāṅg* is used as an interrogative particle, and *bāl* is an accusative and used as the object of transitive verbs.

Verbs.—The Gōṇḍī verb is apparently much richer in forms than is the case in other Dravidian languages, and this richness has been pointed out as characteristic of Gōṇḍī. Thus Bishop Caldwell remarks of the language :—

'It has a passive voice: in addition to the indicative and the imperative moods, it possesses a potential: in the indicative mood, where Tamil has only three tenses, it has a present, an imperfect definite, an indefinite past, a perfect, a conditional, and a future, each of which is regularly inflected: like the other idioms, it has a causal verb, but it stands alone in having also an inceptive. In these particulars the Gōnd grammar has acquired a development peculiar to itself, perhaps in some degree through the influence of the highly inflected Santāl, its Kōlarian neighbour to the northward.'

The elaborate conjugational system of Gōṇḍī is, however, an illusion, and the language in this respect entirely agrees with other Dravidian tongues.

The so-called passive in Gōṇḍī does not seem to be in common use. Forms such as *jīsī āyātōnā*, and *jīsī hattān*, I am struck, *lit.* having-struck I-become, having-struck I-went, are apparently only imitations of Aryan constructions. They do not occur in the materials at my disposal. *Jīsī āyātōnā*, however, corresponds to Tamil forms such as *kōvil kaṭṭi āyiṟṟu*, the temple having-built became, the temple is built.

The so-called potential mood is not a separate form of the verb, but is arrived at in the same way as in other Dravidian languages by adding an auxiliary verb to the verbal noun. Thus, *kīā paṛītōnā*, I can do. Here *kīā* is simply the verbal noun.

The so-called inceptive is formed in a similar way. *Kīālātōnā*, I begin to do, is no proper tense, but either simply *lātōnā*, I begin, added to the verbal noun, or *ātōnā*, I become, added to the dative of that noun.

The various tenses of the indicative mood, to which Bishop Caldwell draws attention, are formed as follows from the verb *kīā-lē*, to do:—

	Present.	Imperfect.	Indefinite past.	Perfect.	Future.	Conditional.
Sing. 1	*kīātōnā*	*kīndān*	*kīēnā*	*kītān*	*kīākā*	*kīākā.*
2	*kīātōnī*	*kīndī*	*kīēnī*	*kītī*	*kīākī*	*kīākī.*
3 m.	*kīātōr*	*kīndur*	*kīēr*	*kītur*	*kīānur*	*kīr.*
3 f. & n.	*kīātā*	*kīnd(u)*	*kīvār*	*kīt(u)*	*kīār*	*kī.*
Plur. 1	*kīātōram*	*kīndōm*	*kīēram*	*kītōm*	*kīākōm*	*kīākōm.*
2	*kīātōrīṭ*	*kīndīṛ*	*kīērīṭ*	*kītīṛ*	*kīākīṛ*	*kīākīṛ.*
3 m.	*kīātōrk*	*kīndurk*	*kīērk*	*kīturk*	*kīānurk*	*kīrk.*
3 f. & n.	*kīātāṅg*	*kīnduṅg*	*kīvāṅg*	*kītuṅg*	*kīānuṅg*	*kīṅg.*

It will be seen that the so-called conditional is simply a modification of the future from which it only differs in the third person. The *r* in the third person masculine *kīr*

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perhaps corresponds to the conditional particle *re* in Kanarese. The other forms of the third person have then followed the analogy of other tenses. They seem to be very seldom used, and they do not form an essential feature of the language.

With regard to the other tenses, they can be divided into two classes. The first comprises the present and the indefinite past, the second the imperfect, the perfect, and the future.

The two classes use different personal terminations, and it will be seen that those added in the first class closely correspond to the terminations of the interrogative pronoun. This fact enables us to understand the real nature of such tenses.

In all Dravidian languages, nouns of agency can be formed from the various participles. Compare, for example, Kanarese *māḍuv-avanu*, a man who makes; *māḍiḍ-avanu*, a man who has made. In Gōṇḍī there are three different verbal participles, a present, a past, and an indefinite. Thus, *kīātā*, doing; *kītā*, done, having done; *kīē*, doing (indefinite). Verbal nouns of agency are formed from all those participles; thus, *kīātōr*, a doer; *kītār*, one who has done; *kīēr*, one who does, or, who will do. Such verbal nouns are regularly inflected; and Bishop Caldwell has long ago pointed out that such forms may be substituted for the ordinary tenses. This is exactly what has been done in Gōṇḍī, and the tenses of the first class are simply nouns of agency inflected in the same way as in other connected languages.

The conjugational system in Gōṇḍī therefore agrees with that occurring in other Dravidian forms of speech, and the rich variety of different forms is only apparent.

On the other hand, there are, as in other connected languages, several compound tenses. The imperfect *kīndān*, I did, can be considered as such a form, consisting of the indefinite participle *kīē*, and *āndān*, I was. Another imperfect is formed by adding *mattōnā*, I was, to the indefinite participle; thus, *kīē mattōnā*, I was doing.

A pluperfect is formed in the same way from the conjunctive participle; thus, *kīsī mattōnā*, I had done. The abbreviated form *kīsītōnā* is used as an ordinary past meaning 'I did.'

The regular past tense *kītān*, I did, is formed by adding the same suffix *t* which occurs in the form *tt* in Tamil and *d* in Kanarese. We also find the conjunctive participle used alone as in Malayāḷām. Thus, *māsī*, he was, in Sarangarh and Chanda.

The suffix of the future is *k* as in old Tamil, and Malayāḷām. Compare Gṇḍ *kīākā* or *kēkā*, I shall do; *kīākōm* or *kēkōm*, we shall do; with Old Tamil *śeygu*, I shall do; *śeygum*, we shall do.

In the formation of tenses, therefore, Gōṇḍī agrees with Old Tamil and Malayāḷām and not with Telugu.

The personal terminations used in the inflexion of verbs in Gōṇḍī are as follows:—

Sing.	1.	*ā(n)*	Plur.	1.	*ōm.*
	2.	*ī*		2.	*īṭ, īṛ.*
	3 m.	*(u)r*		3 m.	*r(k).*
	3 fem. & neut.	—		3 fem. & neut.	*ṅg.*

The third person singular feminine and neuter has no separate termination. It will be seen from the table on p. 482, that *ā*, *ār*, and *u*, may be added. Instead of *ār* we also find *āl*; thus, *mandāl*, it is, in Mandla. This *āl* is probably the old feminine termination. Compare Tamil *avaḷ*, Kanarese *avaḷu*, she. *Ār* is perhaps derived from *āl*,

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Compare the termination *ā* of the genitive before neuter and feminine words, which form also occurs as *āl*.

The plural suffixes of the third person are formed from the singular suffixes by adding the usual plural termination.

The suffix *ā(n)* of the first person singular and the corresponding *ōm*, *am*, of the plural must be compared with *ān*, *ōm*, respectively, in Old Malayāḷām. Compare also *ēṉ*, *ōm* in Tamil.

The *ī* of the second person singular is also used in Tamil and Kanarese. In the plural *ṛ* is added. Compare *īr* in Tamil and *iri* in Kanarese. In the tenses of the first class the second person plural is formed from the corresponding singular by adding *ṭ*. This *ṭ* seems to be a plural suffix. Compare *immāṭ*, you, *mammāṭ*, we, and forms such as *tindākāṭ*, let us eat, in the Seoni specimen.

The termination *r* of the third person singular is originally a plural suffix. Compare Pronouns, above. The plural suffix *-rk* is a double form and corresponds to Tamil, *-argaḷ*.

The imperative is identical with the base, and *ṭ* is added in the plural. Thus, *uḍḍā*, sit; *niḷḷā*, stand; *varāṭ*, come ye; *tiṉ*, eat; *han*, go. In verbs such as *kīānā*, to do; *sīānā*, to give; *jīānā*, to strike, an *m* is usually added. Thus, *kīm*, plural *kīmṭ*, do. Compare the honorific suffix *um* in Tamil and *mu* in Telugu and Kui. Forms such as *kīā*, however, also occur. *Kīsim*, do, and similar forms are probably compounds, *sim* meaning 'give.'

The verbal noun ends in *ā*; thus, *kīā*, to do. The genitive *kīānā* is used in the same way. The infinitive of purpose ends in *ālē*; thus, *kīālē*, in order to do. Compare the suffixes *al* in Tamil and *alu*, in Kanarese.

The verbal participles have already been mentioned. The present participle corresponds to forms such as Kanarese *bāluta*, living; Telugu *koṭṭutu*, striking. The past participle is formed as in Kanarese. Compare Kanarese *māḍida*, who has done. The indefinite participle Gōṇḍī shares with Telugu.

These participles are not much used. They occasionally also occur in the function of relative participles.

The conjunctive participle is formed by adding *sī*, *chī* or *sī-kun*, *chī-kun*; thus, *kīsī-kun*, having done. Compare Telugu *chēśi*, having done, and vulgar Tamil *paḍichchu*, having suffered. *Kun* is probably Aryan.

Other participles are *kīsōre*, doing, *kītēkē*, in the act of doing, etc.

The negative verb is formed in the same way as in connected languages by adding the personal terminations to the base without any tense suffixes. Thus the negative form of *kīānā*, to do, is:—

Sing. 1.	*kīōn*	Plur. 1.	*kīōm*.
2.	*kēvī*	2.	*kēvīr*.
3 m.	*kīōr*	3 m.	*kīōrk*.
3 fem. & neut.	*kīō*	3 fem. & neut.	*kīōṅg*.

The particle *hille*, corresponding to Kanarese *illa*, Tamil *illei*, may be added; thus, *hille sēvōr*, he gave not.

Hille is also combined with verbal nouns in order to form a negative verb, in the same way as in other connected languages. Thus, *hille kēvākē*, had not done; *hille kītā*, did not. Such forms do not change for person and number.

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The negative imperative is formed by suffixing *mā*, plural *māṭ*. *Minne* may be prefixed. Thus, (*minne*) *kēmāṭ*, do ye not do.

The preceding remarks will have shown that the position of Gōṇḍī within the Dravidian family may be defined as follows.

In some few points it has struck out independent lines of its own. Compare the confusion between the dative and accusative cases and the inflexion of the genitive so as to agree with the qualified noun. In all these points we must probably see the influence of Aryan vernaculars.

On the other hand, there are some points of analogy with Telugu. Thus, the distinction of the genders is analogous, though Gōṇḍī, in this respect, still more closely agrees with Kui. Some of the inflected forms of the personal pronouns are similar to those used in Telugu. Compare Gōṇḍī *mīkun*, Telugu *mīku*, to you. The indefinite participle Gōṇḍī shares with Telugu, and the conjunctive participle is similarly formed in both languages.

In most respects, however, Gōṇḍī agrees with Tamil and Kanarese, more especially with the older forms of these languages. Where these two differ between themselves, Gōṇḍī sometimes agrees with Tamil and sometimes with Kanarese. Compare the distinction of two declensions, the case terminations, and the personal pronouns. Note especially that Gōṇḍī like Kanarese has only one form of the plural of the personal pronoun of the first person. Compare further the formation of verbal tenses, the personal terminations of verbs, the verbal noun, and the negative verb.

Gōṇḍī must therefore be derived from the same old dialect from which Tamil and Kanarese have developed, *i.e.*, from what Kumārila called the *Drāviḍa-bhāshā*, as opposed to the *Āndhra-bhāshā*, the parent of modern Telugu.

On the other hand, Gōṇḍī has come under the influence of Telugu, especially in the South, where the so-called Kōi dialect may be considered as a link between the two forms of speech. Much stronger is, however, the influence exercised by the neighbouring Aryan dialects. All forms of Gōṇḍī abound in Aryan words; Aryan speech is gradually supplanting the old Dravidian language of the Gōṇḍs, and it is probably only a question of time when Gōṇḍī shall have ceased to exist as an independent form of speech.

When the preceding remarks are borne in mind it is hoped that the short grammatical sketch which follows will enable the student to easily understand the Gōṇḍī specimens. For further details the works mentioned under authorities above should be consulted. The ensuing sketch is, to a great extent, based on them, more especially on Mr. Williamson's grammar.

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I.—NOUNS.—*māṛsāl*, a man ; *tammur*, a brother ; *chhauvā*, a child.

	Singular.			Plural.		
Nom. .	*māṛsāl*	*tammur*	*chhauvā*	*māṛsālōr*	*tammurk*	*chhauvāṅg*
Voc. .	*māṛsānī*	*tammunī*	*chhauvānī*	*māṛsālōrīṭ*	*tammunīṭ*	*chhauvānīṭ*
Acc.-Dat. .	*māṛsān*	*tammun*	*chhauvātun*	*māṛsālōrun*	*tammurkun*	*chhauvān(uṅg)*
Abl. . .	*māṛsānāl, māṛsān-sē*	*tammunāl*, etc.	*chhauvātāl*, etc.	*māṛsālōrāl*, etc.	*tammurknāl*, etc.	*chhauvānāl*, etc.
Gen. . .	*māṛsānōr*,[1] *-nā*, etc.	*tammunōr*, etc.	*chhauvātōr*, etc.	*māṛsālōrōr*, etc.	*tammurknōr*, etc.	*chhauvānōr*, etc.
Loc. . .	*māṛsāne*	*tammune*	*chhauvāte*	*māṛsālōre*	*tammurkne*	*chhauvāne*

[1] The form ending in *ōr*, plural *ōrk*, is used before a masculine noun ; the form ending in *ā*, plural *āṅg*, before a neuter word. Instead of *ā* we also find *āl*.

II.—PRONOUNS.

	I.	We.	Thou.	You.
Nom. . . .	*(n)annā*	*(m)ammāṭ*	*immā*	*immāṭ, immāṛ*
Acc.-Dat. . .	*nāk(un)*	*māk(un)*	*nīk(un)*	*mīk(un)*
Abl. . . .	*nā(-vā-)tāl, nāvāl, nā-sē.*	*mā(-vā-)tāl, māvāl*, etc.	*nī(-vā-)tāl, nīvāl*, etc.	*mī(-vā-)tāl, mīvāl*, etc.
Gen. . . .	*nāvōr, nāvā*, etc.	*māvōr, māvā*, etc.	*nīvōr, nīvā*, etc.	*mīvōr, mīvā*, etc.
Loc. . . .	*nāve, nāvā-īviḍe*	*māve*, etc.	*nīve*, etc.	*mīve*, etc.

	He.	She, it.	They.	
			Masc.	Fem. and neut.
Nom. . . .	*ōr*	*ad*	*ōr(k)*	*aū.*
Acc.-Dat. . .	*ōn(k)*	*tān, addēn, avēn*	*ōr(k)un*	*avēhkun, avēn(k).*
Abl. . . .	*ōnāl, ōn-sē*	*tānāl, addēnāl*, etc.	*ōr(kn)āl*	*avē(hk)nāl.*
Gen. . . .	*ōnōr*, etc.	*tānōr, addēnōr*, etc.	*ōr(kn)ōr*, etc.	*avē(hk)nōr*, etc.
Loc. . . .	*ōne, āviḍe*	*addēne, avēṭe*	*ōr(kn)e*	*avē(hk)ne.*

Ēr, this, fem. n. *id*, plur. *êrk*, fem. and neut. *iū ; bōr*, who ? fem. and neut. *bad*, are inflected like *ōr*. *Bōr* is also inflected in person when used in the nominative ; thus masculine 1st person *bōnā ;* 2nd *bōnī ;* 3rd *bōr ;* plur. 1 *bōram*, 2 *bōrīṭ*, 3 *bōrk ;* feminine and neuter, 1 *badēnā*, 2 *badēnī*, 3 *bad*, plur. 1 *bavēnā*, 2 *bavēnī*, 3 *baū*. *Bōr* forms the locative *bavēṭe* or *bāviḍe*.

Ēōrē, anyone, neut. *badē ;* dat. *bōnaī*, neut. *badēnē ;* gen. *bōnōrē, bōnaī*, neut. *baddēnōrē*.

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TON GRAMMAR.

III.—VERBS.—*Kīānā*, to do.

Verbal Noun.—*kīā, kiānā, kiālē ;* negative *kēvākē.*

Verbal participles.—Present, *kīātā ;* Past, *kītā ;* Indefinite, *kīē.*

Adverbial participle.—*kīsōre ; kītēkē.*

Conjunctive participle.—*kīsī(-kun).*

	Present.	Indefinite.[3]	Past.	Future.	Negative.[7]	Imperative.
Sing. 1 .	*kīātōnā*[1]	*kīēnā*	*kītān*	*kīākā*[4]	*kīōn*	
2 .	*kīātōnī*	*kīēnī*	*kītī*	*kīāki*[4]	*kēvī*	*kīm, kīsim, kīā*[8].
3 m..	*kīātōr*	*kīēr*	*kītur*	*kīānur*[5]	*kīōr*	
3 f. & n.	*kīātā*	*kīvār*	*kīt(u)*	*kīār*[6]	*kīō*	
Plur. 1 .	*kīātōram*	*kīēram*	*kītōm*	*kīākōm*[4]	*kīōm*	
2 .	*kīātōrīṭ*[2]	*kīērīṭ*[2]	*kītīṭ*	*kīākīṭ*[4]	*kēvīṭ*	*kīmṭ.*
3 m. .	*kīātōrk*	*kīērk*	*kīturk*	*kīānurk*[5]	*kīōrk*	
3 f. & n.	*kīātāṅg*	*kīvāṅg*	*kītuṅg*	*kīānuṅg*[5]	*kīōṅg*	

[1] Also *kīāltōnā*, etc. [2] Also *kīātōrīṭ*, etc. [3] Used as an imperfect indefinite and a conjunctive present. [4] Also *kēkā*, etc. [5] Also *kānur*, etc. [6] Also *kīāl*. The future is also used as a conditional in which case the third person is *kīr*, neut. *kī ;* plur. *kīrk*, neut. *kīṅg*. [7] The negative verb is usually preceded by *hille, halle*. Those particles are also combined with verbal nouns and participles. Thus, *hille kēvākē*, had not done ; *hille kītā*, did not do ; *hille kīālē, hille kīnāl*, will not do, for all persons and numbers. [8] Negative imperative (*minne*) *kēmā*, plur. *kēmāṭ*, don't do. Some verbs form their imperative differently. Verbs ending in *ānā* (not *īānā*) and *inā* form their imperative in *ā ;* those ending in *htānā* in *hā ;* those ending in *ndānā* in *n*. Thus, *askānā*, to cut, imper. *askā ; uddīnā*, to sit, *uddā ; tehtānā*, to raise, *tehā ; handānā*, to go, *han*. Note *tachchum* and *tarā*, bring (*tattānā*) ; *vahchum*, explain (*vahtānā*) ; *varā*, come (*vāyānā*).

Imperfect, *kīndān*, as *kītān*. Perfect, *kītonā* and *kīsītōnā*, as *kīātōnā*.

Auxiliary verbs.—*Āyānā*(*māyānā*, etc.), to be, to become ; *mandānā*, to be, to stay.

Verbal noun, *āyānā ; mandānā ;* negative *āvākē, mannākē.*

Conjunctive participle, *āsī-kun, mañjī-kun.*

Present, *āyātōnā, mandātōnā* or *mandōnā.*

Indefinite, *āyēnā, mannēnā.*

Perfect, *ātōnā, mattōnā.*

Future, *āyākā, mandākā.*

Imperative, *ām, man ;* negative, *āyimā, manmā.*

Negative tense, *āyōn, mannōn.*

Other tenses and the inflexion in general is regular.

Causals.—Formed from the conjunctive participle by adding *ahtānā ;* thus, *jīsahtānā*, to cause to strike ; present *jīsahtātōnā ;* perfect *jīsahchītōnā ;* future *jīsahkā*, etc. The causative of *nittānā*, stand, is *nillahtānā ; tedānā*, to rise, *tehtānā ; tindānā*, to eat, *tihtāna ; undānā*, to drink, *uhtānā ; handānā*, to go, *hanahtānā.*

Potential, *kīā-paṭitōnā*, I can do ; past *kīā paṭtān ;* future *kīā paṭākā.*

Inceptive, *kīālātōnā*, I begin to do, etc.

Passive, *kīsī-āyātōnā*, I am made, etc.

Intensitive particle, *ē, nē.* An interrogative pronoun is made indefinite by adding *ē* ; thus, *bōr-ō*, anybody.

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The Gōṇḍī of Mandla closely agrees with the preceding sketch. It is commonly called *Pārsī Gōṇḍī*, or *Chaurāsī kī bōlī*, from Chaurasi, an estate of 84 villages within the area of which Gōṇḍī is everywhere spoken. It is also spoken to the north and west of the estate.

The specimen which follows has been forwarded from Mandla. It is, however, simply the corresponding passage of Mr. Williamson's translation of the Gospel of St. Luke, which was printed in Allahabad in 1895. No other specimen has been forwarded from Mandla, but a list of Standard Words and Phrases will be found on pp. 648 and ff.

In the specimen we may note the frequent use of the indefinite participle in the formation of compound verbs from Aryan words. Compare *pūchhē-kītur*, he asked; *hille chāhē-māyōr*, he did not wish. Note also the frequent use of *ṅ* instead of final *ṅg*; thus, *dhiyāṅ*, instead of *dhiyāṅg*, days.

In the list of Standard Words we may note forms such as *dādātāl*, from the father; *miyārtun*, to the daughter; *kũvāta*, in the well; *māṛsālk*, men; *tān*, him.

'I am' is *āndōnā* and *āndān*, plural *āndōm*. Note also *mandāl*, it will be.

The past tense and the future are not given in full in the list. The missing forms have been supplied from other sources, and they have been given within parenthesis.

Note finally *jītān āyēnā*, I should beat, which apparently contains a noun of agency *jītān*, one who has beaten.

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[No. 44.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

Bōrē ādmīnōr raṇḍ mark mattōrk. Ani ōrāṅ-rōpāṭāl luhrāl
A-certain man-of two sons were. And their-midst-from the-younger
dādān kattur, 'ē dādā, dhante jō tūs nāvā uddītā ad
to-father said, 'O father, property-in what portion my sits that
nākun sīm.' Tab ōr ōrun apnō sampat tūsī-sītur. Vallē dhiyāṅ
me-to give.' Then he to-them his-own property dividing-gave. Many days
hille āyōṅ ki chuḍur marrī sab bārāṅgē ikaṭṭhō kīsī
not passed that the-younger son all whatever together having-made
lakk dēś tāksī-hattur, ani agā burō kāmte din bitē-kīsōre apnō
a-far country going-went, and there bad deed-in days passing his-own
dhan māhchī-sītur. Baske ōr sab bārāṅgē māh-chītur aske
wealth having-squandered-gave. When he all whatever had-expended then
ad dēśte baṛō akāl artt ani ōr kaṅgāl āyā-lātur. Ani ōr
that country-in a-great famine fell and he poor to-be-began. And he
ad dēśānōr mandānavārērknā rōpāṭāl uṇḍīnā igā hañjī lāgtur,
that country-of inhabitants-of among-from one-of near having-gone lived,
jō ōn apnō nēlkne paddiṅg mēh-tālē rōhtur. Ani ōr au
who him his-own fields-to swine to-feed sent. And he those
chhīmiṅg-nāl bavēhkun paddiṅg tinḍuṅg apnō pīr nihtālē chāhē-māndur.
husks-from which swine ate his-own belly to-fill wishing-was.
Ani baddē ōnk bōraṅī hille siyōṅ. Tab ōn surat āt ani
And anyone to-him anything not gave. Then to-him sense came and
ōr ittur, 'nāvōr dādānōrk vallē chākark mandānurk jōnknā sārī
he said, 'my father's many servants will-be whom-of bread
pissātā, ani nannā igā karrū sāyitōnā. Nannā techchhī
sufficient-is, and I here of-hunger am-dying. I having-arisen
apnō dādānā pōrī dākā ani ōn-sē indākā, "ē dādā, nannā
my-own father-of near will-go and him-to will-say, "O father, I
svargtā biruddh ani nīvā munne pāp kītōnā. Nannā issur nīvōr
heaven-of against and thee before sin have-done. I again thy
marrī iñch-ahtānā jōg hille āyōn; nākun apnōr chākarknā rōpāṭāl
son to-be-called fit not am; me thy-own servants-of among-from
uṇḍīnā lēkā banē-kīm."' Ani ōr techchhī apnō dādānā muṭṭis
one-of like make."' And he having-arisen his-own father-of near

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tāktur. Pē ōr lakka-ī mattōr ki ōnōr dādāl ōn hūṛsī dāyā
went. But he far-off was that his father him having-seen compassion
kītur, ani vichchhī-kun ōnā varēṭe lipṭē-kīsī ōn chūmē-kītur.
did, and running his on-the-neck having-embraced him kissed.

Marrī ōn-sē ittur, 'ē dādā, nannā svargnā biruddh ani nīvā
The-son him-to said, 'O father, I heaven-of against and thy
munne pāp kītōnā; nannā issur nīvōr marrī iñch-ahtānā jōg hille
in-presence sin have-done; I again thy son to-be-called fit not
āyōn.' Pē dādāl apnōrk chākarkun ittur, 'nahnal-sē nahnal dikrī
am.' But the-father his-own servants-to said, 'good-from good clothes
jhapnē pasahchī ōn pōṇḍsahāṛ, ani ōnā kaide muddā ani
quickly having-brought him cause-to-put-on, and his hand-on a-ring and
kālkne sarpūhk karsahāṛ; ani mammāṭ tindākam ani ānand
feet-on shoes cause-to-put-on; and we will-eat and rejoicings
kēkam. Bārī-ki ēr nāvōr marrī sāsī mattōr, issur pistōr;
will-make. Because this my son having-died was, again came-alive;
rachchhī mattōr, issur puṛtōr.' Ani ōrk ānand kiyā-lāturk.
having-been-lost was, again was-found.' And they merriment to-make-began.

Ōnōr jēṭhō marrī nēde mattōr. Ani jab ōr vāsōre rōtā muṭṭis
His elder son field-in was. And when he coming house-of near
avvatur tab bājā ani yendānā lēṅg kēñjtur. Ani ōr chākarknā
had-arrived then music and dancing-of noise he-heard. And he servants-of
rōpāṭāl uṇḍītun apnō muṭṭis kēisī pūchhē-kītur, 'id bāl
among-from one his-own near having-called asked, 'this what
ānd?' Ōr ōn-sē ittur, 'nīvōr tammur vātōr; ani nīvōr dādāl bhōj
is?' He him-to said, 'thy brother has-come; and thy father a-feast
kītōr, idēn-lānē ki ōn bhalō chaṅgō pantōr.' Pē ōr sōṅgā
has-made, this-for that him good well he-has-received.' But he angry
ātur ani rōpā handālē hille chāhē-māyōr. Tab ōnōr dādāl bahrō
became and within to-go not wishing-was. Then his father out
vāsī ōn manē-kiyā-lātur. Ōr javāb sīsī apnō dādān
having-come him entreaty-to-make-began. He answer giving his-own father-to
ittur, 'hūṛā, nannā ichchō barshāṅgnāl nīvā ṭahal kiyātōnā, ani
said, 'see, I so-many years-from thy service am-doing, and
bappōrē nīvā hukumtun hille ṭārē-kiyōn, ani immā nākun
at-any-time thy commandment not transgressed, and thou me-to
bappōrē uṇḍī yēṭīnā pīlā gadā hille sēvī, ki nannā apnō
at-any-time one goat-of young-one even not gavest, that I my-own
mītk-nā saṅg ānand kiyēnā. Pē jab nīvōr ēr marrī vātur jō
friends-of with rejoicing might-make. But when thy this son came who

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vissyāṅgnā saṅg nīvā sampat tinjētōr tab immā ōnā-lānē bhōj
harlots-of with thy property has-eaten then thou him-for a-feast
kītōnī.' Ōr ōn-sē ittur, 'ē marrī, immā sag din nāvā saṅg āndī,
hast-made.' He him-to said, 'O son, thou all day my with art,
ani jō-bārāṅgē nāvā ānd ad sab nīvā ānd. Pē ānand kiyānā ani
and whatever mine is that all thine is. But rejoicings to-do and
ānand āyānā uchit mattā. Bārī-ki ēr nīvōr tammur sāsī
merry to-become proper was. Because-that this thy brother having-died
mattōr, ani pistōr; rachchhī mattōr, ani puṭṭōr.'
was, and came-alive; having-been-lost was, and is-found.'

In Bilaspur Gōṇḍī is now quickly disappearing and giving way to Chattīsgaṛhī. It is still spoken in the hills. The number of speakers was estimated for the purposes of this Survey at 8,450. In 1901, however, only 2,119 were returned.

The Gōṇḍs of Bilaspur trace their origin to Mandla, and the dialect is essentially the same in both districts. Compare what is said about the Gōṇḍs of Bilaspur in the *Report of the Ethnological Committee.* Nagpore, 1868, Part ii, pp. 5 and ff.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that the language is ordinary Gōṇḍī, though the specimen is rather corrupt.

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[No. 45.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(District Bilaspur.)

Bōrē māṛsalnā raṇḍ mark mattā. Ōnā-sō chiḍur marrī
Some man-of two children were. Them-from the-younger son
dāhran kattur, 'rē dadā, nā-igā battīyē mandār tē nākun siyā
the-father-to said, 'O father, me-to coming will-be that me-to to-give
chāhi.' Iṅgā ōnigā jō-kuchhu mattā sō ōr tūsītur. Baḷē diyā
is-wanted.' Now him-to whatever was that he divided. Many days
hile āyē chiḍur marrī sab kuchhu undī jagā kīsī anī
not becoming the-younger son all whatever one place having-made and
handē kittur. Agā haṅjī jō-kuchhu mattā tān kharāb
going did. There having-gone whatever was that wasted
kīsī vāṭṭur.
having-made he-threw-away.

To the north of Mandla lies the district of Jabalpur. Gōṇḍī is here only spoken in the hills. The number of speakers at the Census of 1891, when there was a large temporary influx of Gōṇḍ harvesters, was 24,130. In 1901, when the total number of Gōṇḍs in the district was 78,689, only 5,422 speakers of Gōṇḍī were returned. Compare the *Report of the Ethnological Committee*, quoted under Authorities, Part ii, pp. 1 and ff.

The specimens received from the district are rather corrupt and much mixed with Aryan forms and words. The beginning of the Parable of the Prodigal Son will show that they represent the same form of speech as that illustrated in the preceding pages. Note the frequent omission of case suffixes and forms such as *immē*, thou; *mēdkī*, in order to tend; *hill-aṅgā*, was not, etc.

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[No. 46.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(District Jabalpur.)

Urrar ādmī raṇḍō chhauvāṅ mattāṅ. Chuḍur ṭural dādan
One man(-to) two sons were. The-younger son the-father-to
kattur ki, 'nāvā hissā sīsum.' Jō kuchh mālmattā sō tusī
said that, 'my share give.' Which some property that dividing
dādal sītur. Valē din hil-vāyēvākē chuḍur ṭural bēsī dhan
the-father gave. Many days not-came the-younger son all property
baghē-lē hatur ba dēste. Aggā jaṛīsī mattur sagā dhan
collecting went another country-in. There riotously was all property
khoīkī sītur. Vō dēste baṛā akāl arsī mattā. Ōnē-gat
squandering gave. That country-in big famine having-fallen was. Him-near
bārē hill-aṅgā. Ā dēste baṛē ādmī-iṅgan mandā-lātur, nōkrī
anything not-was. That country-in big man-near to-live-began, service
kiyā-lātur. Ōn nēlī rōchītur mēdkī padī.
to-do-began. Him field sent to-feed pigs.

In Narsinghpur, as in Bilaspur and Jabalpur, Gōṇḍī is only spoken in the hills, and the dialect is gradually disappearing from the district. The number of speakers was estimated for this Survey at 800. In the Census of 1901 only 383 were returned.

The Gōṇḍī of Narsinghpur cannot, under such circumstances, be expected to be an unmixed form of speech. The Aryan element is rather strong, and the dialect will soon cease to be a Dravidian form of speech.

The difference between the two genders is disappearing, and the suffixes of the plural are not often used. The case suffixes are modified, and so forth. Compare *māṛsalnōr raṇḍ chhavā mattur*, Standard *māṛsānāṅg raṇḍ chhavāṅg mattāṅg*, a-man-of two children were; *dādalrān*, Standard *dādān*, to the father; *dādalōṅ*, Standard *dādālōr*, fathers, etc.

'I' is *anā*, and 'we' *imāṅ*. The form *māōr*, his, occurs too often to be a mere blunder. *Māōr*, *māvā*, also means 'my.'

The inflexion of verbs is also corrupt, the various forms being interchanged. Compare *sāyātur*, Standard *sīyātōnā*, I am dying; *sīm* and *sītur*, give, etc.

It is not, however, of any use to go into details. The beginning of the Parable of the Prodigal Son which follows will show how mixed and corrupt the Gōṇḍī of Narsinghpur is.

NATIONAL ARCHIVES OF INDIA

[No. 47.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(District Narsinghpur.)

Barrūr māṛsalnōr raṇḍ chhavā mattur. Ā-viṭal chuḍur pēḍgal
One man-of two sons were. Them-from the-younger boy
māōr dādalrān kattur, 'bārī dādal, rōn dhan ichchō māvā
his father-to said, 'O father, house property how-much my
hīsā hai, māk sīm.' Phir dādal ōrun māōr dhan tūsītur.
share is, me give.' Then the-father them-to his property divided.
Bāryē din pijjā chuḍur pēḍgal māur dhan ēchhī-kun lakdar
Some days after the-younger boy his property having-taken distant
dēś hattur uḍēn hukkē luchpantēn sab kīsī-sītur. Sab dhan
country went and there riotousness-in all doing-gave. All property
mārsat-horsiat ad dēśtēn paṛā kāl aṛtā, uḍēn inēkē vōr karrū
spent-on-being that country-in big famine fell, and now he with-hunger
sāy-lātur. Tab vōrrē barrūr dēśī-māṛsalnōr nīgā chākur lāgtur.
to-die-began. Then he some country-man-of near servant stayed.
Uḍēn ōr ōn paddī mēhtā nirsī, vōrrē vallēn paddīnōr tindā-lēnī
And he him pigs to-feed having-sent, he all pigs-of eating-of
phaliyōnrān māur pīr pañchtan nihtātur; barrē māṛsal ōn bārē
husks-with his belly full was-filling; any man him anything
hillēn dāylē mattur. Jab ōn khabar vāt, vōr katā-lātur,
not to-give was. When him-to sense came, he to-say-began,
'daiyā, nāur dādalnōr vallēṅ chākrāṅkhōn pīr pañchtan tindātōnā pijjā
'O-God, my father-of many servants-to belly full eating after
pissī māiṭṭi-hat, uḍēn anā karrū sāyātur. Uḍēn inēkē anā
something left-is, and I with-hunger die. And now I
tēchchhu-kun dādalnōr nīgā handātōnā uḍēn katātōnā, "ē dādal, anā
arising father-of near will-go and will-say, "O father, I
nī ṭuddī-sāman bhagvāntā pāp-dōkh kītur. Anā inēkē nīur chhavā
thy face-before God-of sin made. I now thy son
katānā lākh anā hillēnā. Nīur chākur-vallēntē undhīnōr barrūr
to-be-called worthy I am-not. Thy servants-in one-of some
irsēnā mākun nirsēnā."' Tab ōr tēchchhī nichchhtur uḍēn māur
like me keep."' Then he arising stood and his
dādalnōr nīgā hattur. Dādal ōn lakdal vānākē hūrsētur, ōn
father-of near went. The-father him far-from coming saw, him

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parrō	parājīvā	kītur	uchchhī-kun	ōn	gurūṅgārān	jhumā-mātur	uḍēn
on	*compassion*	*made*	*having-run*	*him*	*neck-to*	*pressed*	*and*

chumā ētur.
kiss *took.*

No specimens have been forwarded from Damoh and Saugor, and Gōṇḍī is quickly disappearing from those districts. Local estimates give 1,200 as the number of speakers in Damoh. In 1901, when 27,521 Gōṇḍs were enumerated in the district, only 377 were returned as speaking Gōṇḍī. In Saugor the local estimates gave so high a figure as 2,400. In 1901 only three speakers were returned, though the number of Gōṇḍs in the district was 21,546. The Gōṇḍs are known as Bhōi Gōṇḍs, and their language was called Pārsī as in Mandla. They are chiefly found in Kesla Pargana of Rehli Tahsil. Only a few old people still speak Gōṇḍī.

Gōṇḍī has also been returned as the language of 150 individuals in Bhopal. At the Census of 1901, 20,268 speakers were returned. No specimens have been obtainable and it seems probable that most of the Gōṇḍs of the district have given up their native tongue.

Proceeding southwards from Narsinghpur we reach the district of Chhindwara where Gōṇḍī is, to a great extent, spoken in the north. The number of speakers was estimated for this Survey at 125,100, and it was 104,168 at the Census of 1901.

AUTHORITY—

DAWSON, REV. JAMES,—*Gondí Words and Phrases. Journal* of the Asiatic Society of Bengal, Vol. xxxix, P. i, 1870, pp. 108 and ff., and pp. 172 and ff.

The dialect of Chhindwara in most respects agrees with the grammatical sketch on pp. 486 and f.

With regard to the inflexion of nouns, we may note the dative *ādmīkun*, to a man, in the first line of the specimen.

The dialect uses the numerals *armur*, eight; *unmāk*, nine; *pad*, ten.

With regard to pronouns, we may note *annā*, I, as in Narsinghpur; *ammōṭ*, we; *ā-piḍe*, in him, among them.

The pronoun *bāṅg*, what? has a genitive *bāndōr*, *bāndā*, etc., and a dative *bātkun*.

The conjugation of verbs is mainly regular. An *n* is, however, added to the second person singular in tenses formed like *kītān*, I did. Thus, *ātīn*, thou wast; *kīndīn*, thou wast doing. The third person neuter of the future ends in *āl* and not in *ār*; thus, *ad kīāl*, she will do.

The present tense of the verb substantive is *āndān*, I am. In other dialects this form is an imperfect.

'I am beaten' is translated *annā mār tindātōnā*, I am eating stripes. This translation shows that Gōṇḍī has not a fixed form for the passive.

In other respects the dialect is quite regular, as will be seen from the beginning of the Parable of the Prodigal Son which follows. Note only the use of ordinary tenses in negative clauses. Mr. Dawson, however, gives the ordinary negative forms, and the compiler of the specimen was certainly wrong in not introducing them.

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[No. 48.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(District Chhindwara.)

Bōrē ādmīkun raṇḍ mark matturk. Chuḍḍur marrī dāū-sē
Some man-to two sons were. The-younger son the-father-to
vaṅktur, 'dāū, nā-juar bad dhan aiyāl ad nākun varkē-kisim.'
spoke, 'father, me-to what property will-be that me-to separate-make.'
Aske āplō dhan ōrkun tūstur. Tān pajā thōrō diate
Then his property them-to he-divided. That-of after few days-in
chuḍḍur marrī sabrō māl samti kīsī-kun lakk dēhāte
the-younger son all wealth together having-made far country-to
chalsī hattur. Aggā garsī-kun uṇḍē kal uñjī-kun sabrō māl
having-gone went. There playing and wine drinking all wealth
māhchitur. Sabrō māl māhttur tān pajā ad dēhāte parā
squandered. All wealth had-squandered that after that country-in big
kāl arsī hattā; tindālē badē halle vāta. Aske hundur
famine having-fallen went; to-eat anything not came. Then there
ādmīn-igē hañjī-kun ōnā rōn lāgsī hattur. Ōr ōn nēde
man-near having-gone his house staying became. He him field-in
paddiṅg mahtālē rōhchītur. Aske baddēn tōlk paddiṅg tinduṅg
swine to-feed sent. Then which husks the-swine were-eating
addēn tindālē hurndur; ōn bōrē halle sītur. Parōr vāsī
those to-eat he-tried; him anybody not gave. Big (i.e. *wise*) *becoming*
hattur, aske āplō jīāte vēhtur, 'nāvōr dāūnā rōte bachālē
went, then his mind-in he-advised, 'my father's house-in how-many
naukarkun tindālē sarī puṭṭilātā, annā karrōk saiātōnā. Annā nāvōr
servants-to to-eat bread is-got, I hungry am-dying. I my
dāūn-igē vitsī-kun dākā, ōn indākā, "dāū, pēnknā sēvā halle
father-near running will-go, him will-say, "father, God's worship not
kītān, nīvā halle kēñjtān; nīvōr achhō marrī hallenan. Nigā
I-did, thy(-word) not I-heard; thy good son not-am. Now
nī-juar mazdāride mandākōm."'
thee-with service-in will-stay."'

In Hoshangabad Gōṇḍi is spoken in the eastern corner, towards Chhindwara and Narsinghpur. The number of speakers was estimated for this Survey at 41,550. At the last Census of 1901, 27,740 speakers were returned.

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The dialect of Hoshangabad in most respects agrees with that spoken in Chhindwara. Compare *ānd*, it is; *anā*, I. The chief peculiarity of the dialect, however, is the use of *l* instead of *r* in nouns, pronouns and verbal forms of the third person singular. Thus, *vōl ittul*, he said. The same *l* also occurs in the termination of the genitive before a singular masculine noun and in some numerals, etc. Thus, *dēśt-ul*, of the country; *varul*, one; *irul*, two, etc.

The usual form of 'one' is *undī*, and of 'two' *raṇḍ*. *Varul* is used as an indefinite masculine pronoun, and *irul* is sometimes used instead of *raṇḍ* when the qualified noun is of the masculine gender.

The *r* of plural forms of verbs and pronouns is a cerebral *ṛ*; thus, *vōṛ ittōṛ*, they said. The same pronunciation prevails over a large area, in Betul, Ellichpur, Akola, Nagpur, Seoni, Balaghat, Bhandara, Khairagarh, Nandgaon, Raipur, and Sarangarh. The original texts sometimes write *ḍ* and sometimes *ṛ*. Thus, *ōḍk* and *ōṛk*, they. I have written *ṛ* throughout.

The adverbial participle ends in *ke* and not in *re*; thus, *kīsōke*, doing.

There is a verbal noun formed from the past participle; thus, *hattate*, in the going, when he went; *vakhtute*, in the roaring, while he was roaring.

Note also the neuter negative *hale rōval*, it was not.

Further details will be easily understood from the specimen which follows.

[No. 49.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(District Hoshangabad.)

Undī dīyā śikārī narkā ḍaṅgur śikārkun hattul. Undī hirṇī
One day a-hunter at-night to-a-forest hunting-for went. One deer
ḍaṅgur-nēde mērte huṛsī vōl kaṭṭul, 'anā jīkā.' Vōnā āvāj kēñjtu,
forest-field-in grazing-in having-seen he said, 'I will-kill.' His sound heard,
tō daṅguṭikkē soṛīt. Vōl śikārī bhī tānā pichāṛī vittul. Hirṇī valē lak
it wood-into fled. That hunter also its back-at ran. The-deer very far
sōṛīsī hatt. Agā haññjī mēī-lāt. Vōl śikārī tānā pichāṛī vittul.
fleeing went. There having-gone to-graze-began. That hunter its back-at ran.
Hirṇī ittāl jagāte haññjī āvat, agā īhūn jāṛī lāksīt, agā
The-deer such place-in having-gone came, there such jungle was-found, there
haññjī magsī hatt. Vōl śikārī kaiīk masī-kīsōke rahē-mattul.
having-gone having-hidden went. That hunter hands wringing staying-was.
Śikāṭī āsī hatt-te vōl udās man kīsī-kun rōn vāttul. Vōl
Darkness having-become coming-in he afflicted mind having-made house went. He
thōṛōsō lak hattul ki pullī vankhtute vōl āvāj kēñjtul. Vōl apnō pisānā
little distance went when lion roaring-in he sound heard. He his life-of

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ās hailē irōl. Undī maṛāte haññjī-kun tarīsī hattul. Pullī ghaṛī-ēk
hope not kept. One tree-in having-gone climbing went. The-lion in-a-moment
mañjī-kun vankhtūke idē maṛā siḍvāt. Pullītun huṛsī-kun vōl
having-remained roaring that-very tree reached. The-lion having-seen he
apnō mante rañj kītul; vōl kattul kē, 'harṇīn hale jiyālē vāēnā tō
his mind-in regret made; he said that, 'the-deer not to-kill if-I-had-come then
nāvā jīvā dukhte hale rōval.'
my life mishap-in not had-been.'

FREE TRANSLATION OF THE FOREGOING.

A hunter once went to hunt at night in the wood. He saw a deer grazing in a field in the wood and resolved to kill it. The deer heard the noise he made, and fled into the wood, and the hunter ran after it. It fled very far, and then began to graze. While the hunter was pursuing it, the deer had fled to a place where the jungle was thick enough to hide in. The hunter wrung his hands, but darkness having set in he made towards his house in low spirits. He had not gone far when he heard a lion roar. He fled for his life and climbed a tree. The lion soon came roaring to that very tree, and when he saw it he repented and said, 'if I had not come to kill the deer my life would not be in danger.'

Gōṇḍī has also been reported from Nimar where the number of speakers has been estimated at 2,200. At the Census of 1901, 1,693 speakers were returned. The Gōṇḍs of Nimar are mentioned in the *Report of the Ethnological Committee*, Nagpore, 1868, Part ii, pp. 112 and ff. It has not, however, been possible to get any specimens, and the local authorities some time ago stated that Gōṇḍī was no more spoken in the district.

The Gōṇḍī dialect of Betul and Amraoti is essentially the same as that spoken in Hoshangabad. Speakers are found all over both districts. Their number was estimated for this Survey at 94,000 in Betul and 12,000 in Amraoti. The figures returned at the Census of 1901 were 81,619 and 19,022, respectively.

It will be sufficient to give one specimen to illustrate the dialect as spoken in both districts.

It will be seen that *l* is substituted for *r* in the same cases as in Hoshangabad. Thus, *chuḍḍōl*, the younger; *kittul*, he did; *vaṛul*, one.

R is pronounced as *ṛ* in words such as *vaṛā*, come.

An *h* is prefixed to the neuter forms of pronouns in Amraoti; thus, *had*, that.

With regard to numerals, we find *armul*, eight; *unmā*, nine; *pad*, ten.

'I' is *annā*, as in Hoshangabad and Narsinghpur.

The inflexion of verbs is regular. Note *āndul*, he is; *jiyānuṛ*, they will strike; *vitsūṛe*, running, etc.

The form *matakē*, may be, is perhaps a participle.

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[No. 50.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(District Betul.)

Vaṛul ādmīnā raṇḍ mark mattul. A-viṭāl chuḍḍōl ṭūṛāl dāūtun
One man-of two sons were. Them-in-from the-younger son the-father-to
ittul, 'ē bābā, nīvā dhan-māltā-iviṭāl jō nāvā hissā matakē sō nākun
said, 'O father, thy property-in-from what my share may-be that me-to
sīsim.' Tō ōl senāl ōnk ōnā dhan-māl tūsī sītul. Vallē diyā
give.' Then that old-man him-to his property dividing gave. Many a-day
hall āyō ki chuḍḍōl ṭūṛāl sab māltun arpā-kittul ani lai lakk
not became when the-younger son all property collect-made and very far
dēste hattul uṇḍē aggā luchpante din kāṭē-kittul, sab dhan-māl
country-to went and there riotousness-in days spend-did, all property
māhachchī-sītul. Jab vōl sab dhan ḍūbē-kittul, achchō bakht
having-squandered-gave. When he all property spent-had-made, that time
add ē dēste paṛā kāl art, uṇḍē vōl kaṅgāl āsī hattul.
that-very country-in big famine fell, and he destitute having-become went.
Ani ad mulkte hañjī-kun vaṛul igā naukar rahē-mātul. Uṇḍē vōl vōn
And that country-in having-gone one near servant staying-was. And he him
nēde paddī mēhtālē rōhtul. Aggā vōl kurmī paddī mēintā a-nīnē tānā
field-in swine to-feed sent. There he husks swine were-eating them-from his
pīr bhī nihtālē āndul. Pan ōn baddē chīj tindānā halle sēvōl.
belly also to-fill he-was. But him-to anyone thing to-eat not gave.

No specimens have been forwarded from Ellichpur where the estimated number of speakers was 4,427. The corresponding figures in 1901 were 6,148. The dialect is probably the same as in Amraoti and Betul.

Seventy-one speakers of Gōṇḍī were returned from Buldana at the Census of 1901. The old returns and the local reports make no mention of Gōṇḍī in the district, and it is probable that the speakers were immigrants from Akola.

The Gōṇḍs of Akola are known as Rāj Gōṇḍs. The number of speakers was estimated for this Survey at 1,142. At the Census of 1901 their number had increased to 2,208.

The Gōṇḍī of Akola is a very corrupt form of speech. Thus, the genders are continually confounded, and the singular is often used instead of the plural; *e.g.*, *raṇḍ tuṛāl āttu*, two sons were; *hissō vāyatōr*, a share is coming, etc.

An *h* is commonly added before the neuter forms of demonstrative pronouns, just as was the case in Ellichpur; thus, *had* and *ad*, that. So also *hōr*, they.

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On the other hand, *r* and not *l* is used in those cases in which Standard Gōṇḍī has *r*; thus, *ōr*, he.

Ṛ, originally written *ḍ*, is substituted for *r* in plural forms of pronouns and verbs. Thus, *hōṛ*, they. Forms such as *ōrk*, they, however, also occur.

With regard to numerals, we find *armur*, eight; *pad*, ten, but the usual forms for 'nine' and 'ten' are Aryan loan-words.

The pronoun 'I' was *annā* in Narsinghpur, Chhindwara, Hoshangabad, Betul, and Amraoti. In Akola we again find the form *nannā* which is used in all other districts, with the exception of the Patna State. 'We' is *āmōṭ*.

With regard to the inflexion of verbs, we must note forms such as *kintān*, he was doing. The final *n* in such forms can be the old termination of the third person. It is, however, just as probable that we have simply to do with a confusion between the first and third persons.

Note also forms such as *mandōṛō*, we are; *kēkāṛ*, we shall do; *mattēkē*, it may be, etc.

The specimen abounds in blunders. It is, however, of no use to account for them, and it will be quite sufficient to refer to the beginning of the Parable of the Prodigal Son which follows.

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[No. 51.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(District Akola.)

Bōrē mānvālnā raṇḍ tuṛāl āttu. Chuḍur tuṛāl dāūn
Some man-of two sons were. The-younger son the-father-to
vaṛkitur, 'dāū, paisānā hissō nāvā vāytōr ad nākun sīm.' Maṅg ōr
said, 'father, money-of share mine may-come that me-to give.' Then he
sampat vāṭā-kisitur. Maṅg thōṛkē divāyānē hattur chuḍur tuṛāl sab-ē
property divide-did. Then few days-only went the-younger son all-indeed
jamā-kīsī-kun lakk muluk-mandō hattur, āni agā vallē paisā kharch-kintān,
collected-having-made far country-in went, and there much money spent-made,
sampat uṛī-kintān. Maṅg ōnā sab-ē paisā māṛtun maṅg ad mulukte
property waste-did. Then his all-indeed money spent then that country-in
baṛā akāl arśī-mattā. Ad vakte ōn aṛchan arsī-mattā. Ōr had dēsāte
heavy famine falling-was. That time-at him-to distress falling-was. He that country-in
giristanigā rahē-mattu. Ōr tanvā nēde ōn paddī mēstālē rōkhtu.
householder-near staying-was. He his field-in him swine to-feed sent.
Paddī jō chhilyā tindār adu aplō tindānā ōnā jivā āttu; ōnu bōrē
Swine which husks ate that his eating-of his wish was; him-to anyone
sēvur hille.
gave-not not.

Four hundred and fifty speakers of Gōṇḍī have been returned from Basim. In 1901 their number was only 273. Most of the Gōṇḍs are found in the east of the district.

The specimens received from Basim represent a much more correct form of Gōṇḍī than those forwarded from Akola. There are, however, a few instances of confusion between the two genders. Thus, *vātu* and *vātur*, he came; *mātā*, he was.

The form *manyāl*, to a man, instead of *manyān*, is perhaps due to the influence of the neighbouring Marāṭhī.

With regard to pronouns, we may note *immē*, thou; *immēṭ*, you; *hōr*, he.

The present tense of the verb substantive is formed as follows :—

Sing.	1. *mantōn(ā)*	Plur.	1. *mantōm.*
	2. *mantī(n)*		2. *mantīṭ.*
	3. m. *mantōr*		3. m. *mantōrk.*
	3. f. & n. *mantā.*		3. f. & n. *mantāṅg.*

Compare *āndān*, I am, etc., in Chhindwara and neighbouring districts.

The suffix *n* is used in many forms where it does not occur in the Standard. Thus, *jīkā* and *jīkān*, I shall strike; *ētān*, he took. Compare the forms mentioned above from Akola.

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The form *yētur-ā*, he took, seems to present a similar wide use of the suffix *ā* of the first person singular.

The past participle *tintā*, eaten, is used as a relative participle in *padī tintā śēṅgā*, swine eaten husks, the husks which the swine ate.

I do not understand the form *kikā*, taking.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.

[No. 61.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(Basim District.)

Varōn manyāl raṇḍ chhavāṅg mantā. Chiḍōr bābān itōr, 'bābā,
A-certain man-to two children are. The-younger father-to said, 'father,
jamētā hissā mākun sīm.' Maṅg jamētā hissā ētān. Maṅg thōḍa
estate-of share me-to give.' Then estate-of share he-took. Then a-few
dinte vākā jıngī kikā chiḍōr dēśne hātān. Maṅg
days-in the-whole property taking the-younger another-country-to went. Then
khushī-sē jingī uḍī-kitān. Paisā kharch-kitān maṅg dukāḷ ārtā.
pleasure-with property he-squandered. Money had-expended then a-famine fell.
Hādēn-murō āḍchan ārtā. Aske dēśāte bhalē mānyārigē rahē-mātā.
Therefore difficulty fell. Then country-in a-respectable man-near remained.
Vōr mānyā ōn nēd-rabō padī mēhtāḷē rōhītūr. 'Padī tintā śēṅgā
That man him-to into-the-field swine to-graze sent. 'Swine eaten husks
hāv nanā tindākā.' Bōrē hile sitā. Ōn gyān vātu, vaṛktur, 'nā
those I will-eat.' Anyone not gave. Him-to senses came, he-said, 'my
bābōnā chākartūn tindālē puṭintā; naṇā karū sātōnā. Nanā āplō
father-of servants-to to-eat is-sufficient; I of-hunger am-dying. I my-own
bābōnikē hankā ōn inkā, "bābā, pēndā bāhirō nī dēkhat
father-near will-go him-to will-say, "father, God-of against your in-presence
pāp kitōnā. Iṅgā niōr marī nī-lāyak hille. Bābā, nākun manyān
sin I-did. Now your son worthy am-not. Father, me-to a-servant
chākrī irā."' Maṅg bābōnigē vātu. Marī lak haṛsī
in-service keep."' Then father-near came. The-son far-off having-seen
bābā ayantō; piṭ-rapō māyā vātu, vaḍēde bilgē-mātu, mukā
the-father shed-tears; heart-in compassion came, on-the-neck embraced, kiss
yētur-ā.
took.

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In the district of Wun, Gōṇḍī was returned as the language of 53,000 individuals. The corresponding figures at the Census of 1901 were 55,495. The Gōṇḍs are found all over the district, especially in Kelapur and Yeotmal.

The dialect has several characteristic features of its own.

An *ś* is often used where ordinary Gōṇḍī has *h;* thus, *śuṛā*, see; *śilā*, not; *śōtōr*, he went; but *hākān*, I will go. Forms such as *hōr*, he; *hid*, this thing, have already been noted from other districts.

The inflexion of nouns and pronouns is mainly regular. Note, however, plural forms such as *pōrālīr*, sons; *padīk*, swine. There is apparently no difference between the declension of nouns denoting rational and those denoting irrational beings. Compare *dēsnōr*, of the country; *divasne*, in (some) days. Note *dēsūn*, to a country; *āmōṭ*, we; *āmōku*, us; *imē*, thou; *imēṭ*, you; *vōnkūn*, to him; *hōrkūn*, to them; *hōnār sāṭī*, for his sake.

The present tense of the verb substantive is given as follows:—

Sing.	1. *mantōn*	Plur.	1. *mantōm*.
	2. *mantī*		2. *mantīr*.
	3. *mantōr*		3. *mantēr*.

Similar forms are also used of finite verbs. Forms such as *mantōram*, we are, do not seem to exist. Note also *jikān*, I shall strike; *vāt*, it came; *artu*, it fell; *tindūg*, (the swine) ate.

The past participle is used as an adjective. Thus, *mastītū paḍā*, the fattened calf. The same form also occurs as a verbal noun. Thus, *kharchī-kitā-upar*, expenditure-making-after, after he had spent.

Causative forms are *ramvāyāṇāt*, let us feast; *ināvayā*, to be called.

Ārū, to fall, is the Marāṭhī form.

Further details will be seen from the version of the Parable of the Prodigal Son which follows.

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[No. 53.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(District Wun.)

Bōrī-undī mānyān raṇḍ pōrālīr matōr. Hōr-rōpō chiḍōr
A-certain man-to two sons were. Them-from-among the-younger
bābān itōr, 'bābā, bad paisā vāṭṇī nāvā vātā hād
father-to said, 'father, what property-(of) share mine may-come that
śīm.' Maṅg hōr vōnkūn paisā vāṭṭōr. Maṅg thōḍō divasne
give.' Then he him-to property divided. Then a-few days-in
chiḍōr pōrāl āchōḍē-hī jamā-kiśī lay laṅgnā dēśūn sōtōr,
the-younger son whole-even having-collected very far-off country-into went,
an hāgä ughḍā-artōrne rahē-vāśī āpṇā paisā kharchī-kitōr.
and there riotous-people-with having-lived his-own property spent-made.
Maṅg hōr achōḍē-hī kharchī-kitā-upar hād dēśūn-rōpō phērā sāṭhyā ārtu;
Then he whole-even expended-made-after that country-into a-great famine fell;
hādēn-karitā vōnkūn taklīph ārū lāgtā. Indikē hōr hād dēśnōr
therefore him-to difficulty to-fall began. Therefore he that country-of
undī māṇyān-īgē sōśī rahē-vātōr. Hōr-tar vōnkūn padīk chāri-
one man-near having-gone remained. He-on-his-part him-to swine graze-to-
kiyālē āpṇā vāvaṭe rhētōr. Indikē padīk bad ṭōkrē tindūg hādēn-
make his-own into-field sent. Then swine which husks were-eating that-
phērō hōr āpnā pīr pañjānā dihūn hōnkūn vāṭu-vāyā; an bōrī
on he his-own belly should-be-filled so him-to to-appear-began; and anyone
hōnkūn batā-hī śitōr śilā. Maṅg hōr śuddhīt-phōr vāsī itōr, 'nāvā
him-to anything gave not. Then he senses-on having-come said, 'my
bāpōnā bachōr gaḍyāl-kūn pīr-mēṇḍ sārī mantā, an nanā upāsīne
father-of how-many servants-to belly-full bread is, and I of-starvation
santōn; nanā tēttśī nāvā bābōn-hikē hākān an hōnkūn inkān,
am-dying; I having-arisen my father-near will-go and him-to will-say,
"hē bābā, nanā pēṇ-dā viruddh an nivā mune pāp
"Oh father, I God-of against and you before sin
kitōn; higḍāl nivā pōrāl indāyā nanā chōkhā śilā; nivā undī
have-done; henceforth your son to-be-called I fit am-not; your one
māṇyān-sārkhō nākūn irā."' Maṅg hōr tēśī āpᵃlō bābōnikē sōtūr.
servant-like me keep."' Then he arising his-own father-near went.
Aske hōr laṅg matānīch hōnōr bābō vōnkūn huḍśī kīv vāt an
Then he far-off was-just his father him-to having-seen compassion came and

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hōr dhāv-kiśī hōnā veḍēde miṭhī vāḍtōr an hōnā mukā yētōr. Maṅg pōrāl
he running his neck-on embracing put and his kiss took. Then the-son
hōnkūn itōr, 'bābā, ākāsnā viruddh an nivā mune nanā pāp kitōn;
him-to said, 'father, heaven-of against and you before I sin have-done;
an higḍāl nivā pōrāl ināvayā nanā chōkhaṭ śilā.' Pan bābānō
and henceforth your son to-be-called I worthy am-not.' But the-father
āplō māṇyānkūn vēhtōr, 'chāṅglō jhagō tattśī vōnkūn ghāli-kim;
his-own servants-to told, 'good a-robe bringing him-to put-on;
an hōnā kayde mudā an kālde jōḍā ghāli-kim; maṅg mastītā
and his hand-on a-ring and feet-on shoes put-on; then a-fattened
paḍā tattśī kōyāṭ, an āmōku tidkē ramvāyānāṭ. Barā̃kī hēr
calf bringing kill, and us eating let-merriment-make. Because this
nāvōr pōrāl sāśī matōr, hōr phirē-vāśī jitō ātōr; an harē-vāśī
my son dead was, he again-coming alive became; and lost
matōr, hōr puḍtōr.' Aske hōr ramvāyā lātēr.
was, he was-found.' Then they merriment-to-do began.

Hād vēre hōnōr phērōl pōrāl vāvaṭe matōr. Maṅg hōr vāśī
That time his elder son in-the-field was. Then he having-come
rōntā najik vātā-upar hōr nēknā an yandānā kēñjtōr.
house-of near had-reached-after he singing and dancing heard.
Aske māṇyān-rōpōḍāl undītūn kēhśī hōr puśi-kitōr, 'hīd
Then servants-from-among one-to having-called he asked, 'this
batā āndu?' Hōr vōnkūn itōr kī, 'nivōr tamūr vātōr; an
what is?' He him-to said that, 'your brother is-come; and
hōr nivōr bābōn khuśāl puḍtōr hidēn-karitā hōr mastītā
he your father-to safe-and-sound was-found therefore he a-fattened
paḍā kōytōr.' Aske hōr ghussā-vāsī rōpō sitā-śilā. Hidēn-karitā
calf has-killed.' Then he getting-angry inside would-not-go. For-this-reason
hōnōr bābō bāhēr vāśī vōnkūn samjī-kiyā lātōr. Paṇ hōr
his father out having-come him-to to-entreat began. But he
bābōn uttar śitōr kī, 'suṛā, nanā ichōṅg varsāṅg nivā chākrī
father-to reply gave that, 'see, I so-many years your service
kitōn an nivā ādnyā nanā baskēhī mōḍī-kitōn śilā;
am-doing and your order I ever-even broke not;
tarī nanā nāvā sōbtyān-saṅgō khuśālī kiyā mhaṇōn imē
still I my friends-with happiness make having-said you
nākūn baske pāṭh śitā śilā. An bōr nivā paisā rāṇḍēntōḍō
me-to ever a-kid gave not. And who your property harlots-with
tinśī vāṭtōr hōr hēr nivōr pōrāl vātōr aske imē hōnār-sāṭhī
having-eaten wasted that this your son came then you him-for
mastītā paḍā kōytī.' Aske hōr vōnkūn itōr, 'pōrā, imē
a-fattened calf have-killed.' Then he him-to said, 'son, you

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hamēsā nāvā-higē mantī, an nāvā achōḍē-hī paisā nivā-ch mantā.
always me-with are, and my whole property thine-alone is.
Paṇ ramvāyānā an ānand kiyā hid yōgy matā. Bārā̃kī hēr
But to-be-merry and joy to-make this proper was. Because this
nivōr tamūr sāśī matōr, hōr phirē-vāśī jitō ātōr; an harē-vāśī
your brother dead was, he again alive became; and lost
matōr, hōr sāpḍē vātōr.'
was, he found is.'

In Wardha, Gōṇḍī is spoken all over the district. The number of speakers was estimated for the purposes of this Survey at 40,450. At the last Census of 1901, 39,385 speakers were returned. No specimens have been received, but the Gōṇḍī of Wardha is probably identical with that spoken in the neighbouring Nagpur.

The estimated number of speakers in Nagpur is 44,300. In 1901, 41,218 were returned.

A vocabulary and some songs in the Gōṇḍī dialect of Nagpur were published in the papers left by the Rev. S. Hislop and published by Sir R. Temple. See Authorities above.

The dialect spoken in Nagpur in most respects agrees with the grammatical sketch on pp. 486 and f.

Demonstrative pronouns begin with an *h*, and an *r* is usually changed to *ṛ* between vowels. Compare *hōr*, he; *had*, that; *hid*, this; *maṛā*, tree; *vaṛā*, come; *mandōṛam*, we are.

Nālunġ, four, has a definite form *nālunṭe*, the four.

'I' is *nanā*, but the form *anā*, which is common in Chhindwara, is used as well. 'We' is *āmōṭ*.

Verbs are regularly inflected in person and number. The present tense ends in *ntōnā*; thus, *santōnā*, I die; *sintōnā*, I give, etc. 'I am' is *mandōnā*.

Note *māyāl*, it will be; *matkē*, it may be; *itkē*, saying, and so forth.

For further details the specimen which follows should be consulted.

NATIONAL ARCHIVES OF INDIA

[No. 54.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(District Nagpur.)

'Undī musalmān ānik undī marhāṭāl mattōr. Hōr marhāṭāl bazāṛe
One Musalman and one Marāṭhā was. That Marāṭhā bazar-in
hattur. Hōn nāsiritā kauṛiṅg savdātun kamtī hattuṅg. Usḍē
went. Him-to quarterpice-of kauris article-to deficient went. Then
bazāṛe huṛintōr hōnōr varkitōr musalmān-sī nāsiritā kauṛiṅg
bazar-in looked his acquaintance Musalman-from quarterpice-of kauris
ētur ki, 'anā iṅgānēch dārōte nivā kauṛiṅg nīkun sintōnā.' Hōr
took that, 'I now-just house-at thy kauris thee-to give.' That
musalmān haṅjī hōnā darvāzāte hattur indā-lātur, 'nāvā nāsiritā
Musalman having-gone his door-at went to-say-began, 'my quarterpice-of
kauṛiṅg bazāṛe ēchī-mattōnī, had sim.' Hōnā bāyakō indā-lāt,
kauris bazar-in having-taken-wast, that give.' His wife to-say-began,
'nāvōr mōidō jāvuntōr, tavā siyānur.' Hōr musalmān indā-lātur,
'my husband is-eating, afterwards he-will-give.' That Musalman to-say-began,
'iṅgānēch ētkā.' Hōnā bāyakō indā-lāt, 'hōn yaḍki vātā.'
'now-just shall-take.' His wife to-say-began, 'him-to fever came.'
Musalmān indā-lātur, 'vāt bī, bhalē-mārī iṅgānē ētkā-ch.'
The-Musalman to-say-began, 'it-came even, still now-just shall-take-indeed.'
Hōnā bāyakō indā-lāt, 'nāvōr mōidō sātur,' itkē aṛī-lāt.
His wife to-say-began, 'my husband has-died,' saying to-cry-began.
Musalmān bāṅg inttōr, 'huṛā, iṅgāḍā-iṅgānē bāṅg ḍhōṅg kiyā-lātur?
The-Musalman what said, 'see, immediately what pretext to-make-began?
bhalē-mārī sātur bī tō anā ētkā.' Usḍē hōnōr jātvālē bhalē
still died even then I shall-take.' Then his castemen respectable
mānyāl vātur ānik hōn ōyā-lātur. Āni rāt āsi hat. Hōr
men came and him to-carry-began. And night coming went. That
musalmān maṛāte kaṭyāri uchchī mattōr. Āplō dilte indā-lātur,
Musalman tree-in stick having-taken stayed. His mind-in to-say-began,
'huṛā lēkāl ḍhōṅg kitur.' Tō-usḍē hōr bhalē mānyāl vāsī-mattōr,
'see the-rascal pretext made.' Then those good men having-come-were,
hōrk murdātun hagānēch irsī-kun hattur. Handāl nāluṅg kaliērk
those the-corpse there-only having-put went. Thereafter four thieves
vāndur. Hōrknā kāldun śiṛi lāgt. Iṅgā bēs chamatkār dist.
were-coming. Their feet-to the-bier stuck. There good wonder appeared.

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Bōrē indā-lātur, 'mākun māl sapḍē-māyāl, āmōṭ nariyal
One-of-them to-say-began, 'to-us wealth found-will-be, we cocoanuts
sikōm,' itāl nāluṇṭē janāl kabulē-mātur. Usḍē hōrk bhalē
will-give,' saying-from the-four men agreed-were. Then those good
mānyāl misālē vāsī-mattōr, hōrknā-ch rōte hōrk kallērk chōrī
men to-bury having-come-were, their-exactly in-house those thieves theft
kisī-kun handā-lāturk. Undī janāl inttōr, 'āplētun had hagā chamatkār
having-made to-go-began. One man said, 'us-to that there wonder
disī-mattā, hagā dā.' Hōrk vāturk nariyal situr, bōrē kōrk situr.
was-seen, there go.' They came cocoanuts gave, some fowls gave.
Nāluṇṭē gaṭṭiṅg hagānē irturk, kāl kari-lātur. Usḍē hōr murdā
Four bundles there-exactly put, feet to-bow-began. Then he corpse
āsī-mattōr, hōr hagāḍāl tettāp ātur. Hōrk kallērk mattōr,
becoming-was, he therefrom getting-up became. Those thieves were,
sōḍisī-hattur. Usḍē hōr marhāṭāl hāv gaṭṭiṅg tāchī ōyā-lātur.
fleeing-went. Then that Marāṭhā those bundles taking to-carry-off-began.
Usḍē maṛātāl hōr musalmān huṛintur, 'huṛā, lēkāl kallērknā
Then tree-from that Musalman was-seeing, 'lo, the-rascal thieves-of
jamā ōyā-lātur. Nitā, sāḷyā, nāvā nāsiritā kauṛiṅg
property to-carry-off-began. Stop, brother-in-law, my quarterpice-of kauris
hid-ē vakatnē sim.' Hōr marhāṭāl indā-lātur, 'rōte dā, nīkun
this-very time-at give.' That Marāṭhā to-say-began, 'house-to go, thee-to
nivā nāsiritā kauṛiṅg sikā.' Usḍē hōr musalmān vāsī-kun
thy quarterpice-of kauris will-give.' Then that Musalman having-come
darvāzāte nittur āni indā-lātur, 'nāvā nāsiritā kauṛiṅg sim.' Usḍē
door-in stood and to-say-began, 'my quarterpice-of kauris give.' Then
hōr marhāṭāl undī laṭṭ ṭantur hōn jisi-situr. Hōr aṛī-lātur, usḍe
that Marāṭhā one stick took him beating-gave. He to-cry-began, then
indā-lātur, 'halle, bāpā, halle talkōn.'
to-say-began, 'not, father, not I-ask.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a Musalmān and a Marāṭhā. One day the Marāṭhā went into the bazar to buy something, and he found he wanted a quarter pice worth of kauris.[1] He looked about him in the bazar and asked the Musalmān, whom he happened to know, to give him the missing kauris, saying that he would pay them back immediately he got home. Then the Musalmān went to his door and said, 'pay me back the kauris you borrowed in the bazar.' The Marāṭhā's wife came out and said, 'my husband is just dining. He will pay you later.' The Musalmān said, 'I will have my money at once.' The wife said, 'he has caught the fever.' The Musalmān said, 'never

[1] The value of the kauṛī differs. One pice is equal to about 100 kauṛīs.

NATIONAL ARCHIVES OF INDIA

you mind, I must have my money at once.' Said the wife, 'my husband is dead,' and she began to cry. What did the Musalmān answer? 'Lo,' he said, 'what tricks is he at now? Even if he is dead, I shall have my money.' Then respectable men of the Marāṭhā's caste came to carry him out. When the night set in the Musalmān took a stick and sat down in a tree, and began to think, 'lo, the rascal is pretending.' Then the men who had come put the corpse in that very place and went away. Then four thieves came, and their feet got entangled in the bier. They thought this a good omen, and one of them said, 'if we get rich, we will make an offering of cocoanuts.' They agreed on the matter, and went to steal in the house of those very men who had come to bury the corpse. Said one of them, 'let us go to where we saw the wonder.' They went and made an offering of cocoanuts and some fowls. They put down four bundles and began to worship. Then the man who had died got up, and the thieves fled. The Marāṭhā took the things they had left and prepared to carry them off. The Musalmān looked from the tree, 'lo, the rascal is carrying off the property of the thieves. Stop, scoundrel, give me my kauris this very moment.' The Marāṭhā said, 'come to my house, and I shall pay.' Then the Musalmān went to the door and said, 'give me my quarter pice worth of kauris.' The Marāṭhā then took a stick and began to beat him. He began to cry and said, 'I shall not ask for them any more, father.'

Eighty-seven thousand three hundred and fifty speakers of Gōṇḍī have been returned from Bhandara, where the dialect is spoken in the north-east, towards Balaghat. The corresponding figures in 1901 were 55,705.

The dialect is almost identical with that spoken in Nagpur. 'I' is, however, only *nannā*, and 'I am' is *mantōn(ā)*. Note also *hilen*, I am not; *hile handur*, he went not, etc.

The specimen which follows is the report of a theft.

NATIONAL ARCHIVES OF INDIA

[No. 55.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(District Bhandara.)

KALLĒNĀ RAPŌṬ.
THEFT-OF REPORT.

Hanēt-nēṭī śukarvārtā narkā āmōṭ sab mānvālk rōt-rapō
Day-before-yesterday Friday-of at-night we all men house-in
suñchi maṭṭōṛōm. Naṛum narkātā andāstē nākun khaḍ-khaḍ
having-slept were. Middle night-of about me-to khaḍkhaḍ
ihun āvāj kēñji-vātu rōt-rapō. Nākun samji-mātu nay matēkē;
such noise having-heard-came the-house-in. Me-to thought-was a-dog might-be;
nanā tēttā hile. Sakārtā pāhrō suñchi tēchchi, nāvā rōt-rapō
I got-up not. Morning-of time having-slept having-arisen, my house-in
undī khōlī mantā, had khōlīnā kavāḍ ughḍō distu. Sujānā vakhatnē
one room there-is, that room-of door open appeared. Sleeping-of time-at
nanā hid kavāḍ lāgsi sisi-matōnā. Kavāḍ ughḍō bāhun
I this door having-closed having-given-was. The-door open why
ātu hid nanā huṛtān: had khōlīte nāvā undī aḍkāte nūr
became this I began-to-see: that room-in my one earthen-pot-in hundred
rupiyā uṇḍē sōnōnā isrāṅg nūr rupiyā kimmatnā irsi-matōnā.
rupees and gold-of ornaments hundred rupees worth-of having-kept-I-was.
Khōlīte haññji-kun bad adkāte māl irsi-matōnā had aḍkā
In-the-room having-gone which pot-in property having-kept-I-was that pot
nākun ōrtāl distu, ani hagā māl hile mattā. Nanā rōt-rapō valē
to-me broken appeared, and there property not was. I house-in many
ṭhikānte huṛtān; bagā māl puṭta hile. 'Bōrē-tari
places-in made-a-search; anywhere property was-obtained not. 'Someone
māl kalsi ōsi matēkē,' iñji-kun nanā hid kallēnā
property having-stolen having-taken-away may-be,' having-said I this theft-of
rapōṭ kiyālē vātān. Nāvā rōn kallēnā narkā nāvā raṇḍ chākar,
report to-make have-come. My at-house theft-of at-night my two servants,
hōnā nāv Rāmā uṇḍē Gōpālā, suñchi matōṛk. Hōṛkun-rapō nāvā
their names Rāmā and Gōpālā, sleeping were. Them-among my
subhā Gōpālā nāvtā mānvān-parō mantā. Nāvā śējārte hōr
suspicion Gōpālā by-name man-on is. My neighbourhood-in that
mānvān sarikhō undī Gōmā nāvtōr kallē-kiyē mānvāl mantōr.
man like one Gōmā by-name theft-committing a-man is.
Hōr mānvāl nāvā rōn vātē-hattē-kē mantōr. Hōr nākun undī
That man my to-house coming-and-going is. He me one

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raṇḍ mānvāltun rupyāṅg sitēkē huṛtur, uṇḍē āṭh divsān pajā nāvā
two men-to rupees while-giving saw, and eight days ago my
chākar Gōpālā yēn hōr pusi-kitur, 'nivā mālik āplō jamā bagā
servant Gōpālā this he was-asking, 'thy master his-own property where
irātōr?' ihun nākun samji-mātu. Yēr mānvān hanēt-nēṭī
keeps?' so to-me known-was. This man day-before-yesterday
dinte pāhāṭōṅge nāvā rōn vāsi-matōr. Hōr vīsā rupyāṅg
day-at in-the-morning my at-house having-come-was. He twenty rupees
karjī nākun talkandur. Nanā hōn bāṅgē karjā sitā hile. Hōr
loan me-to was-asking. I to-him any loan gave not. He
raṇḍ rupyāṅg śēkḍā byāj siyālē kabūl hile matōr. Hōr handā-lātur
two rupees per-cent. interest to-give ready not was. He to-go-began
had vakhatne hōr nākun ittur, 'nēṭā narkā nivā rōn bati āntā,
that at-time he me-to said, 'this night thy in-house what happens,
huṛā.' Yēr mānvāl nēṇḍ dusrō nār hattur, ihun nākun mālum-ātu.
see.' This man to-day another to-village went, so me-to known-became.
Yēra-ch mānvāl nāvā jamā ōsi-kun jōṛisi-kun hañji-matēkē,
This-very man my property having-taken having-run might-have-gone,
hid mukadmānā chavkasi āyānā.
this case-of enquiry be-made.

FREE TRANSLATION OF THE FOREGOING.

REPORT OF A THEFT.

Friday night, the day before yesterday, we were all sleeping in my house. About midnight I heard a rattling noise in the house. I thought it might be a dog, and did not get up. Early in the morning I arose and found that the door of a certain room in the house was open. I had shut that door when I went to sleep, and I began to look for the cause of its having been opened. I kept hundred rupees and hundred rupees worth of ornaments in an earthen pot in that room. On entering the room I found that the earthen pot had been broken, and the property was not there. I made a search in several places in the house, but my property could nowhere be found. Thinking that somebody might have stolen the things and carried them off, I have come to make a report of the theft. On the night of the theft two servants, Rāmā and Gōpālā by name, slept in the house. Of them I suspect Gōpālā. There is in my neighbourhood another man like him, called Gōmā, who is in the habit of committing thefts. He often comes to my house, and he has seen me give money to one or two persons. I have also heard that eight days ago he asked my servant Gōpālā, 'where does your master keep his money?' On the day before yesterday he came to my house in the morning and asked me for a loan of twenty rupees. I did not give him the loan, because he would not agree to pay two per cent. interest. When going away he said to me, 'look what will happen in your house to-night.' I am told that he has to-day departed to another village. He may have run away with my property, and an enquiry should be made into the matter.

NATIONAL ARCHIVES OF INDIA

Gōṇḍī is spoken everywhere in the district of Balaghat. Local estimates give 76,300, and the returns of the Census of 1901, 54,168 as the number of speakers.

The dialect is, in all essentials, the same as in Mandla. The specimens forwarded from the district are, however, somewhat corrupt. The two genders are, for example, often confounded. Thus, *jō ananś āynur ōn sēkā*, which share (neuter) will be (masc.), that (masc.) give; *avhēkūn*, to him.

R becomes *ṛ* in plural forms of pronouns and verbs; thus, *ōṛkun*, to them; *mandōṛ*, they were.

The inflexion of nouns and verbs is regular. 'I am' is *āndān* as in Seoni, Chhindwara, etc. The corresponding form is an imperfect in other districts. A list of words which has not been reproduced gives *mañjī*, was, for all persons and numbers.

Note also forms such as *bāṭākī*, dividing; *uṛēkī*, wasting; *sēkā*, give.

For further details the beginning of the Parable of the Prodigal Son which follows should be consulted.

[No. 55.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(District Balaghat.)

Varū ādmīnā raṇḍ mark mandōṛ. Ōn-mẽ-sē chuḍūr marrī
One man-of two sons were. Them-in-from the-younger son
tannā bābhōṛān-sē itūr, 'jō nāvā ananś āynūr ōn sēkā.'
his father-to said, 'what my portion will-be that give.'
Tab ōr ōṛkun tannā dhan bāṭā-kī sītūr. Valē diyāṅ hille āt,
Then he them-to his property dividing gave. Many days not became,
tab chuḍūr ṭūṛān sab undī jaghā kīsī dūsrē dēśtūn
then the-younger son all one place having-made another country-to
hatūr. Tab agā hañjī jhōljhapaṭ kīsī tannā din agā
went. Then there having-gone wickedness having-made his days there
kāṭē-kītūr. Tab tannā dhan uṛēkī sītūr, tab ad dēśte
pass-made. Then his property spending gave, then that country-in
phaṛā sūkhā art. Tab ōn-igā batī hille rahē-māt. Tab
great famine fell. Then him-near anything not remaining-was. Then
ōr agā hañjī ad dēśtōr mānvālkūn saṅg varūn-igā
he there having-gone that country-of men with one-near
mandā-lātur. Tab ōr tannā nēde paddiṅ mēhtālē rōhtūr. Tab au
to-stay-began. Then he his field-in pigs to-feed sent. Then those
bhusā tiñjī paddiṅ tamā pīr nīhtātāṅ avhēkūn bōrē hille sēvōr.
husks eating swine their belly filling-were them anyone not gave.

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Tab avhēkun akal vāt. Tab ōr ittūr kī, 'nāōr bābhōṛāna bachōlē
Then him-to sense came. Then he said that, 'my father's how-many
banihiyārk kisī-matōr; tab valēnē gāṭṑ jāvā āytā. Nannā karūnē
servants working-were; then more rice food is. I hunger-with
sāytōnā. Nannā tēchī nāvōr dāhōṛān-igā dākā tab ōn-sē
am-dying. I having-arisen my father-near will-go then him-to
indākā, "Yē bābā, nannā Bhagvāntāl pāp kītān, tab nīvā munne bhī
will-say, "O father, I God-from sin did, then thee before also
pāp kītān. Nannā nīōr marrī bahūntē āykā? Nākun tannā banhiyārkūn
sin I-did. I thy son how can-be? Me your servants-of
varūnā barābar kīm."'
one-of like make."'

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Gōṇḍī is spoken all over the district of Seoni. The number of speakers has been estimated at 146,000, and it was returned as 102,747 at the Census of 1901.

AUTHORITIES—

MANGER [MAUGER], O.,—*Specimen of the language of the Goands as spoken in the District of Seonee, Chuparah; comprising a Vocabulary, Grammar, etc. Journal* of the Asiatic Society of Bengal. Vol. xvi, Part i, 1847, pp. 286 and ff.

[LYALL, SIR A. J.],—*Report of the Ethnological Committee on Papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition, 1866-67.* Nagpore 1868, Part ii, pp. 57 and ff.; Part iii, pp. 286 and ff.

The dialect of Seoni does not much differ from that spoken in Mandla.

R becomes *ṛ* in plural forms and often between vowels. Thus, *ōṛk ānduṛk*, they are; *paṛksōṛe*, searching.

'We' is *āmōṭ* and *mamēṭ;* and 'his' is *ōnā* and *tanvā.*

With regard to the inflexion of verbs we may note *āndān*, I am, as in Balaghat, Chhindwara, etc. The form *tindākāṭ*, let us eat, is a future, formed from the first person singular by adding *ṭ*.

Mauger gives forms such as *tindi*, eats; and *tiñji*, ate, for all persons and numbers.

Note *vāṭūnd*, he used to destroy, and forms such as *artēn*, when it falls; *jōktēn*, if you kill. They are formed from a verbal noun derived from the past participle. Compare the corresponding forms in Bēraḍī mentioned on page 602 below.

The negative verb is regular. Forms such as *hille sīndūr*, he gave not, are simply the positive form added to *hille*. Similarly we find *hille-n ānd*, it is not.

The verb *sī*, to give, seems to be freely used in forming compound verbs. Compare *tāksī-sītur*, he went; *chalsī-sīt*, it went.

Two specimens have been received from Seoni. The first is a version of the Parable of the Prodigal Son, and the second is a translation of a well-known fable.

NATIONAL ARCHIVES OF INDIA

[No. 57.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(Seoni District.)

Specimen I.

Varrur mānvānōr raṇḍ mark mattōṛk. Ōṛknāl chuḍḍur
A-certain man-of two sons were. Them-from the-younger
dāhōṛān ittur, 'hē bābā, dhantāl jō nāvā bhāg vāītā nākun
to-father said, 'O father, wealth-from what my share comes me-to
sīm.' Tab ōr ōṛkun tanvā dhan bāṭē-kīsī sītur. Vallē
give.' Then he them-to his-own wealth having-distributed gave. Many
diyāṅ hille hannōṅ ki chuḍḍur marrī sab baṛāṅgē samṭē-kisī-
days not passed that the-younger son all whatever together-having-
kun lak dēś tāksī-sītur anī aggā luchpanōte tanvā
made a-far country-to took-his-journey and there riotous-living-in his-own
sampat māhchī-vāṭṭur. Ōr jab sab māhchī-ētur tab ad
property squandered-away. He when all having-squandered-took then that
dēśte paṛā kāl art, anī ōr kaṅgāl ātur. Ānī ad
country-in a-great famine fell, and he poor became. And that
dēśtōṛk mandānvārēṛknāl varrun-iggā haññī-kun mandā lātur, bōr ōn
country-of inhabitants-from one-near having-gone to-live began, who him
paddīṅ mahtālē tanvā nēde rōhtur. Anī ōr aū jhilpan-sō bavēn
swine to-graze his-own into-field sent. And he those husks-with which
paddīṅ tindūṅ tanvā pīr nihtālē chāhē māndur. Anī bōrē hille
swine ate his-own belly to-fill wishing was. And anyone not
ōn batī sīndur. Tab ōn umach vāt, anī ōr ittur, 'mā
him anything gave. Then to-him sense came, and he said, 'my
dāunōr bachālē chākark-un tindā parrōṛ, ah puṭṭītā, anī nannā
father's how-many servants-to eat not-can, bread is-obtained, and I
karrūte sāitōnā. Nannā tēchchī-kun nāvōr dāun-iggā handākā anī
hunger-by am-dying. I having-arisen my father-near will-go and
ōn-sē indākā, "hē bābā, saragtā biruddh anī nīvā munne nannā
him-to will-say, "O father, heaven-of against and your before I
pāp kītōnā. Nannā id yōgy hillenānd ki nīvōr marrī
sin have-done. I this worthy not-is that your son
iñchihtān; nākun nīvōr chākarknāl undīt lēkhā banē-kīm."' Tab
I-called-myself; me your servants-from one like make."' Then

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ōr tēchchī tanvōr dāhōṛān-iggā handā-lātur. Par ōr lakkē mattōr
he having-arisen his father-near to-go-began. But he distant was
ki ōnōr dāhōṛāl ōn hūṛsī-kun kīvā kītur anī vichchī-kun ōnā
that his father him having-seen pity did and having-run his
ghōṅgātun lipṭē-māsī ōnā chummā ētur. Marrī ōn-sē ittur,
to-the-neck clinging-having-become his kiss took. The-son him-to said,
'hē bābā, nannā saragtā biruddh anī nīvā munne pāp kītōnā;
'O father, I heaven-of against and your before sin have-done;
anī uṇḍē nīvōr marrī iṅchihtān yōgy hillenānd.' Par dāhōṛāl
and again your son I-should-call-myself proper not-is.' But the-father
tanvōr chākarkun ittur, 'chōkōṭk dikṛīṇ taṇḍsī ōn
his-own servants-to said, 'excellent a-robe having-brought him
karsīhāṭ, anī ōnā kaïde muddā anī kāde sarpuṅg karsīhāṭ,
cause-to-put-on, and his on-hand a-ring and on-foot shoes put-on,
anī mōṭō kurrā tachchī jōkkāṭ, anī aplō tindākāṭ anī
and a-fatted calf having-brought we-will-kill, and we will-eat and
ānand kēkāṭ. Baṛī kī ēr nāvōr marrī sāsī mattōr,
rejoicing will-make. Because that this my son having-died was,
uṇḍē pistōr; khōē-māsī mattōr, uṇḍē puṭtōr.' Tab ōṛk
again was-alive; lost-having-become was, again was-found.' Then they
ānand kiyā lāturk.
rejoicing to-do began.

Ōnōr sojjōr marrī nēde mattōr. Anī jab ōr vānākē
His elder son in-the-field was. And when he while-coming
rōtā kachchul autur tab ōr nēkīnā anī ēndānā lēṅg kēñjtur.
house-of near arrived then he music-of and dancing-of sound heard.
Anī ōr tanvōr chākarknāl varrun tanvā kachhul kaisī-kun
And he his servants-from one-to his-own near having-called
pūchhē-kītur, 'id batī ānd?' Ōr ōn-sē ittur, 'nīvōr tammū
asked, 'this what is?' He him-to said, 'your brother
vātōr anī nīvōr dāhōṛāl mōṭō kurrātun jōktōr, baṛī-kī ōn
has-come and your father a-fatted calf has-killed, because-that him
bēśē-bēś pāē-mātōr.' Par ōr riss kītur anī roppō handālē
safe-and-sound he-received.' But he anger did and within to-go
hille chāhē-māyōr. Idēn-lānē ōnōr dāhōṛāl bāhṛō vāsī-kun ōn
not wishing-was. Therefore his father out having-come him
mānē-kiyā-lātur. Ōr dāhōṛān uttar sītur ki, 'hūṛā, nannā
entreating-to-make-began. He to-the-father reply gave that, 'see, I
ichchō varsānāl nīvā sēvā kiyātōnā, anī baskēnē nīvā
so-many years-from your service am-doing, and at-any-time your
āgyātun hille urhiyōn; anī immā bappōṛē undī mēṇḍhāl-pīlā
commandment not transgressed; and thou ever one goat's-young-one

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tērī hille sēvī ki nannā nāvōr mīṭkun saṅgne ānand kēvēnā.
even not gavest that I my friends with rejoicing might-make.
Par ēr nīvōr marrī bōr kisbēhkun saṅgne nīvā sampattun
But this your son who harlots with your property
tiñjī vāṭṭur jab vātur tab immā ōn-sāṭī mōṭō kurrā
having-eaten wasted when came then thou him-for a-fatted calf
jōktōnī.' Dāhōṛāl ōn-sē ittur, 'hē marrī, immā sadā nā
hast-killed.' The-father him-to said, 'O son, thou always my
saṅgte mandōnī, anī jō-bāṛāṅgē nāvā ānd ad sab nīvā ānd.
in-company art, and whatever mine is that all thine is.
Par ānand kiyānā anī khuśī āyānā uchit mattā. Bāṛī-kī,
But rejoicing to-do and happy to-become proper was. Because-that,
ēr nīvōr tammū sāsī mattōr, uṇḍē pistōr; khōē-māsī mattōr,
this thy brother dead was, again revived; lost-having-become was,
uṇḍē puṭṭōr."
again was-found."

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[No. 58.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(District Seoni.)

Specimen II.

Undī pulyāl badē ḍōṅguṭe phasrē-māsī suñchī mattā. Ēkā-ēk
One tiger a-certain in-jungle lying-down sleeping was. All-of-a-sudden
vallēnē allīṅ tān kachchul aplō ḍhōḍhuhknāl passī hattūṅ.
many mice him near their-own holes-from having-rushed-out went.
Avēhknā ārōtāl pulyāl chamkē-māt anī tānā pañjā undī allīt
Their noise-from the-tiger startled-was and his paw one mouse
parrō achānak arsī hatt. Riste vāsī-kun pulyāl ad
upon by-chance having-fallen went. Anger-in having-come the-tiger that
allīn jokkilē chāhē-māt. Allī ardz kīt ki, 'immā nī
mouse to-kill wishing-was. The-mouse entreaty made that, 'thou thee
hikkē anī nā hikkē hūṛā; nāvā jōktēn nīvā batī baṛāī
towards and me towards look; my killing-from your what greatness
āyār?' Idēn kēñchi-kun pulyāl allītun chhuṭē-kīt. Allī
will-be?' This having-heard the-tiger the-mouse-to released. The-mouse
āsis sīsī itt, 'bade diyā nannā nīvā id dayātā palṭā
blessing giving said, 'some day I your this kindness-of return
sēkā.' Idēn kēñchī pulyāl kaūt anī ḍōṅguṭ hikkē
will-give.' This having-heard the-tiger laughed and jungle towards
chalsī-sīt.
went-away.

Kuchh diyānā pajjā ad ḍōṅguṭ-kachchul mandānvārēṛk phāndā
Some days-of after that jungle-near inhabitants net
lāgsihchī pulyāltun phandē-kītur, baṛī-kī ad ōṛknā ḍhōṛkkun bahudhā
having-set the-tiger-to entrapped, because that their cattle-to frequently
jōksī vāṭūnd. Pulyāl phāndātāl pasītān sāṭī vallē
having-killed used-to-destroy. The-tiger net-from getting-out for much
chāhē-māt par hille pasītā parrō. Pajjāṛāl ad duḥkhtāl
wishing-was but not get-out could. At-last he pain-from
garjē-māyā-lāt. Adē allī badēn pulyāl chhuṭē-kīsī mattōr
roaring-to-be-began. That-very mouse which the-tiger having-released was
ad garjē-māyānā kēñjt. Ad tanvōr upkār-kiyēvāṛēnā lēṅg
that roaring heard. It its obligation-doer-of voice

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chinhē-māt anī paṛksōṛe aggā vāsī art bagā pulyāl
recognized and searching there having-arrived fell where the-tiger
phandē-māsī mattā. Ad tanvā painā palkne phāndātun
entrapped-having-become was. It its sharp teeth-with the-net
katrē-kīsī pulyāltun chhuṭē-kīsīt. Id vēsōṛītāl id bāt dīsītā
having-cut the-tiger released. This story-from this thing appears
ki chuḍḍur-sō chuḍḍur tērī ḍhōṛiyāl kām artēn tanvā-sō vallē
that small-from small even animal need falling itself-from much
jōrvāṛēnā sahāytā kiyā partā.
strong-of assistance do can.

FREE TRANSLATION OF THE FOREGOING.

A tiger was sleeping in a jungle when suddenly many mice rushed out of their holes close to him. The tiger was awakened through the noise, and his paw happened to fall on one of the mice. He got angry and was just going to kill the mouse when it began to beseech him, 'look at yourself and at me. How much bigger will you get from killing me?' On hearing this the tiger released the mouse. The mouse thanked him and said, 'I shall return you this kindness some day.' On hearing that the tiger laughed and went away into the jungle.

Some days afterwards, the people of the neighbourhood set a net and caught the tiger, because it had often killed their cattle. The tiger tried in vain to get out of the net, and at last it began to roar from pain. Now the very mouse which the tiger had let off heard the roar and recognized the voice of its benefactor. It found its way to where the tiger was entrapped, cut the net with its sharp teeth, and set the tiger free.

It will be seen from this story that even the smallest animals can give assistance to such as are much stronger.

To the south-west of Balaghat is the State of Khairagarh. Gōṇḍī is spoken in the north-west, towards Balaghat. The number of speakers was estimated for this Survey at 21,690. This estimate is, however, far beyond the mark, and only 1,141 speakers were returned at the last Census of 1901.

The dialect is the same as that spoken in Bhandara, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

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[No. 59.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(KHAIRAGARH STATE.)

Bōrē mānvānōr raṇḍ pēkōṛ mattōr. Ā-pē chuḍḍar mattōr, ōr
Some man-of two sons were. Them-of the-younger was, he
āplō bābōn-sē ittur kī, 'bābā, dhan mandā ā-paitō nāvā vāṭō
his father-to said that, 'father, property is that-from my share
mattēkē, tō nākun ṣīm.' Ōr ōṛkun āplō dhan bāṭē-kīsītur.
may-be, that me-to give.' He them-to his property divide-did.
Valē diyāṅ āyōṅ kē chuḍḍar pēṛgāl sabtun vaisī-kun valē
Many days were-not when the-younger son all having-taken very
lak hattur, uṇḍē agā luchpanē hañjī-kun din khōyē-kītur.
far went, and there riotously having-gone days spend-did.

Gōṇḍī is, to some extent, also spoken in the State of Nandgaon, especially in the extreme south of the district. Local estimates give 5,000 as the number of speakers, but only 1,413 were enumerated at the Census of 1901.

The specimens received from the district were so full of blunders and miswritings that I have only been able to restore a portion of one of them. It shows that the dialect is essentially the same as that spoken in neighbouring districts such as Balaghat.

Forms such as *ānār*, its; *ānān*, I am; *jiyātōn*, thou killest; *killī*, it roared; *kasūr hillam*, it is not my fault, are all curious, and would be very interesting, if they were correct. Owing to the unsatisfactory state of the materials, however, it would not be safe to do more than register them.

NATIONAL ARCHIVES OF INDIA

[No. 60.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(STATE NANDGAON.)

Undī pahāṛte pullī. Maṅg khēṛātā jānvar pullī vaïyūnd.
One mountain-in a-tiger. And wood-of animals the-tiger taking-away-was.

Sab jānvar milē-māsī-kun salāh kīṭuṅ. Pullī-tīryā hattu ki,
All animals joined-having-become council made. Tiger-near went that,

'mākun jiyātōn vāṛī? Tō pārī-pārīte undī jānvar sēkum.'
'us killest why? Then successively one animal we-shall-give.'

Pullī ittur ki, 'bēs ānd.' Bhārī jānvar ānd tō ad hand.
The-tiger said that, 'good is.' Old animal was then that went.

Tā jānvartun pullī tind. Dusrō diyā̃ bhaṭēlyānā pārīvār hattur.
Those animals the-tiger ate. Another day hare-of turn went.

Bhaṭēlyā ittu ki, 'mākun jōkisī vāṭār. Dhīrē dhīrē dākā,
The-hare said that, 'me killing he-will-destroy. Slowly slowly will-go,

khuśāmad kēkā, tarī-nā hille pisākā.' Tō pullī gussāte pūchhē-kīt.
flattery will-make, if-not not shall-live.' Then the-tiger anger-in ask-did

ki, 'ichur diraṅg vāṛī-lāg sīstī? Nikun mālum hille ki nanā
that, 'so-much delay what-for madest? Thee-to known not that I

jaṅgaltā rājā ānān?' Tō bhaṭēlyāl kar jōṛē-kisī nittur vadē
jungle-of king am?' Then the-hare hands joined-making stood and

javāptā, 'kasūr hillam. Niyā kachūr baṛā muskilte vātōnā.
answered, 'fault is-not. Thee near great difficulty-in I-came.

Nī-lēkhātā undī pullī sarde nākun sapṛē māsī adū-nē
Thy-appearance-of one tiger way-in me-to meeting becoming that-indeed

nākun ittu ki, "nanā jaṅgaltā rājā ānān." Tō tān-sē phir
me-to said that, "I jungle-of king am." Then him-from again

karār kīsī vātōnā. Nī-sē phir salāh kīsī-kun dākā.
oath making I-came. Thee-with again counsel having-made shall-go.

Tān-sē krayā sīsī-kun niyā kachur vātōnā; niyā saṅg milē-
Him-with promise having-given thee near I-came; thee with joined-

māsī-kun hantōnā.' Pullī tān parōḍāl gussā bhārī āttur.
having-become I-go.' The-tiger that on-from anger filled became.

'Niyā saṅg vāykā, undī paṅjāte tān jēkā.' Kuātātigē vōtu,
'Thee with will-come, one paw-in him will-kill.' Well-to brought,

niyā varīnā mārkāte kuāte luktā.' Kuātā pāṛi parō tarktā
thy fear-of on-account well-in has-hidden.' Well-of border on climbed

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ādāl	mār-kītā,	tō	ānār	dharmī	khālē	dist.	Khūb	gussāte
therefrom	*look-did,*	*then*	*his*	*image*	*below*	*was-seen.*	*Great*	*anger-in*
killī	anā	agā	kuāte	ḍēkt.				
roared	*and*	*there*	*well-in*	*fell.*				

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a tiger on a mountain, and it used to carry off the animals of the forest. All the animals then came together to consult. They went to the tiger and said, 'why do you kill us? we will give you one animal every day. Said the tiger, 'well.' Now all the old animals came forward in their turn, and the tiger ate them. One day the hare's turn came, and it thought, 'he will certainly kill me. I will go very slowly and try to flatter him. If I cannot do so, I am done for.' The tiger then got angry and asked, 'why hast thou delayed so long? Doest thou not know that I am the king of the jungle?' The hare joined his hands and answered, 'it is no fault of mine. It has been very difficult to come to you. On the way I met a tiger such as you, and he said to me that *he* was the king of the jungle. I had to swear before I went to you that I would come back when I had consulted you. I gave him my promise before I came to you, and I am now going after having seen you.' Thereupon the tiger got angry and said, 'I will come with thee and kill him with one blow.' The hare brought him to a well and said, 'he is hiding in the well for fear of you.' The tiger mounted the platform of the well and looked down, and his image appeared in the water below. He roared in great anger and fell into the well.

Gōṇḍī is also spoken in the south-west of the district of Raipur. The number of speakers was estimated for this Survey at 27,800, but only 7,784 were returned in 1901. The Gōṇḍs of Raipur have been dealt with in the *Report of the Ethnological Committee*, Nagpore, 1868, Part ii, pp. 100 and ff, Part iii, pp. 1 and ff.

The Gōṇḍī of Raipur is essentially the same as that spoken in Balaghat and it will be quite sufficient to give the beginning of the Parable of the Prodigal Son as an illustration.

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[No. 61.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(District Raipur.)

Undī mānvān raṇḍ mark mattōṛ. Tān-rapō chiḍur marrī
A-certain man-to two sons were. Them-in the-younger son

āplō bābōṛān ittur ki, 'bābā, nivā-kachūlē jō-kuchh sampat mandā
his-own father-to said that, 'father, of-you-near whatever property is

had nākun vāṭō-kīsīm.' Pher hōr bābōṛāl had sampat raṇḍ bhāilkun
that me-to divide.' Then that father that property two brothers-to

vāṭē-kīsitur. Vallē diyāṅg hannō tō chiḍur marrī āplō
divided. Many days not-passed then the-younger son his-own

paisā-kauṛī baisī-kun par-dēśte chalsitur. Uṇḍē hagā
money having-collected foreign-country-into went-away. And there

āplō paisā-kauṛī sab raṇḍībājte uṛē-kīsitur. Tān-rapō had dēśte
his-own money all harlotry-in squandered. That-in that country-in

phaṛā dukāl arsī-hatt. Pher hōn tindā-uṇḍānā vallē
great famine having-fallen-went. Then to-him eating-and-drinking-of great

taklīph āyā-lāt. Pher hōr bōrē bhalō mānvān-kachūl
distress to-become-began. Then he a-certain good man-near

hañjī-kun rahē-māyā-lātur. Hōr sōjōr mānvāl hōr ṭuṛān āplō
having-gone to-remain-began. That good man that boy-to his-own

nēde paddiṅg mēhtālē rōhtur. Tō paddiṅg bhusāṅ tindātā.
into-field swine to-graze sent. Then the-swine husks were-eating.

Hōr samjē-mātur ki, 'ihunē nanā bhusāṅ tindākā tō nāvā-bī
He thought that, 'in-like-manner I husks will-eat then my-also

pīr nindār.' Aske bōrē mānvālōṛ hōn tindālē sēvōṛ. Aske
belly will-be-filled.' Then any man to-him to-eat not-gave. Then

hōr āplō sudhte vāsī-kun indā-lātur ki, 'nāvōr bābōn-igā
he his-own senses-on having-come to-say-began that, 'my father-near

vallē nōkar-chākark bachōlē sāṛiṅg tintōṛ; an nanā hagā karrū
many servants much bread are-eating; and I here hungry

sāntōnā. Nanā tēchchī-kun handākā, āplō bābōṛān-kachūl uṇḍē
am-dying. I having-arisen will-go my-own father-near and

hōn indākā ki, "ē bābō, nanā Bhagvānt-igā uṇḍē nivā-karūm
to-him will-say that, "O father, I God-against and of-you-near

pāp kitōnā, nanā nivōr marrī indālē jōg hille. Nanā nivā-igā
sin did, I your son to-be-called fit am-not. I of-you-near

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nōkar sarīkō mandākā." ' Pher hag[a]ḍāl tēchchikun āplō
a-servant like will-remain." ' Then from-there having-arisen his-own
bābōṛān-hikē hōr hattōr.
father-at he went.

A few speakers are also found in the State of Sarangarh. Local estimates give 963 as the number of speakers ; 855 were returned in 1901.

The dialect of Sarangarh does not much differ from that spoken in Raipur, as will be seen from the short specimen which follows.

Note forms such as *tatli*, to bring ; *māsi*, was, became ; *mañjī*, it was, etc.

[No. 62.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(SARANGARH STATE.)

Undī sēṛā ādmīnā vallē mark mattōṛk. Vōṛk āpaste sab
One old man-of several sons were. They with-each-other all
diāṅg laṛhāī āndurk. Ōnōṛk bābal vallē ōṛkun samjhē-kītur
days quarrelling were. Their father much them-to persuade-did
phēr batē kām vāyō. Ant-kālte ōr tanvā mark-kun kaṭiyānā
but any result was-not. Death-time-at he his-own sons-to sticks-of
undī bīṛā tanvā munne tatli hukum sītur. Uṇḍē tab ōṛkun
one bundle his-own before to-bring order gave. And then them-to
ballē jōrte tēn urīhtālē hukum sītur. Sabtun urīhchī
great force-with it (bundle) to-break order gave. The-whole to-break
hurturk, phēr batē-kām-vāyō. Bāṛīk kaṭiyāṅg kachul-gasē-kisī
endeavoured, but any-result-was-not. Because the-sticks closely-and-compactly
undī jāgā bandhē-māsī ; uṇḍē undī ād[a]mīnā jōrte adēn urīhtanā
one place tied-up-were ; and one man-of strength-by that to-break
muskīl mañjī. Tēnā-pajjā ōnōṛk bābal bīṛātun chhuṭē-kiālē
difficult it-was. That-after their father the-bundle separate-to-make
hukum sītur ; uṇḍē undī undī marrīn undī undī kaṭiyā sītur. Uṇḍē
order gave ; and one one son-to one one stick gave. And
adē vakhatte ōṛkun tēn urīhtālē hukum sītur ; ōkōhk jhank
that time-at them-to that to-break order gave ; each-one men
kaṭiyātun sahajte urīhturk. Tab ōnōṛk bābal ittur, 'ē nāvā
the-sticks ease-with broke. Then their father said, 'O my
marrīlk, ikaṭṭhātā jōr huṛāṭ ; tēn-sāṭī idērkam baskēnē imāṭ
sons, union-of strength see ; this-for in-like-manner when you

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mītānit-lēkhā	undē-jāgā	mandākīṭ	bōrē	ādmī	mīkun	batiyē	duḥkh
-on-friendly-terms	*together*	*will-live*	*any*	*man*	*you-to*	*any*	*unhappiness*
sīōṛk.	Phēr	jab	laṛhāīte	imāṭ	alag	āykīṭ	mīyā
give-not.	*But*	*when*	*quarrel-by*	*you*	*separate*	*will-remain*	*your*
bairilk	mīkun	tīndānuṛk.'					
enemies	*you*	*will-devour.'*					

FREE TRANSLATION OF THE FOREGOING.

An old man had many sons who were always quarrelling. Their father often admonished them, but in vain. When he felt death to be near he asked his sons to bring a bundle of sticks before him and ordered them to break it. They all tried, but in vain, because all the sticks were tied together, and it was accordingly difficult for a man to break them. Then the father ordered them to unfasten the bundle and gave each son one stick and asked them to break them. Now they were all able to do so without difficulty. Then their father said, 'O my sons, see what strength there is in unity. Therefore so long as you live together on friendly terms nobody will be able to do you any harm. But if you quarrel your enemies will undo you.'

In the State of Patna Gōṇḍī is now practically extinct. Local estimates give 130, and the returns of the Census of 1901 only 4, as the number of speakers.

The Gōṇḍī of Patna is rapidly giving way to Oṛiyā, and the influence of that language is seen in forms such as *bābar-mān*, fathers; *kākăr*, of the uncle, etc., used in the Gōṇḍī dialect. The change of *v* to *b* in words such as *bāt*, it came, is also due to the same influence.

Note also the change of *a* to *ē* in *mēntōnā*, I am.

'I' is *anā*, and the numerals above 'two' are Aryan.

For further details the short specimen which follows should be consulted.

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[No. 63.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(STATE PATNA.)

Ēṭi undī ēk kūralte ēyar ūtur. Ēcharchakā ēk brukāl sē
Goat one one rivulet-in water drank. Then one tiger that
kūralte ēyar undā-bāt. Kūral-parte brukāl ēyar ūtur.
rivulet-to water to-drink-came. Rivulet-upper-part-in the-tiger water drank.
Ēcharchakā ēṭitun brukāl hurtur ār bēhatur 'bārkyā ēyar gundāl
Then the-goat-to the-tiger saw and said, 'why water muddy
kiya-lātōnī? Ni gundāl ēyar nā-hikē bāi-lātā.' Ēṭi
to-make-beginnest? Thy muddy water me-near to-come-began.' The-goat
bēhatur, 'hē brukāl, kūrul-dūnite mēntōnā. Bāhān-kishi hat gundā
said, 'O tiger, rivulet-lower-part-in I-am. What-making that muddy
ēyar bāi-lātā?' Brukāl ēṭitun bēhatur, 'bachharē ātanē
water to-come-began?' The-tiger the-goat-to said, 'year becoming
nākun rāṅgil-ātōnī, anā kēnstānā.' Ēṭi uttar sēt, 'hē prabō,
me abusing-wast, I have-heard.' The-goat reply gave, 'O Sir,
anā-tō chha mās ātōnā. Nikun bāhān-kishi rāṅgtānā?' Brukāl
I-indeed six months am. Thee what-doing abused?' The-tiger
bēhatur, 'imā hile rāṅgtēn itē ni bābar, hale itē ni dādar
said, 'thou not if-abusedest then thy father, not then thy grandfather
rāṅgsi-mandānur. Daṇḍ nikun sēkān, nikun tindākān.'
abusing-may-be. Punishment thee-to will-give, thee will-eat.'

FREE TRANSLATION OF THE FOREGOING.

A goat was once drinking water in a river, when a tiger came to the river to drink water. The tiger stood higher up in the river. It saw the goat and said, 'why doest thou make the water muddy? The muddy water is coming down from thee to me.' Said the goat, 'O tiger, I stand below you in the river. How can the water flow from me to thee?' Then the tiger said to the goat, 'I am told that thou didst abuse me a year ago.' Answered the goat, 'I am only six months old, how can I have abused thee?' Said the tiger, 'if thou didst not abuse me, then thy father did, or if not, then it must have been thy grandfather. I will punish thee and eat thee.'

Gōṇḍī is also spoken in the Kanker State, especially in the north-west. According to local estimates, the number of speakers is 46,631. The corresponding Census figures were 39,000 in 1891 and 37,399 in 1901.

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The dialect spoken in Kanker in some characteristics agrees with the various forms of Gōṇḍī current in Bastar, Chanda, and the neighbourhood.

R becomes *l* in *lōn*, a house, and the initial *s* in the verb *sīyānā*, to give, is replaced by *h*; thus, *hīm*, give; *hēvōr*, he did not give.

The numeral for 'two' is *irur* before masculine nouns.

Balē diyā āyvā matta, many days did not pass, seems to contain a negative participle *āyvā*. Compare the so-called Maṛiā of Bastar. It is, however, also possible that *āyvā* is simply miswritten for *āyō*, the regular negative third person singular neuter of *āyānā*, to become. The specimen has not been well prepared, and several points remain doubtful. The beginning of the Parable of the Prodigal Son which follows will, however, show that the general character of the dialect is the same as in the neighbouring districts to the north and north-west.

[No. 64.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(KANKER STATE.)

Bōrē mānēkun irur pēkōr mantōr. Un-gaṛā huḍilōr bābō-
A-certain man-to two sons were. Them-from the-younger father-
harān kattur, 'ai būbā, dhante jō tūs nāvā hō nāhun hīm.'
to said, 'Oh father, wealth-in what share my may-be me-to give.'
Achōy-pahar dhantun tusītur. Balē diyā āyvā mattā,
That-very-moment wealth distributed. Many days passing-not were,
huḍilōr pēkōr sabōy dhantun balēy bhūmtun ōtur ani agā
the-younger son all-even wealth another land-to took and there
burī kāmte din bītē-kisōr dhantun māhchī-sītur. Māldun
bad work-in days spending wealth having-squandered-gave. All-wealth
māhchītur, aske ad dēśte dukāṛ artā, ani ōr garīb ātur.
wasted, then that country-in famine fell, and he poor became.
Ad-ē bhūmte bōrur mānēt-igā ōr huñjtur, jō ōnē paddī nēliṅgnigā
That-very land-in one man-near he lived, who him swine fields-to
rōhtur. Ōr mānē paṛktun badēn tijōr-mattā paddī, 'pōṭā pajīhkā,'
sent. That man husks-to which eating-were swine, 'belly will-fill,'
iñjī irādā kīs-mantōr.
saying intention making-was.

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In Chanda and Bastar the language of the Gōṇds begins to assume a somewhat different character. All the various forms which have been dealt with in the preceding pages are essentially identical, and the local variations are comparatively unimportant. In Chanda and Bastar, on the other hand, we begin to find several traces of the influence of the neighbouring Telugu. This influence goes on increasing as we pass into the Madras Presidency, and we here find dialects which can be characterized as links between the two languages.

The Gōṇḍ dialects of the districts in question are known under various names such as Gōṇḍī, Gaṭṭu, Maṛiā, and Kōi. Such names do not, however, connote various dialects. The so-called Kōi of the Madras Presidency is, for example, different from the Kōi of Bastar and Chanda. On the other hand, the Gōṇḍī of Chanda is essentially identical with the dialects known as Gaṭṭu, Kōi, and Maṛiā in the same district. It will, therefore, be necessary to deal with the various dialects in geographical succession.

All the dialects in question have, however, some characteristic features in common, and it will prove convenient to point out some of them before proceeding to deal with the dialects in detail.

An *l* is substituted for the initial *r* in *lōn*, house, and some other words. We have already found the same state of affairs prevailing in Kanker. The same is the case with the initial *h* in *hīm*, Standard *sīm*, give.

Greater importance must be attached to the fact that there are separate forms for the dative and the accusative. The details will be found in what follows. In this place it will be sufficient to point out that the dialects in question in this respect differ from ordinary Gōṇḍī and agree with Telugu.

With regard to numerals it should be borne in mind that ordinary Gōṇḍī apparently only possesses the neuter forms. *Irul*, two, however, is used in Hoshangabad in addition to the neuter *raṇḍ*. Similar forms occur in the dialects now under consideration. Thus, *irul*, two, in the so-called Gōṇḍī of Chanda; *irur* in the so-called Maṛiā of Bastar; *iruvuru* in the so-called Gaṭṭu and in the Kōi of the Madras Presidency.

In the latter dialect we also find two different forms of the plural of the personal pronoun of the first person, *viz.*, *mannaḍa*, we, when the person addressed is included, and *mamma*, we, when the person addressed is excluded. *Manamu*, we, in the so-called Gaṭṭu and Kōi of Chanda seems to correspond to the latter form. My materials are not, however, sufficient for discussing the state of affairs in the other dialects in question.

Mīru, you, the ordinary Telugu form, occurs in the so-called Gaṭṭu and Kōi of Chanda and in the Madras Presidency.

The neuter demonstrative pronoun assumes forms which correspond to those usual in Telugu. Thus I have noted *dānā* or *dānvā*, her, in Chanda and Bastar; *dāni*, her, in the Kōi of the Madras Presidency.

It will be remembered that the tenses of the ordinary Gōṇḍī verb were of two classes, differing in the formation of plural forms. Compare *kītōm*, we did; *kītōram*, we were doing. It has already been pointed out that *kītōram*, we were doing, is formed from a noun of agency *kītōr*, those who were doing, by adding a personal termination *am*. In the dialects now under consideration there is nothing corresponding to such forms.

The personal terminations of verbs are also, to some extent, different. We shall in this place only note that the second person singular usually ends in *īn* or *īni*, and the

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second person plural in *īr* or *īri*. Thus, *dāntīn*, thou goest; *intīr*, you say, in the Gōṇḍī of Bastar.

Further particulars must be reserved for the ensuing pages where the various dialects will be dealt with in geographical order.

Several languages are spoken in the Bastar State. The main Aryan language of the State is Hal'bī, which has, in this Survey, been dealt with in connexion with Marāṭhī. It is a very mixed form of speech, and there can be little doubt that the Hal'bas originally spoke a dialect of Gōṇḍī.

Of other Aryan languages we find Oṛiyā with its dialect Bhatrī, and Chhattīsgaṛhī.

The rest of the population of Bastar speak Telugu and various forms of Gōṇḍī.

Telugu extends from the border of the Bijji and Sunkam Talukas on the Sabari, along the range of the Bila Dilas to the Indravati, and follows that river as far as its confluence with the Godāvari.

The Māṛīs or Maṛiās are the most numerous of the various Gōṇḍ tribes in Bastar. They inhabit the Chintalnar, Bhupalpatnam, and Kutru Talukas, with the greater part of Vijapur. In the west they are also known as Goṭṭis. They inhabit the denser jungles, while Telugu is the language of the better and more civilized classes. Near Karikote their territory crosses the Indravati and takes a circuitous route through the so-called Ubujmard to Bhamragarh on the Indravati. In the north-west of the state the Maṛiās are found together with ordinary Gōṇḍs, and their territory extends into the neighbouring districts of Chanda. In the south the Maṛiās meet with the Kōis, who extend over the eastern frontier of the state into Vizagapatam.

The Gōṇḍs proper are found in the north-east, and, together with Maṛiās, in the north-west of the state.

The Parjīs will be separately dealt with below.

Specimens of all these dialects have been forwarded from the district and will be reproduced in what follows. They are all far from being satisfactory. The materials sent in for the use of the Survey are not the originals, but copies from them, and the copies have been made by people who did not know the dialect in question. They therefore abound in mistakes, and I have not been able to correct all of them.

The so-called Gōṇḍī of Bastar was reported for this Survey as spoken by 60,660 individuals. The corresponding figures in 1901 were 89,763.

The specimen forwarded from the district has been so carelessly prepared that I have only succeeded in restoring a small portion of it. The remarks which follow are based on it and on a list of words which was too corrupt to be reproduced.

Initial *l* is substituted for *r*, and *h* for *s*, in words such as *lōn*, house; *lōhtōk*, he sent; *hīmṭū*, give; *hāyatōnā*, I die.

Rk seems to become *k* in plural forms; thus, *ōk*, Standard *ōrk*, they, he (honorific); *kītōr*, honorific *kītōk*, he did. It is, however, possible that *k* is only miswritten for *rk*.

The dative ends in *ki* or *ku*; thus, *marrinki*, to the son; *goḍḍuku*, to the cattle. It is often confounded with the accusative; thus, *vōrunu*, to them.

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The ablative ends in *agāḍā;* thus, *dhant-agāḍā*, from the property.

The plural seems to be formed as in ordinary Gōṇḍī. Thus, *paddīṅg*, swine; *pēkur*, sons. The list of words gives forms such as *mankāl-manē*, men.

The following are the personal pronouns,—

nannā, I	*nimma*, thou	*vōr*, he	*ad*, she, it.
nāvā, my	*nīvā*, thy	*vonvā*, his	*dānvā*, its.
nāku, to me	*nīku*, to thee	*vōnku*, to him	*tāku*, to it.

Verbs.—Forms such as *hāyetōnān*, I am dying, correspond to Standard *sāyitōnā*. The present tense of finite verbs is, however, slightly different. Thus, *dāntān*, I go; *dāntīn*, thou goest; *dāntōr*, he goes; *dāntā*, she goes; *dāntīr*, you go; *dāntōk*, they go. The other plural forms do not occur in my materials.

The past tense is inflected in the same way. Thus, *kītān*, I did; *kītōr*, he did; *ārtu*, it fell. *Bārḍ*, it becomes, is probably miswritten for *bārtu*.

Future forms are *dākān*, I shall go; *ketākān*, I shall say.

The imperative is formed as in ordinary Gōṇḍī. Thus, *karisāṭ*, cause ye to put on; *kēmā*, do not do. Note *hīmṭū*, give.

Negative forms are *punnōn*, I do not know; *sēvōr*, he did not give; *hannōr*, he did not go. In *hēyātī*, thou didst not give, a past negative tense is formed in the same way as in Kui.

An infinitive is *mēhkā*, to feed. The conjunctive participle is regularly formed. Thus, *kīsī*, having done; *tēdsī*, having arisen; *hūḍsī*, having seen.

The dialect seems, on the whole, to agree with the so-called Maṛiā of Bastar, which will be dealt with below. It is not, however, possible to base any further conclusions on such imperfect materials as those at my disposal.

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[No. 65.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(STATE BASTAR.)

Bōnē kōitōnōr raṇḍ pēkur mattur. Īrunāhī huḍīlōk pēkāl bābōhārān
Some man-of two sons were. Both-of the-younger son the-father-to
kettōr, 'hē bābō, dhant-agāḍā nāvā bachōnē bārḍ(bārtu?) tāku nāku
said, 'O father, property-from my what becomes that me-to
hīmṭū.' Agāhāhī vōru vōrunu āpṇā dhan tusītur. Badē diyāh bhōātu
give.' Then he them-to his property divided. Some days after
huḍīlōk pēkāl jammā dhan ōrpāvē kīsī bēkēn pēsī
the-younger son all property together having-made away having-taken
satur, phēr agāhāhī kisibinā-īhahiyā kīsī dhan tuṛīhsitōr.
went, and then harlots-of-company (?) having-made property wasted.
Vōk annī tuṛīhsitōr aske ad bumte mahag ārtu; vōr garīb
He all wasted then that country-in famine fell; he destitute
ātōk. Vōr hajī bōnōn-agā mattōk. Vōru vōnu āpnā nēlte
became. He having-gone somebody-with stayed. He him his field-in
paddiṅg mēhkā lōhtōk. Bōrē tānu bārāy hēvōr. Aske ōnu
swine to-feed sent. Anyone him-to anything gave-not. Then him-to
chēt ārttu, aske vōru kettōr, 'nāvā bābōn-agā bachōnē kōitōnā
sense fell, then he said, 'my father-with how-many men-of
tīdānālē bēd annō gāṭō; nannā karvā hāetōnān. Nannā
eating-after much food rice; I with-hunger die. I
tēdsī bābōn-agā dākān, anī tān ketākān, "hē bābō,
having-arisen father-near will-go, and him-to will-say, "O father,
nannā ispurānā hōgte nīvā-y munne pāp kītān. Nannā āpnā pēkāl
I God-of before thy-also in-presence sin did. I your son
āivānku ardvō ātān. Nāku kōitōnē-sē vōrunā varā-parō kīsīm."'
being-for unworthy became. Me servants-from one-of likeness-on make."'

It has already been mentioned that the so-called Maṛiā has been returned from the following districts :—

	Estimated number.	Census of 1901.
Central Provinces	104,340	... 59,749
Chhindwara	10,000	...
Chanda	31,500	9,655
Bastar	62,840	50,091
Raipur	...	3
Assam	...	... 127
TOTAL .	104,340	59,876

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It has also been pointed out that the so-called Maṛiā of Chhindwara is not, in any respect, different from the current Gōṇḍī of the district. The same is also the case in Bastar and Chanda.

The Revd. S. Hislop derives Maṛiā from *maṛā*, a tree, and remarks that the Maṛiās of Bastar are also called Jharias which would mean the same thing. In the west of Bastar they are also called Goṭṭe, which name is also used in Chanda. Compare below.

The Maṛiās are, so far as we can judge, simply the Gōṇḍs living in the jungles, and there is no reason for distinguishing them as a separate tribe with a dialect of their own.

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HISLOP, REV. STEPHEN,—*Papers relating to the Aboriginal Tribes of the Central Provinces.* Edited with notes and preface, by R. Temple. 1866, Part i, pp. 7 and ff.; p. 22; Vocabulary, Part ii, pp. 1 and ff.

[LYALL, SIR A. J.],—*Report of the Ethnological Committee on Papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition of 1866-67.* Nagpore, 1863. Part ii, p. 40; Vocabulary, Part iii, pp. 1 and ff.

The territory within which Maṛiā is spoken in the Bastar State has been defined on page 529 above. Maṛiā and Gōṇḍī are spoken beyond the frontier of the State in the north-east of Chanda.

The Maṛiā of Bastar seems to be almost identical with the ordinary Gōṇḍī of the district.

The pronunciation is the same; compare *lōn*, house; *lōhtōr*, he sent; *hīmṭū*, give.

The usual plural suffix is *ku*, thus, *marrī*, son; *marku*, sons; *pal-ku*, teeth. I have not found any instances of the use of the suffixes *ōr* and *ṅg*, but there is no reason for supposing that they are wanting.

The accusative ends in *n* and the dative in *ke* or *ku*, but the two cases are continually confounded. Thus, *bābōn*, to the father; *nāku*, me, to me.

Other cases are formed as in Gōṇḍī. Thus, *lōtā dhan-māl*, the property of the house; *rājte*, in the country. Note *muttēntōḍi*, with harlots, and compare Tamil *ōḍu*, with.

Numerals.—The first ten numerals are,—

1. *undī.*	6. *āru.*
2. *irur*, neut. *reṇḍ.*	7. *sāt, yēḍu.*
3. *mūṛ.*	8. *āṭh, yemmidi.*
4. *nāldu, nālgu.*	9. *nava, ermu, tommidi.*
5. *aindu.*	10. *dasu, pad.*

Āru, six; *yēḍu*, seven; *yemmidi*, eight; *tommidi*, nine, and *pad*, ten, are the usual forms in Telugu, and are probably borrowed from that language. *Ermu*, nine, seems to correspond to Kanarese *ombhattu*, Tulu *ormba*.

Pronouns.—The personal pronouns are the same as in the Gōṇḍī dialect of Bastar. We do not, however, find forms such as *vōk*, they, *vōr* or *ōr* being used instead. 'We' is *mayō* and *mama*, and 'our' is *ṃāvā*. The corresponding forms of the second person are *miraḍ*, you; *mīvā*, your.

Other pronouns are *vēr*, this, neuter *id*; *bōr*, who? *bēd* and *bātā*, what?

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Verbs.—The personal terminations are :—

Sing. 1.	*n*	Plur. 1.	*ōm*.
2.	*ī*(*n*)	2.	*īr*.
3. m.	*ēr*, *ōr*	3. m.	*ōr*.
3. f. and n.	*ā*, *u*		

Thus, *mendēn*, I am ; *mendī*, thou art ; *mendēr*, he is ; *mende*, it is ; *mattān*, I was ; *aṭṭī*, thou cookedest ; *mattīn*, thou wast ; *kettōr*, he said, they said ; *ārttā*, it arose ; *yēsītōm*, we threw ; *hoktīr*, you killed. Note *vāsī*, he came.

Future forms are *rehtākān*, I shall strike ; *rehtākīn*, thou wilt strike ; *rehtānōr*, he will strike. *Dātān*, I will go ; *kettitān*, I will say, are forms of the present, and *mendēbān*, I might be, is half Oṛiyā.

The negative verb is regular. Thus, *kiyōn*, I did not ; *īvīn*, thou gavest not ; *kēvōr*, he did not ; *āyō*, it came not ; *vīt-ma*, don't run ; *udu-ma*, don't sit.

There are, however, also a negative infinitive and a negative participle. Thus, *ivā-mattōr*, to-give-not-was, he did not give ; *māyvā-ōre*, not being. Compare Kui.

The conjunctive participle is regularly formed. Instead of the final *i* we, however, also find *u*. Thus, *hañji-mañji* and *hañju-mañju*, having-gone-having-become, having gone.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.

NATIONAL ARCHIVES OF INDIA

[No. 66.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

SO-CALLED MAṚIĀ DIALECT. (STATE BASTAR.)

Bōna-ī irur marku mattōr. Tān huḍilā marrī tān bābōn
Some-one-of two sons were. His younger son his father-to
kettōr, 'ō bābō, bechōr mende nā mālmattā tūsī hīmṭū.'
said, 'O father, what is my property dividing give.'
Agāṭīnā vōnke ōr tūsī hitōr. Jēl āyō-ē huḍilā marrī
Thereafter him-to he dividing gave. Long not-was the-young son
lōtā dhan-māl poisi lakk bhūmi vittōr, aur aggā muttēntōḍī
house-of property taking far country went, and there women-with
naṛsī māl-mattā gavāh-kitōr. Ōrē sab māl-mattā gavah-kisī
living property squandered. He all property squandering
pohchī hitōr, ad rājte karuv ārttā, aur ḍoṇḍāl ātōr.
having-spent gave, that country-in famine arose, and poor became.
Ōr hañju mañju adē rājte varrōn-aggā mendēr.
He having-gone having-become that-very country-in one-near stayed.
Ōr ōnku tān vēḍāte paddī mēhtā lōhtōr. Ōr nēlāṭ chārā paddī tintā
He him his field-in swine to-feed sent. He good husks swine ate
agā hañjōr tān pōṭā pajī tintōr. Aur tān bēnōr ivā-mattōr.
there going his belly having-filled ate. And him anyone gave-not.
Achun-madde surtā artu. Veṇḍ-ōr kettōr, 'nā bābōn-aggā bachōr
That-after sense fell. Then-he said, 'my father-near how-many
mānētā tindān-agāḍā āgar ātā, aur mayō karne ḍolātōm.
men-of eating-after remaining is, and we hunger-with die.
Nannā tendī nā bābōn-aggā dātān aur vōnku hañj-mañj kettitān,
I arising my father-near will-go and him-to having-gone will-say,
"ō bābō, nannā bhagvāntun mānē-māiōn, aur nī-mune pāp kītān.
"O father, I God obeying-was-not, and thee-before sin did.
Nannā nī marrī kettān-lē āiōn. Nī naukarī-lē nāku kim."'
I thy son saying-for am-not. Thy service-to me make."'
Agāṭīnā tān bābōn-agā attōr. Vōr jēk mattōr, tama bābō
Thereafter his father-near went. He far was, his father
ūṛī-mañjī jīvā kitōr, aur mirtī vāsī guḍugātun uruṅgī
having-seen compassion made, and running coming neck-to falling
burtōr. Tan marrī kettōr, 'ō bābō, nannā bhagvāntun mānē-māyvāōre
kissed. His son said, 'O father, I God obeying-not-being

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nī-mune pāp kitān. Nannā nī marrī kettān-lē āiōn.' Veṇḍe vōr
thee-before sin did. I thy son saying-for am-not.' Again that
bābō tan naukarīn kettōr, 'sabte nēlōṭ gisīṛ vōn kerpahā,
father his servant-to said, 'all-in good cloth him cause-to-put-on,
aur kaide muddā aur kālde erpuṅg kerpahā. Tiñjī-mañjī bēṛkāte
and hand-on ring and foot-on shoes put. Having-eaten merriment-in
mantān. Nā marrī ḍoli-mañjī, badaktōr; māi-mattōr, veṇḍe doroktōr.'
will-be. My son having-died, lived; lost-was, again was-found.'
Veṇḍe ōr bēṛkā attōr.
Then they merry became.

Vōn biṛiyā marrī vēḍāte mattōr. Lōn hērē yēvtōr ḍolkanēkānā
His big son field-in was. House near came music
ēndānā kēñjtōr. Aur tān lōtōr naukarīn varenī kariṅgi puchhē-
dancing heard. And his house-of servant one calling ask-
kītōr, 'id bātā?' Vōr kettōr, 'nī tamur vātōr, nī bābō nēlā
did, 'this what?' He said, 'thy brother came, thy father well
'aṭtōr, nēlōṭā dorkī hattōr.' Veṇḍ-ōr alā-māsī lōn
cooked, good being-found went.' Then-he angry-becoming house
ōḍitōnān(?) man kēvōr. Achan-mēnde tan bābō mānāh-kis
to-enter(?) mind did-not. That-after his father entreaty-making
uṛtōr. Vaṇḍe tan bābōn kettōr, 'huṛā, īchōr varsā nannā
came-out. Then his father-to he-said, 'lo, these-many years I
nīku sēvā kītān. Bechuṭē-nē nī māṭātun pēlā-kivōn. Aur
thee-to service did. Ever-even thy word break-did-not. And
tanāke nāku bechuṭē-nē meṇḍā īvīn, nannā mīttōḍe astīrte
still me-to ever-even goat gavest-not, I friends-with merry
mendebān. Veṇḍe nī marrī miṛkilōtān-tōḍsī nī dhantun tītōr, bechuṭe
might-be. Again thy son harlots-joining thy property ate, when
vāsī achuṭē-nē nēlōṭādi aṭṭī.' Bābō kettōr, 'ō marrī,
came then-indeed good-thing cookedest.' The-father said, 'O son,
nimmā nā-tōḍe dinnāl mendī. Bēd ṇāvā ad nīvā. Vande
thou me-with always art. What mine that thine. But
beṛkāte mandānā nēlōṭā, bāṛkīā vēr nī tamur ḍoli-mañjī, veṇḍe
merry to-be good, because this thy brother dead-having-been, again
badaktōr; māi-mattōr, doroktōr.'
lived; lost-was, was-found.'

Proceeding from Bastar towards the west we find Maṛiā and Gōṇḍī spoken in Chanda.

At the Census of 1901 Gōṇḍī was returned as spoken by 75,146 individuals. Local estimates give 100,000, and in the Rough List the number was approximately put down as 96,500.

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Speakers are found in every town and village in the district, but are most numerous east of the Wainganga, especially in the north. The Gōṇds speak Gōṇḍī among themselves, Telugu, Marāṭhī, or Hindī, with strangers. Telugu is the local language in the south, and the Gōṇds are there known as Kōis and Gaṭṭus.

The Gōṇds of Chanda have been described in the *Report of the Ethnological Committee*. Nagpore, 1868. Part ii, pp. 8 and ff.; Part iii, pp. 1 and ff. (vocabulary).

The specimen printed below is to some extent mixed up with Aryan words and forms. The nature of the dialect is, however, quite clear and in most particulars, agrees with the Gōṇḍī of Bastar.

Pronunciation.—We find *l* corresponding to Standard Gōṇḍī *r* in *lōt-lopō*, Standard *rōt-rapō*, into the house. 'Give,' on the other hand, is *sim* and not *hīm* as in Bastar.

Final *r* is often dropped; thus, *mattō* and *mattōr*, he was.

Nouns.—The two genders are sometimes confounded. Thus, *idu marī—ōn*, this son (neuter)—to-him (masculine); *ōnā bābō*, instead of *ōnōr bābō*, his father; *badu vāṭō vātōr*, which share (neuter) comes (masculine).

There are separate forms for the dative and the accusative. Thus, *bābōn*, the father (acc.); *bābōn-ku* and *bābōneke*, to the father. The two cases are, however, often used promiscuously. We also find forms such as *mankyāl*, instead of *mankyān*, to the men. Compare the dative suffix *lā, lē, l* in Marāṭhī.

I have noted the following numerals, *varol* and *undī*, one; *ivur* and *reṇḍ*, two; *nālu*, four.

Pronouns.—The following personal pronouns occur in the texts:—

nan(ā), I	*nimē*, thou	*ōr*, he	*ad(u)*, she.
nākūn, me	...	*ōnu, ōnkun*, him	...
nāku, to me	...	*ōnku*, to him	*dānku*, to her.
nā(vōr), nāvā, my	*nī(vā)*, thy	*ōnā*, his	*dānā*, her.
nomōṭ, we	*nimēṭ*, you	*ōr*, they	...

Other pronouns are *idu*, this; *tanvā*, own; *badu*, what? *Ānē*, by him, occurs in one place, and is probably due to Aryan influence.

Verbs.—The personal terminations are the same as in the so-called Maṛiā of Bastar. There are, however, no instances of the second person plural. Thus, *sāntān*, I die; *dākān*, I shall go; *mantī*, thou art; *ittōr* and *ittur*, he gave; *mattā*, it was; *kikōm*, we shall make; *mattōr*, they were. Irregular are *kintā*, I was doing; *kitōr-mattā*, has made, without change for person. Note also *kiyōnā*, I might make; *māsī*, he was.

Verbal nouns are *kēp-lē*, in order to keep; *inalā*, to say; *kharchi-kitā-pajjā*, after spending.

Note *tētōr*, arising; *tijōn matō*, (the swine) were eating, etc.

The negative verb is formed by adding *hile* to a verbal noun ending in *ā* and adding the personal terminations. Thus, *teṇḍā-hilēn*, I did not break; *iyā-hilvī*, thou didst not give; *iyā-hile*, he did not give.

The Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.

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[No. 67.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(District Chanda.)

Bōr undī mankyān ivur pēkūr mattōr. Ōn-āgā chuḍur
Some one man-to two sons were. Them-among the-younger
bāhōn ittōr, 'bā, badu mālē vāṭō nāku vātōr adu
the-father-to said, 'father, what property share me-to comes that
sim.' Maṅg ōr ōn-āgā khub mālmatā vāṭō-kisī ittōr. Maṅg
give.' Then he him-with all property parts-making gave. Then
tīr etkā chuḍur marī sarva jamā-kisī vali lak hottōr, ō
few days the-younger son all together-making very far went, and
agā bhu uḍi-kitōr, tanvā bhāgya kharch-kitōr. Maṅg ānē samdur
there much spend-did, his share wasted. Then by-him all
kharchi-kitā-pajjā ad mulkin phērsō māhāg artā. Māhāgan-pāī ōnkū
spent-made-after that country-to heavy famine fell. Famine-on-account-of him-to
aḍchan artā. Aske ōr ad nāṭēnāl varol bhalē mankyān kachuḷ
difficulty fell. Then he that village-from one good man near
hoñji mattōr. Ōr ōrkun ōnā padī kēplē tanvā vāvuṭe lōhattōr.
having-gone stayed. He him his swine to-keep his field-in sent.
Aske padī ṭōkrēn tijōn matō tān pajjā ōr pīr nīhitōr, ihin ōnkū
Then swine husks eating were that on he belly filled, so him-to
vāṭṭā, ājhuk bōr ōnkū batāl iyā-hile. Maṅg ōru suddhin
it-appeared, but anyone him-to anything gave-not. Then he sense
porā vāsi ittōr, 'nā bābōnā lōt-lopō bachuk mankyāl sārī
on having-come said, 'my father's house-in how-many men-to bread
mantā, ānīk nan karvasī sāntān. Nan tētōr āplē bābōneke dākān
is, and I hunger-with die. I arising my father-to will-go
ānīk inkō intān, " ō bābō, nan pēndā virudh vō nivā mune pāp
and him-to say, " O father, I God-of against and thee before sin
kitōr-matā. Indikēṭāl nī marī inala nanā sarē-hille. Tanōr undī
done-have. Henceforth thy son to-say I worthy-not. Your-own one
chākarīn dhāt nākūn irā." ' Maṅg ōr uchchī tan bābōneke hottōr.
servant like me keep." ' Then he having-arisen his father-to went.
Maṅg ōr laṅg mattōr ichōṭ-lopō ōnā bābō ōnō huḍsī pīṭ-lopō
Then he far was that-in his father him having-seen belly-in
dayā vātā vō ōr-ē vittōr ōnā guṇḍgāt dzōmb-mattōr vō ōnā
compassion came and he-indeed ran his neck-on fell and his

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tōḍī burtōr. Maṅg marī ōnkū ittōr, 'bābō, pēndā virudh ō nivā
mouth kissed. Then the-son him-to said, 'father, God-of against and thee
mune nanā pāp kitōr-matā, vō inkēṭāl nī marī inala nanā sarē
before I sin done-have, and henceforth thy son to-say I worthy
hile.' Par bābō āplō mankyāl vēhtōr, 'chōkōṭnā āṅgaḍē tatan-kēī,
not.' But the-father his men-to said, 'good cloth bring-put-on,
ō ōnā kaide muddā dossā ō kālkne jōḍā dossā. Maṅg nomōṭ
and his hand-on ring put and feet-on, shoes put. Then we
tiñjī khuśī kikōm. Bat-kā-bāḍ idu nāvā marī sās-hottā,
having-eaten merry will-make. Because this my child dead-was,
ōn malsī jivā ātā; ō davḍē-māsī mattōr, ōr sāpḍē-māsī.'
him-to again life came; and lost-having-become he-was, he found-was.'
Aske ōr khusi-kitūr.
Then they merry-made.

Adu ghaṭkāte ōnōr pharsar marī vāvuṭē mattōr. Maṅg ōr vāsī
That time-at his older son field-in was. Then he having-come
lōt-karum vātōr, ōr vājā ō yēndmāḍ kēistōr. Aske mankyāl-lopṭō
house-near came, he music and dancing heard. Then men-among
varūn kēitōr, ōn pus-kitūr, 'idu batal mantā?' Ōr ōnku vēhtōr
one called, him ask-did, 'this what is?' He him-to said
kī, 'nivōr tamūr vāsī mattō, vō ōr nivā bābōnkū
that, 'thy younger-brother having-come was, and he thy father-to
sukhne bhēṭō mattōr, in-kartā ōrē phērā jēvan kisi-mattā.' Aske
safely met was, that-reason-for he big feast having-done-is.' Then
ōr sāṅg-āsī lopō hondā-hile. Ādēlōttōr ōnōr bābō palāte
he angry-becoming inside went-not. Therefore his father outside
vāsī ōnū samji-kitōr. Par ōr bābōtōḍō uttar baḍkatōr,
having-come him entreat-did. But he the-father-to answer said,
'huḍā, nanā ichuṅg varsā nivā chākrī kintā, nivā pōlō nanā
'lo, I so-many years thy service did, thy order I
baskē-hī tēṇḍā-hilēn. Par nanā nāvā saṅgin barābar khusi-kiyōnā
ever broke-not. But I my friends with merry-might-make
ijī nimē nākun baskē-nē chuḍu sātrī iyā-hilvī. Vō ōr nivā sampat
saying thou me-to ever young goat gavest-not. And he thy wealth
rāṇḍēs barābar buḍi-kitōr, ōr ir nivā marī vātōr, aske nimē
harlots with spend-did, that this thy son came, then thou
ōn-sāṭhī phērsā jēvan kitōr-matā.' Aske ōr ōnkun ittōr, 'marī, nimē
him-for . big feast made-hast.' Then he him-to said, 'son, thou
baskē-hī nāvā barōbar mantī, vō nāvā sarāḍō sampat nivā-y mantā.
always me with art, and my all property thine-only is.
Par ānand vō khusī kiyānā id chāṅglō mattā. Id kāran, ir nī
But joy and merry to-make this good was. This reason, this thy

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tamūr	sāsi-mattōr,	ōr	malsī	jitā-ātōr-mattā;	vō	davḍē-māsi	
younger-brother	*dead-was,*	*he*	*again*	*alive-become-has;*	*and*	*lost-become*	
mattōr,	ōr	sāpḍē-māsi	mattōr.'				
was,	*he*	*found-become*	*was.'*				

The so-called Maṛiās in Chanda are found in the same localities as the Gōṇḍs proper, and their dialects are almost identical. The number of speakers was estimated for the purposes of this Survey at 31,500. This estimate is probably above the mark, only 9,655 speakers having been returned at the Census of 1901.

Pronunciation.—The pronunciation is the same as in the Maṛiā of Bastar. Compare *lōn*, house; *him*, give.

Nouns.—The inflexion of nouns is the same as in the Gōṇḍī dialect of the district. There are several instances of plural forms. Thus, *pēksaku*, children; *ask*, women; *murrāṅ*, cows.

Pronouns.—The pronouns are apparently the same as in the so-called Gōṇḍī. Note, however, *mammaṭ*, we; *mammaṭku*, to us; *mimmaṭ*, you.

Verbs.—The conjugation of verbs is the same as in the Maṛiā of Bastar, and the Gōṇḍī of Chanda. Compare *hāntōn*, I die; *mattōn*, I was; *vhondkān*, I shall go; *mantīn*, thou art; *mattī*, thou wast; *mattā*, it was; *kikōm*, we shall do; *mattōr*, fem. and neut. *mattāṅg*, they were; *kim*, do; *kimā*, don't do.

The negative particle *hille* is not inflected. Thus, *hiyyā-hille*, gave not, for all persons.

Note forms such as *mat-aske*, when being; *kharchattā-pajjā*, after spending; *tinjēk mattā*, was eating; *karsēk mattōr*, they were playing; *hille-y-ā*, is it not? etc.

The short specimen which follows will show how closely the dialect agrees with the Gōṇḍī of Chanda.

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[No. 68.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

So-called Maṛiā Dialect. (District Chanda.)

Undi mankēnku reṇḍ vhuḍlā pēksaku mattōr, undi pēḍal vōsō undi
One man-to two small children were, one boy and one
pēḍī. Pēḍal mandōr vōr mendulte nekkā nēhanā mattōr, pēḍi
girl. Boy was he body-in very good was, the-girl
vhuḍūl nēhanā mattā. Undi dinā avvu reṇḍāsi pēksaku addamu
little good was. One day those both children mirror
moṭras karsēk-mat-aske pekkal pēkin ittōr, 'rīn idu addamate mammaṭ
near playing-being-then boy girl-to said, 'O this glass-in we
huḍkōm nēhanā bēs bōr disīntōr.' Addu pēkinku addu lāgō ātā,
we-shall-see good well who seems.' That girl-to that bad was,
dānku tēḍi-ittā ki, 'vīr iddu mammaṭku siggutku ittōr.'
her-to being-known-thought that, 'this this me to-lower said.'
Aske addu tappe moṭras hoñjī tādanā kuddi vhēhattā. Addu ittā,
Then she father near going brother-of complaint told. She said,
'tappe, addam-ante mendul vhuḍsi samajā āmanā iddu āsḳunā kabad
'father, glass-in body seeing satisfaction to-become this women's business
mattā. Avaṭe mankēnku mansu dōshā lāgō.' Tappe irurku pir-sī
is. That-on a-man-to mind to-put is-bad.' The-father both belly-to
pīsī vōnā samajā kittōr. Vōr ittōr, 'pēksaku, mimmaṭ vahāchaḍ
clasping their satisfaction made. He said, 'children, you quarrel
kimā.'
do-not-make.'

Pēḍi ittā, 'tappe, Sōmā gollāl, pāl pisi vāttōr. Vōr ittōr,
The-girl said, 'father, Sōmā milkman, milk bringing came. He said,
"bachuk pāl vāṭkān ?"' Tappe ittōr, 'pēḍi, vōnku vhayā ki,
"how-much milk shall-I-give ?"' The-father said, 'girl, him-to say that,
"nēḍ goṭṭā-mēṇḍ pāl āntā, hakkēr reṇḍ goṭṭā pisi vā."' Pēḍi
"to-day seer-a milk is, to-morrow two seer bringing come."' The-girl
ittā, 'tappe, gollāl pāl bagṭāl tattāntōr ?' Tappe ittōr,
said, 'father, the-milkman milk wherefrom brings ?' The-father said,
'niku tēḍiyā-hilleyā ? Vōnā lōn murrāṅ mantāṅ, barhēṅ
'thee-to known-not ? His house-in cows are, she-buffaloes
mantāṅ. Dānā pāl pirsī vōr tattāntōr.' Pēḍi ittā, 'tappe,
are. Their milk extracting he brings.' The-girl said, 'father,

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murrāṅ bachuk pāl hintā, vōsō barhēṅ bachuk pāl hintā?'
cows how-much milk give, and buffaloes how-much milk give?'

Tappe ittōr, 'undi undi murrā reṇḍ reṇḍ goṭṭā pāl hintā, vōsō barhēṅ
The-father said, 'one one cow two two seers milk gives, and buffaloes
nālu nālu hintā.'
four four give.'

FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a son and a daughter. The boy was very handsome, the girl was not very pretty. One day the children were playing near a looking-glass, and the boy said to the girl, 'let us look into the glass and see who is the prettier.' The girl did not like the proposal, thinking that he only wished to humiliate her. She went to her father and complained of the brother. Said she, 'it is the business of women to be pleased at looking into the glass. It is not proper that men should set their mind on it.' The father embraced them both, satisfied them, and said, 'do not quarrel.'

Said the daughter, 'father, Sōmā, the milkman, has brought milk, and asks how much we want.' The father answered, 'tell him, my daughter, that one seer will do to-day. To-morrow he must bring two.'

Said the daughter, 'father, where does the milkman get the milk?'

The father answered, 'do you not know that he has cows and buffaloes in his house and milks them?'

Said the daughter, 'how much milk do the cows give, and how much the buffaloes?'

The father answered, 'each cow gives two seers, and each buffaloe four.'

In the south of Chanda Telugu is the principal native language. There is, however, also a Gōṇḍ population. The Gōṇḍs call themselves Kōi as in other districts, and this name has often been adopted to denote them. The Kōis or Gōṇḍs of the hills, especially in Sironcha, are known as Gaṭṭu or Goṭṭe Kōis.

Kōi or Kōyā and Gaṭṭu have been returned as separate dialects from Chanda. The estimated number of speakers is as follows:—

Kōi or Kōyā	10,455
Gaṭṭu	1,680
TOTAL .	12,135

The corresponding figures at the Census of 1901 were 8,144 for Kōi and 5,483 for Gaṭṭu.

Specimens have been forwarded both of the so-called Kōi and of the so-called Gaṭṭu. Both represent the same dialect, which can be characterized as a link between the forms of Gōṇḍī spoken in the north-east of Chanda and the adjoining districts in the Bastar State on one side, and the Gōṇḍī dialects of Hyderabad and the Madras Presidency on the other.

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Pronunciation.—As in other Gōṇḍ dialects of the district we find *l* and *h* corresponding to Standard Gōṇḍī *r* and *s*, respectively, in words such as *lōn*, house; *lōhuttōr*, has sent; *hāsi*, having died, etc.

Nouns.—The dative and the accusative are distinguished; thus, *pēkur-ku*, to the sons; *mōpu*, a bundle, accusative *mōptunu*.—The ablative ends in *elli*; thus, *polāntakelli*, from the fields. Note the use of the common Telugu postpositions *lō*, among; *tō*, with.

With regard to numerals I have noted *oru*, one, neuter *undi*; *iruvaru* and *iur*, two; *muvuru*, three; *nāluru*, four.

Pronouns.—The following are the personal pronouns:—

nannā, I	*nīmu*, thou	*ōr(u)*, he; *adu*, it.
nannu, me	...	*ōn*, *ōrnu*, *ōrni*, him.
nāku, to me	...	*ōrku*, to him.
nāva, my	*nīva*, thy	*ōna*, his.
manamu, *mammu*, *mammāṭu*, we	*mīru*, you	*ōr(u)*, they.

Verbs.—The inflexion of verbs is the same as in the other Gōṇḍ dialects of the district. Thus, *kītān*, I did; *mantōru*, he is; *ītur*, he gave; *mante*, it is; *artā*, it fell; *paḍkam*, we shall become; *mattōru*, they were. Note forms such as *kītinī*, thou didst.

The negative verb is regularly formed. Thus, *thendōn*, I did not break; *hiyyōnu*, I do not give; *pagōr*, he could not; *āyō*, it did not become; *iyyā hille*, thou didst not give, he did not give; *pagviri*, you could not. Note *hilvakē*, if not; *ilvadu*, without; *inkōn-mā*, do not say; *vehavatu*, do not say.

Participles are formed as in other Gōṇḍī dialects. Thus, *hāsōr*, dying; *īsōr*, giving; *tūsī*, having divided; *kīsī*, having done; *vāsēk*, coming; *hāsēkā mantān*, I am dying.

Relative participles end in *a*; thus, *tūsi-hotta marrī*, lost-gone son, the son who had been lost.

The conditional ends in *ē* as in Telugu; thus, *ittē*, if you say; *vātē*, if he came.

Verbal nouns end in *a*; thus, *paḍa-lāsi*, in order to become; *āta-payya*, after becoming; *mat-aske*, being when.

Note finally causative forms such as *paḍisōr*, preparing, making. Compare Kanarese.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son in the so-called Gaṭṭu dialect, the second is a popular tale in the so-called Kōi.

NATIONAL ARCHIVES OF INDIA

[No. 69.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

SO-CALLED GAṬṬU OR GOṬṬE DIALECT. (DISTRICT CHANDA.)

Oruvīnku iruvuru pēkuru mattōru. Ōru-lō vuḍlōru vēhattur,
One-to two sons were. Them-among the-younger said,
'tappe, nīva sampādistaḍu nāva tūs nāk-īm.' Ōr tappe iruvuru
'father, thy property-from my share me-to-give.' That father two
pēkurku āsti tūsī ītōr. Konni nendō āta-payya vuḍlōru
sons-to property dividing gave. Some days becoming-after the-younger
tana tūsi poyisi lakku payinam-āsi hottōru. Haggē hotta-payya
his share gathering far-to journey-becoming went. There going-after
tana tūsi padu-kīsī hedisottōr. Ōr tūs-anta bottigā hotta-payya
his share spend-doing wasted. He share-all spending going-after
ā nātine beria karuvu arta, aske ōru kashṭa-paḍtōr. Ōru aske
that country-in big famine fell, then he wretched-became. He then
ā nātine oruvīn lōn hottōr. Ā mankalu ōrnu polāntagge padi
that country-in one-of house went. That man him field-to swine
mēhatta-lāy lōhuttōr. Padi tinnaṅga mayittadu pollutu ōr pīṭku tittōru.
feeding-for sent. Swine eaten left-that husks he belly-for ate.
Aske ōrku bōru iyya-hille. Aske ōr ittōr gadā, 'nāva tappe velle
Then him-to anyone gave-not. Then he said that (?), 'my father many
būtinōrku īsōr manturu; nannā ghāṭadku hāsōr mantān. Nannā malsi
servants-to giving is; I food-without dying am. I again
nāva tappēnagga dāyintān vehintān gadā, "tappe, nannā dēvun-aggē
my father-near will-go will-say that, "father, I God-before-indeed
nīnaggē pāpam kītān. Igā-munne nannu nī marri an
thee-before-indeed sin did. Henceforward me thy son so
vehavatu. Nannu nī būtinōr-tō kalpa."' Ilā iñji tappēnagga hottōr.
say-not. Me thy servants-with consider."' So saying father-near went.
Aske vōn mahā-jēku vūḍisi ōr tappe ōrtagga vitatōr ōru gudugat-porru
Then him very-far seeing that father him-near ran his neck-on
kayyi vādsi toḍḍi burtōr. Marri ittōr gadā, 'tappe, nannā dēvunaggē
hands clasping mouth kissed. The-son said that, 'father, I God-before
nīnaggē pāpam kītān. Igā-munne nī marri ani vehavatu.' Aske
thee-before sin did. Henceforward thy son so say-not.' Then
tappe būtinōr-tō ittōr gadā, 'kapiḍi tatchi kaiku muddā kerasu
the-father servants-with said that, 'cloth bringing hand-on ring put

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helpu kālkunku kerasu. Manamu ghāṭ tiñji sambra paḍkam. Bārānku-
shoe feet-to put. We rice eating merry will-become. Why-on-
ittē, nāva marri hāsi, pistōr; tappisoñji, vendi dorkutōr.' Aske ōru
saying, my son having-died, lived; being-lost, again was-found.' Then they
sambra-paḍisōr mantur.
merry-making were.

Ōn pedda marri polāntagge mattōru. Polāntakelli lōn vāsōr mantur,
His big son field-in was. Field-from house coming was,
aske sonāyibājā ātahudisi kēñchi ōru būtinōr-lō orni kēyittur ōrni,
then music dancing hearing he servants-among one called him,
'bātal rō?' ani iñji talptōr. Būtinōru ittur, 'nī tamuru
'what O?' so saying asked. The-servant said, 'thy younger-brother
malsi nehina vattōru; nīva tappe ghāṭu tāstur.' Vōrku hoṅgu vāsi
again safe came; thy father rice prepared.' Him-to anger coming
lōn honda-ille. Ōn tappe palāte vāsi ōn batimi-lāḍtōr. Aske
house went-not. His father out coming his entreaty-applied. Then
pedda marri ittur, 'ichum varshan mī-aggē mattān. Mīva pollō
big son said, 'so-many years you-near I-was. Your command
beskanēnu tendōn. Mīru nāku nā dostitōni sambra-paḍalāsi beska
any-time not-broke. You me-to my friends-with merry-to-become ever
yēṭa-pōri iyya-hille. Lañjaboddihīnku somm-anta tāsi-hotta marri
a-kid gavest-not. Harlots-to property-all having-thrown-going son
vāta-payya vindu kītinī.' Ōr ittur, 'nā-tōni nīmu mantinī-gāka nā
coming-after feast madest.' He said, 'me-with thou art-because my
somm-anta nīvadē. Nī tamuru hāsi, marlā vattōru;
property-all thine-indeed. Thy brother having-died, alive came;
tappisoñji, dorkutur, sambra-paḍkam.'
having-been-lost, was-found, merry-we-shall-become.'

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[No. 70.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

SO-CALLED KŌI DIALECT. (DISTRICT CHANDA.)

Nāluru markalōru kūdisi painaṁ-oñjēk mattōr. Sommu-tōn
Four men joining journey-having-gone were. Money-with
mattā sañchi undi dorkutā. Tūsālāsi kayyan paḍtā. Chālā sēpū
being bag one was-found. Dividing-for dispute arose. Long time
āta thirā-ille. Nār-nuñchi undi kōmṭi ōrku-mattasu vāsēk-mantōr,
became subsided-not. Village-from one merchant them-towards coming-was,
ūḍsi nāluru ōr-tō ilā ittōr-gadā, 'kōmṭi, charu-kaṭṭat-parru mammu
seeing four him-with so said-that, 'merchant, tank-embankment-on we
gāṭā tiñji malisi vāintam. Mammāṭu nāluru vāsi talpit-aske
rice having-eaten again come. We four coming asking-when
adi hīmō,' vehchi sañchi ōrt-agge tāsi cherunaku hottōr. Yēr-tuṅgsi
that give,' saying bag him-near putting tank-to went. Having-bathed
gāṭā tita-payyō ōru māḍānīdatē udutur. Ā-sañchitaḍu vīsam tendsī
rice eating-after they tree-under sat. That-bag-from anna taking
adutku paggu tara-lāsi ōr-lō ondi kōmtit-agge lōhattōr. Ōru,
that-for tobacco buy-to them-among one merchant-to sent. He,
'mañchid,' ani kōmṭit-agge hoñji, 'sañchi hīm,' iñji talaptōr. Kōmṭi
'well,' so merchant-to going, 'bag give,' saying asked. Merchant
ittōr-gadā, 'kadama muvuru vātē īntini ilvakē hiyyōnu.' Aske
said-that, 'other three if-come I-shall-give if-not I-give-not.' Then
ōru māḍātidā-mattā muvurūyekā tiriyetōr ittōr-gadā, 'mī pollō ilvadu
he tree-under-being three-to returned said-that, 'your order without
kōmṭi, "iyyōn," ittōr,' ani ittōr. 'Īmu, īmu,' ōru kīkā-vāḍtōr.
the-merchant, "I-give-not," said,' so said. 'Give, give,' they shouted.
Kōmṭi sañchi tendsi ā mankanku ītōr. Ōru adi pīsi
The-merchant the-bag taking that man-to gave. He that seizing
ōttōr.
ran.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time four men were undertaking a journey together. They found a bag full of money and began to quarrel about the division. After some time, while they were still quarrelling, they saw a merchant coming from the village and said to him, 'we will go to the tank and eat, let us have this if we all come and ask for it,' and so they deposited the bag with him and went to the tank. After having bathed and eaten they

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sat down in the shade of a tree. Then one of them was sent to take an anna from the bag and buy some tobacco. He said, 'all right,' and went to the merchant and asked for the bag. Said the merchant, 'I shall restore the bag if the other three come and ask for it. If not, I will not give it you.' He then returned to the three, sitting under the tree and said, 'the merchant declines to give me the bag without order from you.' They then all cried out, 'let him have it, let him have it.' The merchant then gave the bag to the man, who immediately ran off with it.

Proceeding beyond the southern frontier of the district of Chanda we reach the territories of His Highness the Nizam. Gōṇḍī is there spoken together with Telugu in the north-east. The Gōṇḍs are known as Kōis or Kōyās in Kamamet and are called Gaṭṭu or Goṭṭe in the hills. The number of speakers at the Census of 1891 was 36,157. The corresponding figures at the last Census of 1901 were 15,895, of whom 15,386 were returned from Warangal, for Kōyā, while 59,669 entered their language under the head of Gōṇḍī. 50,727 of the latter were returned from Sirpur Tandur. No specimens are available, and we are not, therefore, in a position to make any definite statement about the dialect or dialects spoken in the various districts.

Gōṇḍī dialects are also, to some extent, spoken in the Madras Presidency. The following figures have been taken from the reports of the Censuses of 1891 and 1901 :—

	Census of 1891.	Census of 1901.
Gōṇḍī	6,694	4,240
Kōi	36,503	46,803
Gaṭṭu	353	11
TOTAL .	43,550	51,054

The Gōṇḍs are chiefly found in the Vizagapatam and Godavari Agencies.

The Madras Presidency lies outside the territory included in the Linguistic Survey and no materials have been forwarded from the district. We are, however, well informed about the so-called Kōi dialect of Bhadrachalam in Godavari, and it will be of use to give a short account of that form of speech.

AUTHORITIES—

CAIN, REV. JOHN,—*The Bhadrachallam and Rekapalli Taluqas. Indian Antiquary*, Vol. viii, 1879, pp. 33 and ff. (vocabulary) ; Vol. x, 1881, pp. 259 and ff. (grammar).

„ *The Koi, a Southern tribe of the Gond. Journal* of the Royal Asiatic Society. New Series, Vol. xiii, 1881, pp. 410 and ff.

The Gospel of Luke. Lūkārāste Kuśēlte Kaburu. Madras Auxiliary Bible Society, 1889 (first edition London, 1882).

The specimen printed below has been transliterated from the edition of the Gospel of St. Luke in Telugu type, published in Madras, 1889. The older edition of the Gospel, London, 1882, was printed in Roman letters, and has been consulted for the transliteration. The pronunciation of the dialect does not call for any remark. It is well represented in the transliteration. It should be noted that the palatals are pronounced as in Telugu.

Nouns.—The suffixes of the plural are *ru, ku* (*sku*), and *ṅgu ;* thus, *tappe*, father ; *tappēru*, fathers ; *kalu*, foot ; *kālku*, feet : *nela*, month ; *nelsku*, months : *lōnu*, house ; *lōhakku* or *lōnku*, houses : *māra*, a tree ; *mārāku* or *mārañgu*, trees. Note *ālāḍi*, younger sister, plural *ālāsku ; mayyāḍi*, a daughter. plural *mayyāsku*, etc.

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The regular inflexion of nouns will be seen from the table which follows :—

	Singular.	Plural.	Singular.	Plural.
Nom.	*tappe*, a father.	*tappēru.*	*māra*, a tree.	*mārāku.*
Acc.	*tappēni.*	*tappēreni.*	*māranu.*	*mārākīni.*
Dat.	*tappēniki.*	*tappēriki.*	*māratki.*	*mārākīniki.*
Abl.	*tappēnaggaḍa.*	*tappērenaggaḍa.*	*māratinuñchi.*	*mārākīni-nuñchi.*
Gen.	*tappēni.*	*tappēreni.*	*mārati.*	*mārākīni.*
Loc.	*tappēnagga.*	*tappērenagga.*	*mārate.*	*mārākīni-lō.*

Other postpositions are *lō*, in, among ; *tō*, with, etc.

The numerals are borrowed from Telugu. The masculine form for 'two' is, however, *iruvuru.*

Pronouns.—There are two forms of the plural of the personal pronoun of the first person, *manaḍa* and *mamma.* The former includes, and the latter excludes, the person addressed.

The two first personal pronouns are inflected as follows :—

	I.	We (inclusive).	We (exclusive).	Thou.	You.
Nom.	*nanna.*	*manaḍa.*	*mamma.*	*nimma.*	*mīru.*
Acc.	*nanna.*	*mana.*	*mamma.*	*nimma.*	*mimmunu.*
Dat.	*nāki.*	*manaki.*	*māki.*	*nīki.*	*mīki.*
Gen.	*nā.*	*mana.*	*mā.*	*nī.*	*mī.*

Other forms are also occasionally used ; thus, *māmini*, us (exclusive) ; *nīnini*, thee, etc.

The demonstrative pronoun *ōṇḍu*, that, is inflected as follows :—

	Masculine.		Feminine and neuter.	
	Sing.	Plur.	Sing.	Plur.
Nom.	*ōṇḍu.*	*ōru.*	*addu.*	*avu.*
Acc.	*ōni(ni.)*	*ōrini.*	*dānini.*	*vāṭini.*
Dat.	*ōniki.*	*ōriki.*	*dāniki.*	*vāṭiki*
Gen.	*ōni.*	*ōri.*	*dāni.*	*vāṭi.*

The masculine plural is sometimes also used to denote women. This fact is due to the influence of Telugu.

It will be seen that *ōṇḍu* is identical with Telugu *vāḍu* for which the literary dialect has వాడు *vāḍu.* The other forms of the pronoun are likewise the same as in Telugu.

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Similarly are inflected *vīṇḍu*, this, gen. *vīni ; iddu*, this woman or thing, gen. *dīni*, etc. 'Who?' is *bēnōṇḍu*, and 'what?' is *bāta*.

Verbs.—The present tense of the verb substantive is conjugated as follows:—

Sing.	1. *minnāna.*	Plur.	1. *minnāmu.*
	2. *minnīni.*		2. *minnīri.*
	3. m. *minnōṇḍu.*		3. m. *minnōru.*
	3. f. and n. *minne.*		3. f. and n. *minnāṅgu.*

The same personal terminations are used throughout; thus, *mattīni*, thou wast; *mantōṇḍu*, he may be, he will be; *mandakōna*, I shall be; *mandakīri*, you will be.

The finite verb has three regular tenses, an indefinite which is used as a present and a future; a past tense, and a future. Thus, *tuṅgitāna*, I do, or shall do; *kettōṇḍu*, he said; *tuṅgtōru*, they did; *uṇḍukōna*, I shall drink. It will be seen that the tense suffixes are the same as in ordinary Gōṇḍī. Note, however, forms such as *mandakōṇḍu*, he will be; *mandakōru*, they will be.

Verbal nouns and verbal participles are formed as in other Gōṇḍ dialects. Thus, *mehta-nīki*, in order to tend; *tuṅgan-aske* and *tuṅgat-aske*, if he does; *vatt-aske*, when he came; *atta-payya*, going after; *vāsōre*, coming; *tuṅgōre*, doing, etc.

The conjunctive participle ends in *i ;* thus, *tēdi*, having arisen; *īñji*, having said; *vāsi*, having come.

Relative participles are used instead of relative pronouns. The usual termination is *e ;* thus, *ōṇḍu tungte pani*, he doing work, the work he did; *koḍuvte lēṅgatīni*, the fatted calf. Another form ends in *āni*. Thus, *nāki vādāni pālu*, me-to coming share; *paddī tinnāni pollēte*, swine eaten husks in, with the husks which the swine ate.

The negative verb is regularly formed. Thus, *tuṅgōna*, I do not do; *tuṅgōni*, thou didst not do; *illōṇḍu*, he is not; *ayyō*, it came not; *ivīri*, you gave not; *ayyōru*, they are not; *īd-ille*, gave not; *kolp-ille*, made not; *vem-ma*, don't fear. There are apparently also negative participles and verbal nouns. I have noted *punvadāni minnāna*, not knowing I am, I do not know.

The interrogative particle is *ā ;* thus, *ivir-ā*, do you not give? *puttīn-ā*, doest thou know?

For further details the student is referred to the specimen which follows.

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[No. 71.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

Kōi Dialect.

(Madras Auxiliary Bible Society, 1889.)

Oro manushūniki iruvuru marku mattōru. Ōravuṭe tsūḍōṇḍu,
One man-to two sons were. Them-among the-younger,

'tappēnī, nī ādāte nāki vādāni pālu īmu,' iñji tappēni-tōṭe
'father-O, thy property-in me-to coming share give,' saying father-with

kettōṇḍu. Aske ōṇḍu ōni ādātīni tūśi ittōṇḍu. Sagamu rōzku
said. Then he his property dividing gave. Few days

atta-payya tsūḍōṇḍu ōni ādā anta kaide peyisi dūra
going-after the-younger his property all hand-in taking far

dēśētiki paiṇamu añji ōni ādātīni mēlo paṇiṅgine āgamu-tuṅgtōṇḍu.
country-to journey going his property bad deeds-in expenditure-did.

Addu kartsu atta-payya ā dēśēte lāvu karuvu vatte
That expended becoming-after that country-in big famine came

aske ōṇḍu tippa artōṇḍu. Ōṇḍu añji ā dēśēte orrōniki
then he misery fell. He having-gone that country-in one-to

lōṅgi mattōṇḍu. Ōṇḍu padī mēḥtanīki ōnini ēnikiṅki rōḥtōṇḍu.
joining was. He swine to-feed him fields-to sent.

Ōṇḍu padī tinnāni pollēte ōni ḍokka niḥtanīki āśa partōṇḍu,
He swine eaten husks-with his belly filling-for wish became,

gōni bēnōṇḍu ōniki īdille. Āla manan-aske ōniki buddhi vāśi
but any-one him-to gave-not. So being-then him-to sense having-come

ōṇḍu, 'nā tappēn-agga betstsō-mandi kūligāḥkiṅki dōḍa dībe
he, 'my father-of-near how-many-persons servants-to food much

minde gōni nanna karuvīni ḍollōre minnāna. Nanna nā tappēn-agga
is but I hunger-with dying am. I my father-of-near

añji, "ō yayyā, nanna dēvuni munne nī munne pāpamu
having-gone, "O father, I God-of before thy before sin

tuṅgi minnāna. Iṅgāṭi-kāśi nī marrīni iñji kechchi
having-done am. Now-from thy son having-said having-uttered

mananīki nanna harrīni ayyōna. Nanna nī kūldōr-avuṭe
being-for I worthy am-not. Me thy hirelings-among

orōn-āla ērpa," iñji ōni-tōṭe keyitāna,' iñji tēdi ōni
one-of-so keep," saying him-with will-say,' saying arising his

tappēn-agga attōṇḍu. Gōni ōṇḍu iṅka dūrāte manan-aske
father-near went. But he still distance-at being-then

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ōni tappe ōnini ūḍi sukuru vāśi, mirri, ōni veḍēte
his father him having-seen compassion coming, running, his neck
porro arśi ōnini burtōṇḍu. Aske ā marri, 'ō yayyā, nanna
on falling him kissed. Then that son, 'O father, I
dēvuni munne nī munne pāpamu tuṅgi minnāna. Iṅgaṭikāśi
God-of before thy before sin having-done am. Henceforward
nī marrīni iñji kechchi mananīki harrīni ayyōna,' iñji
thy son having-said having-said being-for worthy I-am-not,' saying
ōniki kettōṇḍu. Gōni tappe, 'sannāṭi guḍḍa tachchi ōniki
him-to said. But the-father, 'good cloth having-brought him-to
kerpissi ōni vaṅijiṅki uṅgaramu vāṭi kālkiṅki erpūku
having-put his fingers-on ring having-put feet-on shoes
kerpissāṭi. Koḍuvte lēṅgatīni tachchi kōyimūṭi, manaḍa tiñji
put. Fatted calf having-brought slaughter, we having-eaten
ḳuśēli pardakāḍa Bāritku, īṇḍu nā marri ḍolli, malśi
merry let-us-become. Why, this my son having-died, again
batakatōṇḍu; māyi, doruktōṇḍu,' iñji ōni jītagāḥkintōṭe
lived; having-been-lost, was-found,' saying his servants-with
kettōṇḍu. Aske ōru kuśēli pardanīki modalo peyittōru.
said. Then they happy becoming-for preparation took.

Īla mannāṅga ōni pedda marri ēnde mattōṇḍu. Ōṇḍu
So being-on his big son field-in was. He
vāsōre lōtt-agga vatt-aske veṁsa-nadu ēndanadu kēñjtōṇḍu. Aske
coming house-near coming-then music dancing heard. Then
navukārīni ortīni kariṅgi, 'ivu bāta?' iñji talptōṇḍu.
servant one having-called, 'these-things what?' saying asked.
Ā navukāri ōni-tōṭe, 'nī tammuṇḍu vattōṇḍu, ōṇḍu
That servant him-with, 'thy younger-brother came, he
ōn-agga tsakkāne ērta-kāḍe nī tappe koḍuvte lēṅgatīni
him-near well coming-because thy father fatted calf
kōyissi minnōṇḍ-'iñji kettōṇḍu. Ket-kāḍe ōṇḍu rōśemu
having-slaughtered is'-saying said. Saying-because he anger
tachchi lāpā vādanīki mati kolp-ille. Aske ōni tappe baidiki
having-brought inside coming-for mind arranged-not. Then his father outside
vāśi ōnini baśima-lāḍtōṇḍu. Aske ōṇḍu, 'idō, itstsak ēṇḍkīni-kāśi
having-come him to-entreat-began. Then he, 'lo, so-many years-from
nanna nīnini sēva-tuṅgōre minnāna. Nī māṭa nanna beskēṭik
I thee service-doing am. Thy word I ever
tappillāna. Attakanna nanna nā bōkatōri-tōṭe kuśēli pardanīki nāki
transgressed-not. Being-even I my friends-with merry becoming-for me-to
beppōḍanna oro mēka-pilla-nna nimma īd-ille. Gōni nī ādātīni
ever-even one goat-young-even thou gavest-not. But thy property

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palvatānāte kartsu tuṅgte ī nī marri vatt-askē-nē īni
debauchery-in spent making this thy son coming-then-indeed his
kōsātki koḍuvte lēṅgatīni kōyissi vāṭṭīni,' iñji ōni tappēniki
sake-for fatted calf slaughtering threwst,' saying his father-to
malśi kettōṇḍu. Aske ōṇḍu, 'pēkā, nimma beppōṭiki nā agga minnīni.
again said. Then he, 'son, thou always me near art.
Nāva anta nīvadu āśi minnāṅgu. Manaḍu kuśēli parśi
My all thine having-become is. We merry having-become
ēntadu sare, bāritku, nī tammuṇḍu īṇḍu ḍolli, malśi
to-stay good, why, thy younger-brother this having-died, again
battakutōṇḍu; māyi, dorukutōṇḍu,' iñji ōniki kettōṇḍu.
lived; having-been-lost, was-found,' saying him-to said.

A similar dialect is also spoken in Bastar, on the banks of the Saberi. The number of speakers of Kōi has been estimated for the purposes of this Survey at 4,169. No speakers were returned at the Census of 1901.

The short specimen which follows in most particulars agrees with the so-called Kōi of the Madras Presidency. Note only *ōḍu*, he; and *mennōḍ*, he is. The third person singular of verbs also ends in *ōn*; thus, *kettōn*, he said.

Tantōṇḍu, thou struckest, is probably wrong. If not, it is a regular noun of agency.

The third person singular neuter and the relative participle often end in *a* and not in *e*; thus, *tagatta*, it hit; but also *matte*, she was, etc.

On the whole, the specimen is not very correct. It is, however, sufficient to show the general character of the dialect.

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[No. 72.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

So-called Kōi Dialect. (State Bastar.)

Savāl.— Guḍḍi-Lakshāni nimma puttīn-ā?
Question.—Guḍḍi-Laksha thou knowest?

Javāpu.— Nijam. Bēnōḍo kachērī mennōḍ.
Answer.—Certainly. He-who in-court is.

Savāl.—Nimma kachērī matta gaḍḍapārāte Guḍḍi-Lakshāni tantōṇḍu?
Question.—Thou in-court being axe-with Guḍḍi-Laksha struckest?

Javāpu.—Nijam.
Answer.— Yes.

Savāl.— Bechki debbā tantīni?
Question.—How-many blows struckest?

Javāpu.—Reṇḍu debbā tantāna. Roḍḍa gālute tagatta.
Answer.— Two blows I-struck. Left thigh-in it-hit.

Savāl.— Bār tantīni?
Question.—Why struckest?

Javāpu.—Debbālu-dinam nanna kallu uṭṭāno, Empuram vattāna,
Answer.— Quarrel-day I liquor drank, Empura went,

Kāram Pāpayyadi mutte paruukuṇṭa matte. Lakshālu kai
Kāram Pāpayya's wife ill was. Laksha hand

yūḍōr mattō, aggā nanna aññja kudatāna. Lakshālu nanna
seeing was, there I having-gone sat. Laksha me

nūki-ittō; dāni-guriñchi nāku rōsam vatte. Gaḍḍapārā
pushing-gave; that-of-on-account me-to anger came. The-axe

gonte matte. Dāni nanna pehakatāna. Duḍḍi iñjōre
veranda-in was. That I lifted-up. Stick saying

Lakshāni reṇḍu debbā tantāna.
Laksha two blows struck.

Savāl.— Kāram Rāmālu Kāram Gujjālu nīu karaṅgatīn-ā?
Question.—Kāram Rāma Kāram Gujjā thou calledest?

Javāpu.—Nijam. Guḍḍi-Lakshālu nāni tannitō iñjōre nanna kēkatāna.
Answer.—Yes. Guḍḍi-Lakshā me will-strike saying I called.

Savāl.— Nīki Guḍḍi-Lakshānu munne beppuḍainā virodam
Question.—Thee-to Guḍḍi-Laksha-of formerly ever enmity

mende-yā?
was?

Javāpu.— Ille.
Answer.—No.

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FREE TRANSLATION OF THE FOREGOING.

Do you know Guḍḍi Laksha?

Yes. He who is here in court.

Did you strike Guḍḍi Laksha with the axe which has been produced in the court?

Yes.

How many blows?

Two. And I hit him in the left thigh.

Why did you strike him?

On the day of the quarrel I was drunk. I went to Empura. At that time Kāram Pāpayya's wife was ill, and Laksha was feeling her pulse. I came there and sat down, and Laksha pushed me off. Therefore I got angry and seized the axe which I found in the veranda. I thought it to be a stick and dealt him two blows.

You called in Kāram Rāma and Kāram Gujjā.

Yes, because I thought that Guḍḍi Laksha would beat me.

Have you ever had any quarrel with Guḍḍi Laksha before?

No.

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PARJĪ.

The Parjas are an aboriginal tribe in the Bastar State. They are found round Jagdalpur and towards the south and south-east. The number of speakers was estimated for this Survey at 17,387. At the last Census of 1901, 8,933 speakers were returned.

Parjī has hitherto been considered as identical with Bhatrī. See Vol. v, Part ii, pp. 434 and ff., where the various authorities dealing with the tribe have been mentioned.

Bhatrī has now become a form of Oṛiyā. Parjī, on the other hand, is still a dialect of Gōṇḍī.

Two specimens and a list of Standard Words and Phrases have been received from Bastar. The first specimen is a version of the Parable of the Prodigal Son. It is so corrupt that I have been unable to print more than the beginning, and almost every form occurring in it must be used with caution. The second specimen, a Parjī translation of the statement of an accused person, is much better. It was, however, only forwarded in Dēvanāgarī, and the reading is not always certain. The list has not been reproduced.

Under such circumstances it is impossible to give a full grammatical sketch of the dialect. I can only make a few remarks, and even those are given with the utmost reserve.

Pronunciation.—Final *d* is interchangeable with *t*; *n* is sometimes replaced by *l*; etc. Thus, *chēndēt* and *chēndēd*, went; the suffix of the accusative is *l* or *n*; thus, *mālin*, the son; *Māṭāl*, Māṭā, both in the accusative case.

Nouns.—The suffixes of the plural are *ēr*, *l*, and *kul*; thus, *sākhītēr*, witnesses; *chiṇḍu-l*, sons; *pēn-kul*, swine.

The case-suffixes are almost the same as in Gōṇḍī. Thus, *tātēn*, to the father; *Māṭālu*, to Māṭā; *mānī-nō*, of a man; *ṭaṅgiyā-l*, of an axe; *palūptī*, in the village; *tēlti*, on the head, etc.

Numerals.—*Ōkurī*, neuter *ōkatī*, one; *irul*, two; *mūir* or *mundū*, three; *nilir*, four; *sēvir*, five; *sējēn*, six; *kuḍēk*, twenty. The numerals above six are borrowed from the Aryan neighbours.

Pronouns.—The following are the personal pronouns:—

ān, I.	*in*, thou.	*ōd*, he.
ānē, *anuṅg*, me.	*ini*, thee.	*ōnuṅg*, *ōni*(*n*), him.
an, my.	*in*, thy.	*ōn*, his.
am, we.	*im*, you.	
am, our.	*im*, your.	

Ōd, he, should probably be written *ōḍ*, and, in the same way, *ḍ* and not *d* is probably the correct termination of the third person singular of verbal forms. Compare Kōi.

Other pronouns are *ad*, that thing, *ādan*, *ānin*, its; *inātī*, in this; *i* and *hā*, this (used as adjectives); *ēdā*, who? *nā*, what? and so forth.

Verbs.—It is impossible to sketch the Parjī conjugation from the materials available.

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The suffix of the past tense is *d* or *t*, and in the future we sometimes find a suffix *r*. Thus, *tāpētēn*, I struck; *tāprān*, I shall strike. The list of words, which has not been reproduced, gives these forms for all persons and numbers. The corresponding present tense is given as *tāpēn*, I strike, etc. Another present is formed by adding *m* to the base; thus, *yēr-mēd*, he comes; *pōkē-mēr*, they say.

The forms just quoted from the list of words give the impression that verbs do not differ for person or number. This is not, however, the case.

The following forms of the present tense of the verb substantive occur in the texts, *mēdān* or *mēndān*, I am; *mēdād*, thou art, he is; *mēdā*, it is. In the past tense we find *mēttēn*, *mēttē*, and *mēttān*, I was; *mēttēd* and *mēttēt*, he was; *mēttā*, it was; *mēttēr*, they were. Compare imperatives such as *chi-ur*, give; *pēnd-ir*, take. The regular personal terminations can accordingly be given as follows:—

Sing.	1.	*n*	Plur. 1. . . . . *m*
	2.	*t* or *d*	2. . . . . *r*
	3. masc. . .	*t* or *d*	3. masc. . . *r*
	3. neut. . .	*ā*	

The suffix of the first person plural seems to occur in forms such as *am chāmam*, I am dying, *lit.* we die; *uṇḍōm*, I used to drink. Such forms can, however, also be explained as containing the present suffix *m*. Compare *uṇḍōm*, you drank.

The personal suffixes are sometimes omitted, and sometimes also confounded. Thus, *mēttē*, I was; *mēdāy*, they are; *pōkkēd*, I will say (*sic*). Most of these cases ar probably simple mistakes.

In the third person singular we sometimes find *j* instead of *d*, *t*; thus, *ēñjēj*, he became; *chājēj*, he made.

The characteristic suffix of the negative verb seems to be *ā*. Compare *pun-ā(n)*, I know not; *tāpān-ā*, I did not strike; *chiyō-ā*, I did not do; *chēnēn-ā*, I did not go; *chivr-ā*, you gave-not; *chājēd-ā*, he did not; *chēnād-ā*, he did not go; *chiyār-ā-ēri*, gave-not. Note also *chillē*, he is not; *chillā*, it is not; *chājē-mēn*, don't do.

The conjunctive participle ends in *i*; thus, *chēni*, having gone; *pōki mēttēn*, I had said; *chāi-chēndēt*, he had died, etc.

For further details the specimens should be consulted. The first specimen is, however, so corrupt that it must be used with the greatest caution.

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No. 73.]

DRAVIDIAN FAMILY.

GŌṆḌÎ.

PARJĪ DIALECT. (STATE BASTAR.)

SPECIMEN I.

Okurā mānīnō irul chiṇḍul mēttēr. Ā-vitaratē piṭi
One man-of two sons were. Them-among the-younger

chiṇḍu tātēn pōkkēd, 'ō tātā, an bāṭā chiur.' Dhan-māl
son father-to said, 'O father, my share give.' Property

mēttā, pāichi chiñjir. Piṭi chiṇḍu ōktikan iḍi-mēttēt,
was, dividing gave. Younger son together putting-was,

khubē dēś chēni-mēttēt, phaṭkvārī butatī dhan-māl mēttā
far country going-was, riotous living-in property was

gavā̃yētēt. Od jammā dhan pōhlēt, ā dēś baṛē
spent. He all property squandered, that country big

chākul paṭṭā. Chākul paṭṭā, garīb ēñjēj. Chākul paṭṭā
famine arose. Famine arose, poor he-became. Famine arose

ār mēñjēj tēbī mēttēt. Oglēn aman pēnkul mēkuk
and went(?) there lived. That(?) man(?) swine to-feed

vāyā chōttēt. Pēn tindan chārā yēndu tindōtān mēn
field-in sent. Swine eaten husks that(?) to-eat mind

chājēj. Ār yēhi-bāti chiyārā-ēri. Chirākānu chēt chōttā,
made. And anybody(?) gave-not. At-last sense came(?),

adin pōkkēd, 'am tātā bhūtī-lōg tini-gulivettu, am
then(?) said, 'our father's servants to-eat-have-enough(?), we

chākul chāmam. Abē churkī tātēn-kā chēndēn, chēndēn
with-hunger die. Now arising father-near will-go, will-go

tātēn pōkkēd (*sic.*), "ō tātā, bhagvān. hukum chiyōā,
father-to will-say, "O father, God's command I-did-not,

tātēn mandēd pāpaĩyā. Pein tātā abē in chiṇḍ ērā
father before sinned. Again father now thy son to-be

nāiyēt. Abē bhutī-lōg yētē mēndā ētri mēdān."' Tabē
not-proper. Now servants as are so shall-be."' Then

ānāti churchī chēndēd, tātēn lagē chēndēd. . . . Tātā
there arising went, father near went. . . . The-father

kamiyālari pōkkēd, 'ēdō gāṇḍā un nūḍēd nūḍ-pittēd; keitī
servants-to said, 'good cloth ? take(?) take-put-on(?); hand-on

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vātkul	kēlulkē	panahī	tundum.	Am	tinnī-kulī	bēḍkā	chārjrun(!).
ring	*feet-on*	*shoes*	*put(?)*	*We*	*feasting*	*merry*	*will-make.*
Tabē	am	[chiṇḍ]	chāī	mēttēd,	jīum	pāṭṭēd;	bhulkēd
Because	*my*	[*son*]	*having-died*	*was,*	*to-life*	*became;*	*lost*
mēttēd,	phēr	milēd.'	Tabē	bēḍkā	ērid.		
was,	*again*	*was-found.'*	*Then*	*merry*	*became.*		

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[No. 74.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

PARJĪ DIALECT. (STATE BASTAR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

Savāl.— Im palūptī Māṭā pidir gōṇḍ mēdād ?
Question.—Your village-in Māṭā name Gōṇḍ is ?

Jabāb.— Hōy, mēttēd. Ēbē chillē.
Answer.—Yes, he-was. Now is-not.

Savāl.— Māṭā ēbē ā chēndēt ?
Question.—Māṭā now where went ?

Jabāb.— Ātī chēnādā. Chāī chēndē.
Answer.—Anywhere went-not. Having-died went.

Savāl.— Nātā nōmṛiti chāĩyēt, yēdā-āṇḍakī tēḍ ?
Question.—Any disease died, anybody killed ?

Jabāb.— Ōnuk nātuṅgī nōmṛiti chillā. Āṇḍakī tēḍ.
Answer.—Him-to any disease was-not. Somebody killed.

Tabē vōd chāĩyēt.
Then he died.

Savāl.— Ōnin ēdāṇḍakī tēḍ ?
Question.— Him who killed ?

Jabāb.— Ān punān.
Answer.— I know-not.

Savāl.— Sākhītēr pōkēmēr, Māṭāli in tōt. Inātī
Question.—Witnesses say, Māṭā thou killedest. This-in

in nat nānēdād ?
thou what answerest ?

Jabāb.— Ān tāpānā. Sākhītēr mērchītēr mēdāy. Ān-chēṅgē
Answer.— I killed-not. Witnesses tutored are. Me-with

Māṭāl-chēṅgē kāuḍrānā chillā. Ān nāgavani chāṭṭāngāṭ ?
Māṭā-with quarrel was-not. I why should-kill ?

Savāl. — Hā ṭaṅgiyā inn ōyatlē pēyatā.
Question.—This axe thy house-in was-found.

NATIONAL ARCHIVES OF INDIA

Jabāb. —Hōy, pēyatā. Ān ṭaṅgiyā iyā. Idugī ānn
Answer.—Yes, it-was-found. My axe this-is. Therefore my
ōyatlē pēyatā.
house-in was-found.

Savāl. — I ṭaṅgiyātī nētir pēyatā mēndā.
Question.—This axe-on blood found is.

Jabāb. —Hōy, pēyatā mēndā. Ān bōkḍē kāṭi-mēttē. Ānin
Answer.—Yes, found is. I goat having-killed-was. Its
nētir pēyatā mēndā.
blood found is.

Savāl. — I gāṇḍā inn ōyatlē pēyatā mēndā.
Question.—This cloth thy house-in found is.

Jabāb. — Pulis havaldār ān mudāy i gāṇḍā ān ōyatlē ṭinchī-
Answer.—Police havildār my presence-in this cloth my house-in having-
mēttēr. Ān pōkī-mēttēn, 'mālik, ilākāṭ chājē-mēn.
thrown-was. I having-said-was, 'master, so do-not.
Ān-pōdīn pāṭā vērrā. Charkār ānē phā̃sī-sirāy.' Havaldār
Me-to trouble comes. Government me will-hang.' The-havildār
pōkkēd, 'in-gō Māṭālin tōt. Khūb lōg pōkēmēr.
said, 'thou-alone Māṭā killedest. Many people say.
Idugī gāṇḍā inn-ōyatlē tiñchī-mēttēn.'
Therefore cloth thy-house-into having-thrown-was.'

Savāl. — In āru Māṭā mēl uṇḍōm?
Question.—Thou and Māṭā liquor drank?

Jabāb. —Hōy. Ān rōjun uṇḍōm, mēl uṇḍōm, āru chēpul tina-mēttan.
Answer.—Yes. I daily drank, liquor drank, and meat eating-was.

Savāl. —Mansā Kēḍēlin pasrātī in āru Māṭā pōrā-sīris mēl uṇḍōm?
Question.—Mansā Kēḍēl's shop-in thou and Māṭā Pōrā-day-on liquor drank?

Jabāb. — Pōrā-sīris ān māmēn Guṭṭāl ōyatlē mettān. Māṭāl chēṅgē
Answer.—Pōrā-day-on I uncle Guṭṭā's house-in was. Māṭā with
Mansā pasrātī ān chēnēnā. Sabē phandu.
Mansā-(of) shop-in I went-not. All fabrication.

Savāl. —Māṭāl murdā in chuḍat?
Question.—Māṭā's corpse thou sawest?

Jabāb. — Palūp-lōg chuḍī-chēndīr, āgē ān balē chuḍī-chēndē.
Answer.—Village-people to-see-went, so I also to-see-went.

Savāl. —Māṭālu āribēlē gāvā mēttā?
Question.—Māṭā-to anywhere wound was?

Jabāb. —Hōy, ōkatī gāvā ṭaṇgiyāl ōn tēltī mēttā, āru iraḍu ōn
Answer.—Yes one wound axe-of his head-on was, and another his
ēdrōmtī mēttā. Ōn mēntī ōkatī gāṇḍā mēttā. Ōntī nēttir
breast-on was. His body-on one cloth was. That-on blood
mēttā. Āru ān nātinī punā.
was. And I anything know-not.

NATIONAL ARCHIVES OF INDIA

FREE TRANSLATION OF THE FOREGOING.

Is there a Gōṇḍ called Māṭā in your village?

Yes, there was, but now there is not.

Where has Māṭā gone?

Nowhere. He has died.

Did he die from some disease, or was he killed?

He had no disease. Somebody has killed him.

Who killed him?

I do not know.

The witnesses say that you killed Māṭā. What have you got to answer?

I did not kill him. The evidence is false. I had no quarrel with Māṭā. Why should I kill him?

Was not this axe found in your house?

Certainly. It is my axe, and therefore it was found in my house.

There is blood on this axe.

Yes. I had just killed a goat, and the blood was the goat's.

This cloth was found in your house.

The police officer threw it into my house in my presence. I said to him, 'master' don't do so. I shall come into trouble, and the Government will hang me.' The officer said, 'all people say that you have killed Māṭā, and therefore I have thrown this cloth into your house.'

Did you and Māṭā take any liquor?

Yes. I used to drink liquor and eat meat every day.

Did you and Māṭā drink liquor at Mansā Kēḍēli's shop on the Pōrā-day?

On the Pōrā-day I was at my uncle Guṭṭā's house and did not go with Māṭā to Mansā's shop. It is all wrong.

Did you see Māṭā's body?

The villagers went to see it, and so I also went to see.

Had he any wounds?

Yes; there was an axe-wound on his head, and another on his breast. There was a cloth on his body, and there was blood on it. I do not know anything more.

NATIONAL ARCHIVES OF INDIA

KŌLĀMĪ, NAIKĪ, ETC.

Kui and Gōṇḍī gradually merge into Telugu. Before dealing with that form of speech it will be necessary to give a short account of some minor dialects of Berar and the Central Provinces which occupy a position like that of Gōṇḍī between Kanarese-Tamil and Telugu. The dialects in question are the so-called Kōlāmī, the Bhīlī spoken in the Pusad Taluqa of Basim, and the so-called Naikī of Chanda. They all agree in so many particulars that they can almost be considered as one and the same dialect. They are closely related to Gōṇḍī. The points in which they differ from that language are, however, of sufficient importance to make it necessary to separate them from that form of speech.

KŌLĀMĪ.

The Kōlāms are an aboriginal tribe in East Berar and the Wardha district of the Central Provinces. The Rev. Stephen Hislop found them 'along the Kandi-Konda Hills on the south of the Wardha River, and along the tableland stretching east and north of Manikgad, and thence south to Dantanpalli running parallel to the western bank of the Pranhita.' They are now much reduced in number, and most of them are found in the Wardha district. Local estimates give 17,000 as the number of speakers in Wun. At the last Census of 1901, however, Kōlāmī was not returned from the district, and the number of Kōlāms was only 264. The estimates are therefore certainly above the mark. The number of speakers has been estimated for the purposes of this Survey as follows:—

Wun	17,000
Amraoti	4,500
Wardha	1,600
TOTAL	23,100

A few speakers are probably also found in Pusad, in the Basim district. The so-called Bhīlī of that district is, at all events, almost identical with Kōlāmī. See below. In the last Census of 1901 Kōlāmī was only returned from Wardha with a total of 1,505 speakers.

The Kōlāms are usually classed as a Gōṇḍ tribe. According to Captain Haig, however, they 'differ considerably from Gōṇḍs in appearance, and the Gōṇḍs, in Berar, at any rate, do not admit that they are a Gōṇḍ tribe, while the Kōlāms on the other hand shew no anxiety to be considered so, but are rather inclined to repudiate the connection.'

The Kōlāmī dialect differs widely from the language of the neighbouring Gōṇḍs. In some points it agrees with Telugu, in other characteristics with Kanarese and connected forms of speech. There are also some interesting points of analogy with the Toda dialect of the Nilgiris, and the Kōlāms must, from a philological point of view, be considered as the remnants of an old Dravidian tribe who have not been involved in the development of the principal Dravidian languages, or of a tribe who have not originally spoken a Dravidian form of speech.

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HAIG, CAPTAIN WOLSELEY,—*A Comparative Vocabulary of the Gōṇḍī and Kōlāmī Languages. Journal* of the Asiatic Society of Bengal, Vol. lxvi, Part i, 1897, pp. 185 and ff.

The notes on Kōlāmī grammar which follow are based on the version of the Parable of the Prodigal Son printed below. They have been supplemented from two other versions of the Parable and a list of Standard Words and Phrases. These materials are not sufficient to elucidate all grammatical points, the more so because only one of the versions of the Parable was accompanied by a translation. The interlinear translation printed below has been supplied by me.

It is, however, possible to ascertain the principal features of the dialect.

Nouns.—The usual suffix of the plural is *l;* thus, *paisā-l,* money; *gēṭṭā-l,* feet; *kēv-ul,* ears; *ture-l,* swine. In *bālā-kōl,* sons, the suffix *kōl* corresponds to Tamil and Kanarese *gaḷ,* Tulu *kuḷu.* In *māsur-uṅg,* to the men, we apparently have a plural suffix *ur, r.*

There are no instances in the texts of a feminine noun. The feminine and neuter singular take the same form in Naikī, and this is probably also the case in Kōlāmī.

The dative has the same form as the accusative, the suffix being *n* or *ṅg;* thus, *bālān,* the son; *mākkun,* to the neck; *māsuruṅg,* to the servants.

The genitive is formed by adding *n, ne,* or *net,* and the locative by adding *t.* Thus, *anne kākōkne bālā,* the son of my uncle; *telmī gurrāmnet khōgir,* the saddle of the white horse; *annet ambān māsuruṅg,* to the servants of my father; *kīt,* on the hand; *vegāṭ,* in the field (*vegād,* field).

Numerals.—*Ōkōd,* masc. *ōkōn,* one; *indiṅg,* masc. *iddar,* two; *mūdiṅg,* three; *nāliṅg,* four; *aid,* five; *sahā,* six; *sāt,* seven; *āṭh,* eight; *naū,* nine; *dahā,* ten; *irvē,* twenty. Compare Telugu *okaṭi,* one; Toda *edd,* two; *mūd,* three; Kanarese and Telugu *eidu,* five; Telugu *iruvai,* twenty.

Pronouns.—The following are the Personal pronouns:—

ān, I.	*nīva, iva,* thou.	*amd,* he; *ad,* it.
anu(ṅg), me.	*inna,* thy.	*amnu, amnun, amnuṅg,* him.
anna, my.	*īm,* you.	*amnet,* his.
ām, we.		*aur,* they; neut. *adā.*

The plural forms are apparently seldom used, the singular forms being used instead.

Other forms are *tānet,* his; *imd,* this; *ad,* that (neuter), genitive *adnet; yēnd, yēr,* who? *tān,* what?

Verbs.—Plural forms are sometimes used in the singular, and *vice versâ.* It is therefore difficult to give instances of all the various forms.

The Verb substantive forms its present tense as follows:—

āṇḍāt(ūn), I am; *āṇḍātīv,* thou art; *āṇḍān,* he is; *āṇḍā(t),* it is. There are no instances of real plural forms in the materials available. The corresponding past tense is:—

Sing.	1. *āṇḍānī.*		Plur.	1. *āṇḍām.*	
	2. *āṇḍīv.*			2. *āṇḍīr.*	
	3. *āṇḍen.*			3. *āṇḍēr.*	

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Finite verbs are similarly inflected. The present tense is also used as a future, and the characteristic consonant of the past tense is *d*, *t*. Thus, *kākātūn*, I shall make; *kāktān*, I did; *sedden*, he went. There are very few instances of the third person neuter. Compare *āṇḍā* and *āṇḍāt*, it is; *pāṭṭīn*, it became; *turel tinhā*, the swine ate. Another future form seems to add *d*; thus, *gōḷdātūn*, I shall strike; *aur gōḷdār*, they will strike.

The imperative takes no suffix, but *r* is added in the plural. Thus, *kō*, give; *tin*, eat: *tōḍur*, put ye.

The negative verb is formed by adding *tōten*, to the base. Thus, *mōḍĭp-tōten*, (I) broke not; *si-tōten*, (thou) gavest not, (he) gave not. *Tōten* is sometimes inflected; thus, *si-tōtīv*, thou gavest not. In other cases the negative verb is formed by adding an *e* to the base, and using the ordinary personal and tense suffixes. Thus, *seren*, he went not; *siyeten*, he gave not.

The base seems to be used as a verbal noun. Thus, *enet-lāṅg*, saying-of-worthy; *kāk-eṅg*, in order to do. Another verbal noun ends in *ād* and contains the neuter demonstrative pronoun. Thus, *endākād*, dancing.

The conjunctive participle ends in *nā*; thus, *ghum-kāk-nā*, having collected; *set-nā*, having gone; *sūlt-nā*, having arisen.

For further details the student is referred to the specimen which follows.

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[No. 75.]

DRAVIDIAN FAMILY.

KŌLĀMĪ.

(District Wun.)

Ōkkōn mās āṇḍen. Amnuṅg iddar bālākōl āṇḍēr. Āttān
One man was. Him-to two sons were. Them-of

tsinnām enten, 'bā, annet vāṭā anu kōr.' Mārī amd avaruṅg
the-younger said, 'father, my share me give.' Then he them-to

dhan pāyāknā siten. Mārī kōnniṅg divasānī tsinnām bālā
property dividing gave. Then some in-days he-younger son

ṇttānā ghumkāknā laya dhāv seden. Attīn amd mājiltālā tān
all collecting very far went. There he riotously his

jingī uḍāpten. Mārī amd attānā kharchipten, add muluk mahāg
property squandered. Then he all spent, that country famine

pāṭṭīn. Ad-muḷ amnuṅg aḍchan paṭṭīn. Addī vakhōt amd ad
fell. Therefore him-to difficulty became. That time he that

muluk ōkōn māsn-āttīn setnā tākten. Amd amnuṅg turel
country(-of) one man-with going lived. He him swine

kāyeṅg tānet vegāḍuṅg pānākten. Addī vakhōt turel sōse tinhā
to-feed his field-to sent. That time swine husks ate

ādnāḍ amd pōṭā niḍipā anāṅg amnun vāṭiltīn. Amnuṅg yēnā
those-from he belly fill thus him-to it-appeared. Him-to any-one

siyeten. Mārī amd avaletnā enten, 'annet ambān māsuruṅg
gave-not. Then he coming-to-senses said, 'my father's servants-to

pheret ipāṭe aṇḍā, ān kārut tikhātūn. Ān sūltnā am-bānāṅg
much bread is, I with-hunger die. I arising my-father-near

serātūn amnuṅg yenātūn, "bā, ān diyamnet innet mutt pāp
will-go him-to will-say, "father, I God-of thy in-presence sin

kāktān. In-dīn-tānāt innet bālā enet lāṅg tōten. Innet ōkōn
did. This-day-from thy son to-say worthy am-not. Thy one

tsākarī-parmān īḍ."' Mārī amd sūltnā tam bānāṅg sedden. Mārī
servant-like keep."' Then he arising his father-to went. Then

amd dhāv aṇḍān ittet amnet tāk ōltnā, lōbha vāttīn, amd
he far is then his father seeing, pity came, he

tūltnā amne mākkun āragā-paṭṭīn amnet mukā sumnet. Mārī bālā amd
running his neck-on fell his kiss took. Then son that

enten, 'bā diyāmnet innet mutt ān pāp kāktān. Indīntānāt innet
said, 'father God-of thy before I sin did. Henceforward thy

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bālā enet-lāṅg tōten.' Mārī bān māsaruṅg iṭten, 'aval āṅgī
son to-say-proper am-not.' Then the-father servants-to said, 'good robe
kōtnā adn tōḍeṅg, amnet kīt mundī, gēṭṭāt kēḍl tōḍūr. Mārī
bringing that put-on, his hand-on ring, foot-on shoes put. Then
ān tintnā anand kākātūn. Kāre imd annet kīke tikt-āṇḍen, amd
I eating merry will-make. Because this my son had-died, he
tiriknā pānām-edden; bhulīlta-āṇḍen, amd ōpāṭen.' Mārī amd anand
again life-came; lost-was, he was-found.' Then they merry
kākeṅg utten.
to-make began.

Id vakhōt amnet vaḍlāk bālā vegāṭ āṇḍen. Mārī amd vātnā
This time his big son field-in was. Then he coming
ellā-merāt vātten. Amd mōrapākād endākād vintēr. Id vakōt māsūrtānāt
house-near came. He music dancing heard. This time servants-in-from
ōkōn kukten amd veltōlten, 'id tānaden?' Amd amnu iṭten, 'innet
one called he asked, 'this what?' He him-to said, 'thy
tōren vāṭṭāṇḍān. Amd im bānu khuśālīnāḍ miḷālten. Amd
younger-brother come-is. He your father-to safety-in met. He
mārī laī tineṅg-unākāt kākten.' Mārī amd kātiṅg vātnā ōpāl seren.
then much feast made.' Then he anger-in coming inside went-not.
Mārī bān vākāl vātnā amnu kārapeṅg lāgten. Amd bānuṅg tirik
Then father outside coming him to-entreat began. He father-to back
enten, 'ōlūr, ān iṅgeḍ varsa innet tsākarī kākātūn. Innet mān ān
said, 'see, I so-many years thy service do. Thy order I
ephuṇḍī mōḍīp-tōten. Mārī ān annet sōbatyāg-barōbar anand kākeṅg ōkōd
ever broke-not. And I my friends-with merry to-make one
kōve si-tōten. Amd innet dhan pillāveṭṭā tintaruśiten, amd innet bālā
kid gavest-not. He thy property harlots eat-made, that thy child
vāttīn-āphuṇḍ nīv aduṅg-sāṭī laī tineṅg-unākāt kāk-āṇḍātīv.' Āphuṇḍ amd
came-then thou it-for big feast making-art.' Then he
amnun enten, 'bālā, iv bāremās ana-veṭā āṇḍātīv; an attānā jingī
him-to said, 'son, thou always me-with art; my all property
innitī āṇḍāt. Anand kāken id barōbar. Imde innet tōren
thine-only is. Merry to-make this proper. This thy younger-brother
tikt-āṇḍen, amd tiriknā pānām-eden; bhulīlta āṇḍen, amd ōpāṭen.'
dead-was, he again life-came; lost was, he was-found.'

The Bhīls of the Pusad Taluqa of the Basim district, or at least some of them, speak a dialect which is almost identical with Kōlāmī. The number of speakers of Bhīlī in Basim has been estimated at 375. We do not, however, know whether all of them speak the same dialect, and the Basim figures have, therefore, been added to the total for other

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Bhīl dialects. The specimen of Bhīlī received from Basim, on the other hand, must be dealt with in this place. In most respects it agrees with the specimen of Kōlāmī printed above.

Pronunciation.—*A* and *ū* are often interchanged; thus, *tiksātan*, I die; *moḍātūn*, I say.

L is sometimes substituted for *n*; thus, *kōstel*, instead of *kōsten*, he sent. Final *n* before a labial becomes *m*; thus, *bāpam muṭṭen*, he said to his father.

N is often changed to *nd*; thus, *avan* and *avand*, he. *Nd* is sometimes further changed to *d*; thus, *avanuṅg*, *avandun*, and *avadun*, to him. These forms throw light on Kōlāmī *amd*, which must be derived from *avnd*. Compare also Kui *eañju* and Telugu *vāḍu*.

Nouns.—The plural suffixes are *ḷ* and *kuḷ*; thus, *ghurrā-ḷ*, horses; *bāpō-kuḷ*, fathers.

The case-suffixes are not always added in the specimen. On the whole, they are the same as in Kōlāmī. Note, however, the occasional use of a dative suffix *ku*, *kūn*; thus, *bāpku*, to the father; *gaḍyākūn*, to the servant.

The numerals are the same as in Kōlāmī. 'Five' is, however, *pãch*, and 'twenty' *vis*. The form *iddar*, two, is also used to denote a feminine plural. Thus, *iddar pillā-kuḷ*, two daughters. From this fact we must infer that the genders in Kōlāmī are distinguished in the same way as in Telegu.

The personal pronouns are:—

ān, I.	*nīv*, thou.	*avan(d)*, he.
anuṅg, me.	*iniṅg*, thee.	*avanuṅg*, *avandu(n)*, *avadun*, him.
anya, *anned*, my.	*inna*, *inned*, thy.	
ām, we.	*nīr*, you.	*avande*, *avaned*, his.
ammed, our.	*immed*, your.	*aur*, they.
		avared, their.

The forms *anned*, my; *inned*, thy, etc., contain the neuter demonstrative pronoun *ad*, that. In ordinary Kōlāmī such forms are commonly used in all connexions. In Bhīlī we find forms such as *innen bālā*, thy son, where the possessive pronoun agrees with the qualified noun in the same way as in Gōṇḍī.

Other forms are *adne*, its; *adāv*, those things; *ivand*, this; *yēnd*, who? *tāned*, what? etc.

Verbs.—The conjugation of verbs presents some points of interest.

The present tense of the verb substantive is formed as follows:—

Sing.	1.	*aṇḍāt.*	Plur. 1.	*aṇḍātum.*
	2.	*aṇḍātīv.*	2.	*aṇḍātīr.*
	3. m.	*aṇḍān.*	3.	*aṇḍār.*
	3. n.	*aṇḍād.*		

These forms are the same as those noted above for Kōlāmī. In the third person singular neuter we also find *andīn*, it is.

The past tense is the same as in Kōlāmī. Note, however, *aṇḍun*, I was; *aṇḍum*, we were. In *tiktānden*, he was dead, a form *anden* for *aṇḍen*, was, seems to be contained. The form is, however, perhaps a noun of agency—one who is dead.

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Finite verbs form their present tense from a participle ending in *s*, and the past from a form ending in *t*. The various tenses of the verb *gōḷ*, to beat, are given as follows :—

Present.		Past.		Future.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. *gōḷsātūn.*	1. *gōḷsātum.*	1. *goṭṭān.*	1. *goṭṭam.*	1. *gōḷātūn.*	1. *gōḷātum.*
2. *gōḷsātīv.*	2. *gōḷsātīr.*	2. *goṭṭīv.*	2. *goṭṭīr.*	2. *gōḷātī.*	2. *gōḷātīr.*
3. *gōḷsān.*	3. *gōḷsār.*	3. *goṭṭen.*	3. *goṭṭēr.*	3. *gōḷdān.*	3. *gōldār.*

The *s*-suffix of the present must be compared with Telugu *tsu*, *tu*.

The negative verb is formed from the base without adding any tense-suffixes, or by adding *tōdī*, not, to the infinitive. Thus, *murken*, I did not break; *vāren*, he did not come; *puṭṭed*, it was not got; *siyaṅg-tōdī*, thou gavest-not, he gave-not.

The conjunctive participle ends in *ūn* or *an*; thus, *sāhādūn* and *saddan*, having gone; *innekādūn*, having said, etc.

In most of the preceding characteristics and in other important points the Bhīlī of Basim agrees with Kōlāmī, as will be seen from the version of the Parable of the Prodigal Son which follows.

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[No. 76.]

DRAVIDIAN FAMILY.

So-called Bhīlī.

(District Basim.)

Ōkōn mās iddar bālā aṇḍēr. Sinnām bālā bāpam
One man(-to) two sons were. The-younger son the-father-to
muṭṭen, 'bā, jingānī anya hissā vāṭīp-kō.' Sinnām
said, 'father, property(-of) my share divide-give.' The-younger
bālā jingānī miḷāpten, dusrē ūru dhāu sedden, udhaḷvārī jingānī
son property gathered, other village far went, riotously property
attēk nās-gakten. Dukaḷ paṭṭīn, paisā kharsīpen puṭṭed.
all destroyed-made. Famine arose, money to-spend was-not-got.
Dōḍhā mās avandē dhandā-takten. Avan turel mipen kēnut
Big man(-of) he service-lived. He swine to-feed field-in
kōstel. Mārī turel poṭṭa tiniṅg uttel, avandē, 'poṭṭa ān tyahātūn
sent. Then swine husks to-eat began, he, 'husks I will-eat
ipāt.' Yēra-nā avandu tāna siyaṅg-tōdī. Avandun mārī sūd
bread.' Anybody him-to anything gave-not. Him-to then sense
vattīn, 'anye bāpne yallāt naukarnā pōṭāṅg ipāt puṭsād. Ān
came, 'my father's house-in servants-of belly-for bread is-got. I
kāran tiksātan. Ān bāpam-phōkān sāhādūn bāpam moḍātūn,
with-hunger die. I father-near having-gone father-to will-say,
"bā, inna samōr diyām hukum puttān, pāp aktān. Innen bālā
"*father, thy before God's command I-broke, sin I-did. Thy son*
inne-kādūn anuṅg lajjā vahā. Anuṅg chākardār-laṅgānu āp."' Bāp-
having-said me-to shame comes. Me servant-like make."' Father-
phōkān śedden. Bāp keiken ōlten dhāvāḍ, avaddūn mayā
near he-went. The-father the-son saw distance-from, him-to pity
vattīn. Saddan keiken mākad paṭṭen, avande mukkā samten. Mārī
came. Having-gone son's neck-on fell, his kiss took. Then
bālā muṭṭen, 'bā, inna samōr diyām hukum puttān, pāp aktān.
son said, 'father, thy before God's command I-broke, sin I-did.
Innen bālā innekādūn anuṅg lajjā vahā.' Tāk jharān gaḍyākūn
Thy son having-said me-to shame comes.' The-father quickly servants
kōkten, gaḍyākūn iṭṭen, 'dhaḍāpan aṅgē ivande mēnōt tapp. Ivande
called, servants-to said, 'good cloth this-of body-on put. This-of
keit uṅgāram tapp, gēṭṭāt kērīkuḷ tapp.' Mārī avand majjā ākī
hand-on ring put, foot-on shoes put.' Then he merry to-make

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ukatten, 'anya bālā tiktānden prānām-eṭṭen; bālā gavāṭ-aṇden, ōmbāṭen.'
began, 'my son dead-man to-life-came; my-son lost-was, was-found.'

Sagḷē lōkuḷ ānand ākīn uttēr.
All people merry to-make began.

Dōḍhā bālā kēynut aṇden. Yallāṅg vatten, nāch ḍhōlagī vintān.
Big son field-in was. House-to came, dance music heard.

Sāldārākūn kōkten, avandu veltel-ōlten, 'tān yandīn.' Avan iṭṭen, 'inna
Servant called, him asked, 'what is-this.' He said, 'thy

tōren vatten; avan bēs vatten; tineṅg akten.' Avan
younger-brother came; he well came; feast he-made.' Him(-to)

rāg vattīn; yallat varen. Avande bāp vākāl kurten bālān
anger came; house-in came-not. His father outside came the-son

samjipsān. Avand bāpku muṭṭen, 'ān iniṅg varsha iniṅg dhandā
entreated. He the-father-to said, 'I so-many years thee-to service

gaksātan; inna hukum murken. Anya dōstā barābar majjā gakten
I-do; thy order broke-not. My friends with merry to-make

mēkē siyaṅg-tōdī. Avand innen keike nās-gakten, kasbirā paisā
goat gavest-not. That thy son destroyed-made, harlots(-to) money

seiten, avan vatten, avadūn tiniṅg aktīv.' Mārī avan muṭṭen, 'nī
gave, he came, him-for feast madest.' Then he said, 'thou

anya barābar aṇḍātīv. Anya jingānī inyetī yandīn. Anand gaktat
me with art. My property thine is. Merry to-make

pāijē. Anya bālā tiktānden, pānām-eṭṭen; bāl gavāṭ-aṇden, ōmbāṭen.'
is-proper. My son dead-man, to-life-came; son lost-was, was-found.'

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NAIKĪ DIALECT.

Naikī is the dialect of the Darwe Gōṇḍs in Chanda. The number of speakers has been returned for the purposes of this Survey as 195. At the last Census of 1901 no separate returns were made, and the number of speakers cannot be great.

The Rev. Stephen Hislop, in his *Papers relating to the Aboriginal Tribes of the Central Provinces*, Nagpur, 1866, Part i, pp. 24 and ff., describes the Naikade tribe as being most influenced by Hinduism of all Gōṇḍ tribes, and gives a vocabulary of the dialect in Part ii, pp. 1 and ff.

Naikī is also known from other districts. In the Central Provinces and Berar it is usually stated to be a synonym of Banjārī, and in the Bombay Presidency it connotes a Bhīl dialect.

The Naikī of Chanda is now practically extinct. Two specimens, a version of the Parable of the Prodigal Son and a translation of a popular tale, have been received from the district. They show that the dialect in many important points agrees with Kōlāmī and differs from ordinary Gōṇḍī.

Nouns.—Two plural suffixes are used in the specimens, *kōr* and *l*. The former seems to be added to nouns denoting rational beings; thus, *pōrākōr*, children. The suffix *l* occurs in *turrēl*, swine; *sirlā*, buffaloes, etc.

The dative and accusative do not appear to be distinguished; thus, *ānun*, me, to me. The usual suffixes are *n*, *un*, *kun*. Thus, *pōrīn*, to the daughter; *bānun*, to the father; *vāvart-un*, to the field; *chākarkun*, to the servants. Other forms are *pōṭāl*, to the belly; *bānēkil*, towards the father.

The suffix of the genitive is *nē*, and the locative is formed by adding *lōpul*; thus, *akās-nē*, of heaven; *dēsam-lōpul*, in the country.

Numerals.—The following occur,—*oko*, one; *iroṭēr*, neuter *yeraṇḍi*, two; *nāli*, four. We have no materials for distinguishing the long and short *e* and *o*, and it is, therefore, possible that we must read *ōkō*, one; *irōṭēr*, two. It will be seen that *oko* corresponds to Telugu *oka*, one, while *yeraṇḍi*, two, should be compared with Tamil *iraṇḍu*.

Pronouns.—The regular forms of the personal pronouns are as follows:—

ān, I.	*īn*, thou.	*aun*, he.
ānun, me.	*inun*, thee.	*aunun*, him.
annē, my.	*innē*, thy.	*aunē*, his.
ām, we.	*īm*, you.	

Compare Kui *ānu*, I; *āmu*, we; *īnu*, thou, etc. The same forms are usual in Kōlāmī.

'She,' 'it,' is *ād*, genitive *aunē*. *Add*, they, occurs in one place.

Ivun, this, is inflected as *aun*. *Aun* seems to be used as a relative pronoun. Thus, *aun hissā ānun vārlēn ād sī*, which share me-to comes that give.

'Who?' is *ēn*, and *tā* is 'what?' By adding *ī*, *nī*, indefinite pronouns are formed; thus, *yēnī*, anyone; *tānī*, anything.

Verbs.—So far as we can judge from the specimens, verbs do not change for person; thus, *anlēn*, I am, thou art, it is. There are, however, some traces of the principle prevailing in Gōṇḍī and most other Dravidian languages. Thus, *kaknām*, we shall do; *aṇḍēr*, they were; *paṭṭul* and *paṭṭum*, it fell.

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The characteristic consonant of the present tense seems to be *l*, and that of the past *t*, which is combined with a preceding consonant in various ways. Thus, *siylēn*, it gives; *sitēn*, he gave; *seddēn*, he went; *yeṇḍēn*, he said. A *t*-suffix is, however, also used in the present or future tense; thus, *kākēntān*, I am doing; *sērtān*, I will go. Compare Kōlāmī.

The personal termination is usually *n*, but we also find other terminations. Thus, *antē*, it was; *aṇḍur*, he was, she was; *antēr*, it was; *aṇḍēr*, they were, etc. The forms ending in *r* are properly plural forms. *Iūn*, he said, is probably wrong.

The negative verb is formed by adding *ē* to the root. Thus, *sēr-ē-n*, he went not; *siy-ē-tēn*, he gave not; *mōḍāp-ē-tāṉ*, I broke not; *siy-ē-tūn*, thou gavest not. Compare Kōlāmī.

The root alone is used as an imperative; thus, *sī*, give; *īḍ*, put. *Áykēkād* is translated as 'let us see.' Negative imperatives are *tābgārē*, he should not put; *jhagḍīlnēr*, do not quarrel.

The suffix of the infinitive is *n* or *l*; thus, *mēpēn*, in order to feed; *eṇḍēn-sāṭī*, saying-for; *kakēl* and *kakkēn*, to do. Compare Kōlāmī.

The conjunctive participle ends in *tun*, *un*; thus, *jamāktun*, having collected; *seddun*, having gone; *tinnun*, eating. Other participles are *karūktu*, having called; *tinnun* and *tindunu*, eating; *tiñchin*, eating; *aḍsīn*, playing; *tōnān*, taking. *Kaktēn* in *kaktēn anlēn*, I have done, and similar forms are apparently nouns of agency. Thus, *pāp kaktēn anlēn*, I am one who did sin.

For further details the student is referred to the specimens which follow.

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[No. 77.]

DRAVIDIAN FAMILY.

NAIKĪ DIALECT.

(District Chanda.)

Specimen I.

Oko mankyākon iroṭēr pōrākōr aṇḍēn. Aunē-lōpul lakkā bānun
One man-to two sons were. Them-in the-younger father-to
yeṇḍēn, 'bā, aun dhan-sampat hissā ānun varlēn ād sī.' Maṅg
said, 'father, which property-wealth-(of) share me-to comes that give.' Then
aunas aun sampat vāṭā-kāktun sitēn. Maṅg aṅgun pōd eddūn
he to-him property share-making gave. Then few days having-become
lakkā pōrā ittēn jamāktun khōmbāḍ dēsāmtun seddēn, ajuk attān bēnāk
the-younger son all having-gathered far country-to went, and there evil
kharcha-kaktēn āpal sampat uḍāptēn. Maṅg aun ittēn kharchiptēn,
expenditure-made his property squandered. Then he all spent,
ā dēśām-lōpul phari mahāg paṭṭul. Ādi-yauga-lōpul aunun aḍchan
that country-in big famine fell. That-reason-in him-to difficulty
paṭṭun. Ād vaktun aun ād dēśām-lōpul oko mankyākani seddun
fell. That time-at he that country-in one man-near having-gone
aṇḍēn. Aun aunun turrēl mēpēn āplē vāvartun sōrtān. Atrō turrēl
remained. He him swine to-feed his field-to sent. Then swine
aun pollē tiñchināntē aunē-lōpul aunun āplē poṭṭā indutpēn indēn
which husk eating-were that-on him-to his belly will-fill saying
aunun vāṭāytun. Ajuk yēnī aunun tāni sīyētēn. Maṅg aun suddhīn
him-to it-appeared. And anyone him-to anything gave-not. Then he sense-on
vāttēn yeṇḍēn, 'annē bānē ettē chākardārākun bharpūr āṭl antē,
came said, 'my father-of how-many servants-to sufficient bread was,
ajuk ān sākālā tikēntān. Ān suyitēn āplē bānēkil sērtān ajuk aunun
and I hunger-with am-dying. I arising my father-to go and him-to
ān entān, "arē bā, ān akāsnē urpaṭlyā ajuk inē murtōn pāp kaktēn
I say, "O father, I heaven-of against and thy face-to sin doer
anlēn. Indiṭlā inē kikēn eṇḍēn-sāṭī ānun yaug nāhī. Āplē oko
am. Henceforward thy son saying-for me-to fitness not. Your one
chākrā-lāīk ānun īḍ." ' Maṅg aun suyitēn āplē bānēkil seddēn. Atrō
servant-like me keep." ' Then he arising his father-to went. Then
aun khōmbāḍ antē ittē-lōpul aunē bān aunun aiktēn lōbheddūn ajuk aun
he far was that-in his father him saw pity-coming and he
ṭuṭēn aunē guḍuṅgā-lōpulu miṭī tāptēn, ajuk aunē chumā ēktēn.
ran his neck-on embracing struck, and his kiss took.

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Maṅg pōrā aunun eṇḍēu, 'bā, akāsnē urpaṭlyā inē murtōn
Then the-son him-to said, 'father, heaven-of against thy presence-in
ān pāp kaktēn anlēn, ajuk indiṭlā inē kikēn eṇḍēn-sāṭī anun
I sin doer am, and henceforth thy son saying-for me-to
yaug nāhī.' Par bān āplē chākrākun iḍuktēn, 'chāṅglē jhagā kōttun
fitness not.' But the-father his servant-to said, 'good cloth bringing
ivunu tāpp. Ajuk iunē kayi-lōpul uṅgryām ajuk kāl-lōpul jōḍē tāpp.
this-to put. And his hand-on ring and foot-on shoes put.
Maṅg āpan tinnun majā kaknām. Tāndun, kā iun annē pōrā tiktēn
Then we eating feast shall-make. Because, that this my son dead
aṇḍēn, aun maltun jitē eddēn; ajuk davḍiltēn aṇḍēn, aun sāpḍiltēn.'
was, he again alive became; and lost was, he was-found.'
Atrō add majā kakēl lagtēn.
Then they merry to-make began.

Ād vaktun aunē vaḍil kikēn vāvar-lōpul aṇḍēn. Maṅg aunu vaṭtēn
That at-time his big son field-in was. Then he came
āpaḍ-mērān vattēn, aun vājā ajuk ēnd vēṇḍēn. Atrō chākar-lōpul
house-near came, he music and dancing heard. Then servants-in
okkon karūktu aun pusāyitēn, 'id tāndēn?' Aun aunun iḍuktēn kī,
one calling he asked, 'this what-is?' He him-to said that,
'innē tōlēn vattēn, ajuk aun inē bānun sukhāchā mirāitun, iūn-sāṭin
'thy brother came, and he thy father-to safely having-met, this-for
aun phar paṅgat kaktēn.' Atrō aun rāgunu vattēn lōpul sērēn.
he big feast made.' Then he anger-to came inside went-not.
Iūn-sāṭin aunē bān bāhēr vattēn aunun samjiptēn. Pan aunē bānun
Therefore his father outside came him entreated. But his father-to
utar sitēn kī, 'aik, ān iṅgōn vars innē chākrī kākentān, ajuk
answer gave that, 'lo, I so-many years thy service do, and
innē ādnyā āu etrōs mōḍāpēttān, yetrō ān āplē dōstā-barōbar majā
thy command I ever broke-not, still I my friends-with merry
kakkēn mhūn īn annun etrō piyēṭē siyētun. Ajuk aun innē
might-make saying thou me-to ever kid gavest-not. And he thy
sampat kalātinē barōbar tindunu surtē, aun id innē kikēn vattēn,
property harlots with eating squandered, that this thy son came,
atrō īn aunē-sāṭī phar paṅgat kaktēn.' Atrō aun aunun aṇḍēn, 'porā,
then thou him-for great feast madest.' Then he him-to said, 'son,
īn hamēśā annē barōbar anlēn. Ajuk annē ittēnā sampat innēd anlēn.
thou always me with art. And my all property thine is.
Pan majā ajuk khushī kakkēn id yaug antēr, kā̃-kī̃ id innē tōlēn
But feast and merry to-make this fit was, because this thy brother
tiktēn aṇḍēn, aun partun jitē yeddēn; ajuk harpiltēn aṇḍēn, aun sāpḍiltēn.'
dead was, he again alive became; and lost was, he was-found.'

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[No. 78.]

DRAVIDIAN FAMILY.

NAIKĪ DIALECT.

(District Chanda.)

Specimen II.

A POPULAR TALE.

Oko mankyākon iroṭēr lakkā pōrākōr aṇḍēn, oko pōrā ajuk oko
One man-to two small children were, one boy and one
pōrī. Pōrō aunu chhallā pharī chokkōṭ aṇḍur, pōrī sāvatāṅg aṇḍur.
girl. Boy he appearance very good was, girl common was.
Oko pōd at iroṭēr pōrākōr ārasā-mērān āḍsīn aṇḍēr, pōrā
One day those two children glass-near playing were, boy
pōrīn yantēr, 'ari, id ārasā-lōpul ām āykēkād, chokkōṭ ēn
girl-to said, 'well, this glass-in we will-see, handsome who
chōvāylēn.' Pōrīn ād kharāb anlēn. Inunē samjiltun kī,
appears.' Girl-to that bad is. To-her it-appeared that,
'aun id ānun inbarēntōtēn iūn.' Maṅg idd bānē mērān sēdun
'he this me to-lower said.' Then she father near having-gone
tōlēnē garhān iḍuktēn, enlēn, 'bā, ārasā-lōpul chhallā aiktān
brother-of complaint said, says, 'father, glass-in figure seeing
samādhān pāvāytunē idd bāykōnē kām. Ōnē-lōpul mankyāk jīyām
satisfaction is-felt this women-of work. That-on man mind
tābgārē.' Bān iroṭērun pōṭāl sumtēn annun samjiptēn.
should-not-put.' The-father both belly-to took them entreated.
Aun eṇḍēn, 'pōrākōr, īm jhagḍīlnēr. Ineṭlā īm iroṭēr rōjja
He said, 'children, you quarrel-not. Hence you both daily
ārasā-lōpul āik.'
glass-in look.'

Pōrī.— Bā, Sōmā gavaḍyāk pāl sumtun kōtēn antēn. Aun
Daughter.—Father, Soma milkman milk taking bringing was. He
yantēn, 'ettē pāl sīyān?'
said, 'how-much milk shall-give?'

Bān.— Pōrī, aunu iḍuk kī, 'īnēn ār-sōlam pāl ērāl,
Father.— Girl, him-to say that, 'to-day one-seer milk enough,
vēgēn yeraṇḍī sēr tōnān vā.'
to-morrow two seer taking come.'

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Pōrī.— Bā, gavaḍyāk pāl yadāḍīn kōrtēn ?'
Daughter.—Father, milkman milk whence brought ?'

Bān.— Inun ṭhāvkā nāi kā aunē apāṭ khuṭēl antē, sirlā
Father.—Thee-to known not that his house cows are, buffaloes
antē. Aunē pāl pustun aun kōrtēn.
are. Their milk drawing he brought.

Pōrī.— Bā, khuṭēl yettē pāl siylēn, ajuk sir
Daughter.—Father, cow how-much milk gives, and buffalo
yettē pāl siylēn ?
how-much milk gives ?

Bān.— Oko oko khuṭēl yeraṇḍi yeraṇḍi sērla pāl siylēn,
Father.—One one cow two two seer milk gives,
ajuk sir nāli nāli siylēn.
and buffalo four four gives.

FREE TRANSLATION OF THE FOREGOING.

A certain man had two small children, a son and a daughter. The son was very good looking, the daughter was not more beautiful than usual. One day they were both playing near a looking-glass, and the boy said, 'well, let us see in the glass which of us looks best.' The girl disapproved of this thinking that he only said so in order to disgrace her. She then went to her father and complained of her brother. She said, 'to feel satisfaction from looking into the glass is the business of women. Men should not give their mind to it.' The father embraced them both, remonstrated with them, and said, 'do not quarrel, my children. Henceforth you should both daily look in the glass.'

The daughter said, 'Somā, the milkman, has brought milk. He asks how much he shall give us ?'

The father answered, 'my daughter, tell him that one seer will do to-day. To-morrow he must bring two.'

Said the daughter, 'father, whence does the milkman bring the milk ?'

Said the father, 'don't you know, he has cows and she-buffaloes in his house, and he milks them ?'

The daughter asked, 'father, how much milk does a cow give, and how much a buffalo ?'

Said the father, 'each cow gives two seer, and each buffalo four.'

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TELUGU.

Telugu is the principal language of the Eastern part of the Indian Peninsula from Madras to Bengal, and it is spoken by about 20 millions people.

Name of the Language.

The language is called Telugu or Tenugu. Formerly it was often called Gentoo by the Europeans. Gentoo is a corruption of the Portuguese *gentio*, a heathen, and was originally applied to all Hindūs as opposed to the 'Moros' or Moors, *i.e.* the Muhammadans. Another name is Andhra, which word is already used in the Aitarēya-Brāhmaṇa to denote an Indian people. The Andhras are also mentioned in the Aśōka Inscriptions (3rd century B.C.). Pliny calls them Andarae. We do not know anything about the origin of this last name.

The people themselves call their language Telugu or Tenugu. This word is generally supposed to be a corruption of Sanskrit *Triliṅga*. It is explained as meaning 'the country of the three *liṅgas*,' and a tradition is quoted according to which Śiva, in the form of a *liṅga*, descended upon the three mountains Kāḷēśvara, Śrīśaila, and Bhīmēśvara, and that those mountains marked the boundaries of the Telugu country. In favour of this derivation other forms of the word, such as Teluṅga, Teliṅga, and Tenuṅga are urged, and it is pointed out that Triliṅga, in the form Τρίλιγγον occurs in Ptolemy as the name of a locality to the east of the Ganges. Other scholars compare Triliṅga with other local names mentioned by Pliny, such as Bolingae, Maccocalingae, and Modogalingam. The latter name is given as that of an island in the Ganges. Mr. A. D. Campbell, in the introduction to his Telugu grammar, suggested that Modogalingam may be explained as a Telugu translation of Triliṅgam, and compared the first part of the word *modoga*, with *mūḍuga*, a poetical form for Telugu *mūḍu*, three. Bishop Caldwell, on the other hand, explained Modogalingam as representing a Telugu *Mūḍugaliṅgam*, the three Kaliṅgas, a local name which occurs in Sanskrit inscriptions and one of the Purāṇas. Kaliṅga occurs in the Aśōka Inscriptions, and in the form Kling, it has become, in the Malay country, the common word for the people of Continental India.

All these derivations are based on the supposition that Triliṅga, and not Telugu, is the original form of the word. This supposition is, however, just as improbable as the derivation of Tamil from Draviḍa. The old Aryan name for the Telugu country seems to be Āndhra, and the replacing of this term by Triliṅga seems to be due to an adaptation by the Aryans of a Telugu word. Such a word could probably only be borrowed through the medium of a Prakrit dialect, and in the Prakrits we must suppose the form to have been Teliṅga. It seems probable that the base of this word is *teli*, and that *ṅga*, or *gu*, is the common Dravidian formative element. At all events, the derivation from Triliṅga is so uncertain that it cannot be safely adhered to. A base *teli* occurs in Telugu *teli*, bright; *teliyuṭa*, to perceive, etc. But it would not be safe to urge such an etymology. Telugu pandits commonly state Tenugu to be the proper form of the word, and explain this as the 'mellifluous language,' from *tēne*, honey. The word Kalinga might be derived from the same base as Telugu *kaluguṭa*, to live, to exist, and would then simply mean 'man.'

Under such circumstances I think we had better follow the opinion held by C. P. Brown, who rejected all etymologies of the word which had hitherto been brought forward, and regarded the word as not derived from any known root.

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In the Tamil country, the Telugu language is known as *Vaḍugu*, the northern language, from *vaḍa*, north. *Vaḍugu* is apparently derived from *vaḍa* in exactly the same way as *Telugu* from *teli*. From Vaḍugu is derived the names Waruga in old German books, and Badages which was used by the early Portuguese and in the letters of St. Francis Xavier.

Area within which spoken.

The Telugu country is bounded towards the east by the Bay of Bengal from about Barwa in the Ganjam District in the north to near Madras in the south. From Barwa the frontier line goes westwards through Ganjam to the Eastern Ghats, and then south-westwards, crosses the Sabari on the border of the Sunkam and Bijji Talukas in the Bastar State, and thence runs along the range of the Bela Dila to the Indravati. It follows that river to its confluence with the Godavari, and then runs through Chanda, cutting off the southern part of that district, and farther eastwards, including the southern border of the district of Wun. It then turns southwards to the Godavari, at its confluence with the Manjira, and thence farther south, towards Bidar, where Telugu meets with Kanarese. The frontier line between the two forms of speech then runs almost due south through the dominions of the Nizam. The Telugu country further occupies the north-eastern edge of Bellary, the greater, eastern, part of Anantapur, and the eastern corner of Mysore. Through North Arcot and Chingleput the border line thence runs back to the sea.

Linguistic Boundaries.

Telugu is bordered on the north by Oṛiyā and the Halᵃbī Dialect, Gōṇḍī and Marāṭhī, on the west by Marāṭhī and Kanarese, and on the south by Tamil.

Dialects.

Telugu is not a uniform language over the whole territory where it is spoken as a vernacular. The dialect spoken in the Northern Circars is usually considered as the purest form of the language. We have not sufficient materials for sketching out the dialectic varieties existing in the various localities. Most of them do not fall within the scope of this Survey. The dialects known from Northern India do not differ much from the Standard form of the language. In Chanda, for instance, the local Telugu is known under several denominations such as Kōmṭāu, Sālēwārī, and Gōlarī. In reality, however, the difference in phonology and inflexional system is so unimportant that these local forms scarcely deserve the name of a dialect.

Caste dialects of Telugu are also spoken in the Kanarese country and in Bombay. Three such dialects have been returned for the use of this survey, Bēraḍī and Dāsarī from Belgaum, and Kāmāṭhī from Bombay Town and Island. A similar dialect is the so-called Vaḍarī, spoken by a vagrant tribe in the Bombay Presidency, Berar and other districts. None of them, however, differs much from the ordinary form of the language.

On the other hand, the difference between the conversational language and the literary form is considerable. This point will be mentioned in connexion with Telugu literature in what follows.

Number of speakers.

The greatest part of the speakers of Telugu live outside the territory included in the operations of the Linguistic Survey. It is only from the Central Provinces and the Berars that estimates of the number of speakers have been made for the purposes of this survey. For the other districts the figures given below have been taken from the reports of the Censuses of 1891 and 1901.

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The number of speakers of Telugu in those districts in which it is the home language may be estimated as follows:—

	Census of 1891.		Census of 1901.	
Central Provinces		99,527		79,927
Chanda	69,000		71,789	
Bastar	30,527		8,138	
	99,527		79,927	
Berar, Wun		28,750		23,006
Bengal Presidency		11,632		14,226
Cuttack	4,800		6,292	
Puri	4,307		4,150	
Orissa Tributary States	2,525		3,784	
	11,632		14,226	
Madras Presidency		12,017,002		12,575,079
Ganjam	722,287		342,910	
„ Agency	3,366		5,864	
Vizagapatam	1,881,678		1,999,791	
„ Agency	113,052		153,168	
Godavari	1,914,769		2,099,417	
„ Agency	96,784		119,503	
Kistna	1,739,326		2,015,815	
Nellore	1,364,445		1,385,097	
Cuddapah	1,139,891		1,160,567	
Kurnool	717,140		763,085	
Bellary	267,327		282,791	
Anantapur	570,921		633,796	
Chingleput	242,737		312,946	
North Arcot	852,880		856,480	
Salem	360,915		416,120	
Banganapalle	28,021		26,139	
Sandur	1,463		1,590	
	12,017,002		12,575,079	
Hyderabad		5,031,069		5,148,302
Mysore		751,000		835,046
TOTAL		17,938,980		18,675,586

Telugu is also, to some extent, spoken outside the districts where it is a vernacular. The details are as follows:—

	Census of 1891.		Census of 1901.	
Andamans and Nicobars		...		212
Assam		...		5,259
Baluchistan		...		36
Bengal Presidency		...		4,454
Berar		14,488		12,425
Amraoti	3,593		3,201	
Akola	3,170		3,312	
Ellichpur	1,225		1,315	
Buldana	2,750		1,991	
Basim	3,750		2,606	
Carried over		14,488		22,386

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	Census of 1891.		Census of 1901.	
Brought forward	14,488		22,386	
Bombay Presidency	62,860		109,988	
Burma	...		96,601	
Central Provinces	21,295		22,654	
Coorg	3,751		2,974	
Madras Presidency	1,694,466		1,760,361	
Madras	103,423		108,496	
Coimbatore	440,307		468,135	
Nilgiris	4,332		4,391	
South Arcot	227,056		228,260	
Tanjore	80,630		94,872	
Trichinopoly	161,342		169,784	
Madura	367,613		394,358	
Tinnevelly	259,048		259,936	
Malabar	20,309		19,587	
South Canara	2,096		1,340	
Pudukattai	10,797		11,066	
Cochin	12,087		12,676	
Travancore	5,426		7,460	
North-West Frontier	...		203	
Punjab	...		7	
United Provinces	...		640	
Baroda	...		322	
Central India	...		777	
Rajputana	...		61	
TOTAL	1,796,860		2,016,974	

The figures returned for the smaller sub-dialects are as follows:—

	Census of 1891.	Census of 1901.
Kōmṭāu	3,827	67
Sālēwārī	3,660	...
Gōlarī	25	22
Bēraḍī	1,250	...
Vaḍarī	27,099	3,860
Kāmāṭhī	12,200	755
TOTAL	48,061	4,704

By adding all these figures we arrive at the following grand total for Telugu and its dialects:—

	Census of 1891.	Census of 1901.
Telugu spoken at home	17,938,980	18,675,586
„ „ abroad	1,796,860	2,016,974
„ dialects	48,061	4,704
TOTAL	19,783,901	20,697,264

Literature.

The greater part of Telugu literature consists of poetry and is written in a dialect which differs widely from the colloquial form of the language.

According to tradition the first Telugu author was Kaṇva, who lived at the court of Andhra-rāya. During the reign of that king Sanskrit is said to have been introduced into the Telugu country, and Kaṇva is supposed to have dealt with Telugu grammar after the methods of Sanskrit philologists. His work is now lost, and the earliest extant

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work in Telugu belongs roughly to A.D. 1050. About that time King Vishṇuvardhana, *alias* Rājarājanarendra (A.D. 1022—1063) was a great patron of Telugu literature, and at his court lived Nannaya Bhaṭṭa, the author of the oldest extant Telugu grammar, and, according to tradition, the principal author of the Telugu version of the Mahābhārata.

The bulk of Telugu literature belongs to the 14th and subsequent centuries. In the beginning of the 16th century the court of King Kṛishṇa Rāyalu of Vijayanagar was famous for its learning, and various branches of literature were eagerly cultivated. The poet Vēmana is supposed by some authorities to have lived during the 16th century. Bishop Caldwell places him a century later. A collection of aphorisms on religious and moral subjects is attributed to him.

Some particulars about Telugu literature will be found in J. Boyle, *Telugu Ballad Poetry. Indian Antiquary*, Vol. iii, 1874, pp. 1 and ff.; and G. R. Subramiah Pantulu, *Discursive Remarks on the Augustan Age of Telugu Literature. Indian Antiquary*, Vol. xxvi, 1898, pp. 244 and ff., 275 and ff., 281 and ff.; *Some Mile Stones in Telugu Literature, ib.* xxxi, 1902, pp. 40 and ff.

AUTHORITIES—

A.—Early References.

It has already been stated that the Telugu language has been known under several different denominations. The first name which meets us is Āndhra, under which denomination it is mentioned by the Chinese pilgrim Hwen Thsang who visited India in the 7th century A.D. He tells us that the Āndhras had a language of their own, written in an alphabet which did not much differ from those used in Northern India. The well-known Indian author Kumārila Bhaṭṭa mentions the Āndhra-Drāviḍa-bhāshā.

St. Francis Xavier and the old Portuguese writers mention the Telugu people. According to a note furnished to Bishop Caldwell by C. P. Brown 'the early French missionaries in the Guntur country wrote a vocabulary "de la langue Talenga, dite vulgairement le Badega."' Compare Col. Yule's *Hobson-Jobson sub voce* Badaga.

According to the same authority Gentoo as a name of the Telugu people was first used in A.D. 1648, in Jehan Van Twist's *Generall Beschrijfvinge van Indien*, printed in Amsterdam.

The earliest account of the Telugu language is given by Frederic Bolling, in a work the full title of which is as follows:—

Friderici Bollingii Oost-Indiske Reise-bog hvor udi Befattis hans Reise til Oost-Indien saa vel og Eendeel Platzers Beskrifvelse med en Andtall Hedningers Ceremonier, baade i deris Guds-Tieniste saa og i deris Ecteskabs Begyndelse end og Negotierne med de regierendis itzige Hollandske Herrers Andkomst, Gage, Promotion og Politie udi Oost-Indien diszligeste Hans Reise til Fæderne-Landen igjen. Kiöbenhafn, 1678. P. 69 deals with 'Cormandel.' We are told that the pagans living near Masulipatnam are called Yantives, and those about 'Tranquebare or Dannisburg' Mallebars. The numerals of the 'Yantives' are:—

1	2	3	4	5	6	7	8	9	10	11	12
occati,	rundo,	mulo,	nalgo,	aido,	aro,	yero,	yenemedi,	tumedi,	pati,	paticundo,	patnendo,

13	14	15	16	17	18	19	20
patimulo,	patinalgo,	patiaido,	patiaro,	patiyero,	patiyenemedi,	patitumedi,	yeroi,

21	30	40	50	100
yeroi occati, etc.,	mulpai,	nalpai,	aipai, etc.,	nuur.

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John Fryer, who published *A New Account of East India and Persia, in 8 Letters; being 9 years' Travels. Begun 1672. And finished 1681.* London, 1698, states on p. 33, that 'their language they call generally Gentu . . . the peculiar Name of their speech is Telinga.'

The Gentoo language is further mentioned in Madras records from 1683 and 1719. See Yule's *Hobson-Jobson* under *Gentoo.*

The 'Talenga' language is alluded to by Hadrianus Relandus, *De linguis insularum quarundam orientalium,* printed in his *Dissertationes miscellaneae.* Trajecti ad Rhenum

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Valentijn, *Oud en Niew Oost-Indien,* Amsterdam 1724-1726, tells us that 'Jentiefs' or 'Telingaas' is the vernacular of Golconda.

Some old authors confound the Telugu spoken on the confines of Orissa with Oṛiyā, So Adelung in his *Mithridates oder allgemeine Sprachenkunde* . . . Vol. i, Berlin 1806, p. 232. He states that the language is also called Badaga, and, in Orissa, *Uriasch.* He states that Anquetil Duperron declared the dialect to be closely related to Sanskrit while Sonnerat was unable to find any trace of that language. In other words, Anquetil Duperron meant Oṛiyā, and Sonnerat Telugu. Adelung further mentions the fact that grammars and vocabularies of the language are found in the collections of manuscripts in the National Library in Paris. The old French vocabulary 'de la langue Telenga, dite vulgairement le Badega,' mentioned above, is probably one of those manuscripts.

The Danish missionary Benjamin Schulze was the first European who made a thorough study of the language. Adelung mentions a 'Warugian' Grammar written in the year 1728, which was probably written by him. He translated the Bible into Telugu, published a *Catechismus telugicus minor,* Halle, 1746; *Colloquium religiosum, telugice,* Halle, 1747; *Perspicua Explicatio Doctrinae Christianae secundum Ordinem quinque Capitum Catechismi majoris ex Lingua Tamulica in Telugicam versa,* Halle 1747, and so forth. He also gave an account of the alphabet in his *Conspectus litteraturae Telugicae, vulgo Barugicae, secundum figurationem et vocalium et consonantium, quae frequentissimo in usu sunt, studio omissis, quae in sacro codice non occurrunt, nec non eorundem multifariam variationem hic ordine alphabetico propriis characteribus ab invicem distincte appositam; sicut lingua ipsa in India orientali, nempe Madrastae, et in omnibus regionibus ubi vernacula est, auditur.* Halle, 1747.

The language is again mentioned by Father Norbert in his *Mémoires historiques,* Luques (Avignon), 1744.

47 Telugu words, collected by Greg. Sharpe are printed in the Appendix to Thomas Hyde's *Syntagma Dissertationum.* Oxoniae 1767, and the beginning of the Lord's Prayer, taken from a manuscript by Fra Paolino da S. Bartolomeo, has been printed by Adelung in his *Mithridates,* Vol. iv., p. 76.

The Telugu language is also alluded to in several books of Travels, *e.g.* by Anquetil Duperron (1771), Sonnerat (1781), Rennell (1793), Perrin (1807) and others.

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version of the Pentateuch, Serampore 1831. These works carry us down to modern times.

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Written character.

The Telugu alphabet consists of the following letters:—

Vowels.

అ *a*	ఆ *ā*	ఇ *i*	ఈ *ī*	ఉ *u*	ఊ *ū*
ఋ *ṛu*	ౠ *ṛū*	ఌ *ḷu*	ౡ *ḷū*	ఎ *e*	ఏ *ē*
ఐ *ai*	ఒ *o*	ఓ *ō*	ఔ *au*		

Consonants.

క *ka*	ఖ *kha*	గ *ga*	ఘ *gha*	ఙ *ṅa*
చ *cha*	ఛ *chha*	జ *ja*	ఝ *jha*	ఞ *ña*
ట *ṭa*	ఠ *ṭha*	డ *ḍa*	ఢ *ḍha*	ణ *ṇa*
త *ta*	థ *tha*	ద *da*	ధ *dha*	న *na*
ప *pa*	ఫ *pha*	బ *ba*	భ *bha*	మ *ma*
య *ya*	ర *ra*	ఱ *ṛa*	ల *la*	ళ *ḷa*	వ *va*
శ *śa*	ష *sha*	స *sa*	హ *ha*	క్ష *ksha*

The letters ౠ *ṛū*, ఌ *ḷu*, ౡ *ḷū*, ఙ *ṅa*, ఞ *ña* are never used in ordinary Telugu.

The harsh ఱ *ṛa* is only used in the grammatical language. In colloquial Telugu it is pronounced and written ర *ra*.

The forms of the vowels given above are only used at the beginning of a word. When subjoined to a consonant the vowels are marked as follows:—

a (not expressed), *ā* ా, *i* ి, *ī* ీ, *u* ు, *ū* ూ, *ṛu* ృ, *ṛū* ౄ *e* ె, *ē* ే, *ai* ై, *o* ొ, *ō* ో, *au* ౌ

Thus, క *ka*, కా *kā*, కి *ki*, కీ *kī*, కు *ku*, కూ *kū*, కృ *kṛu*, కౄ *kṛū*, కె *ke*, కే *kē*, కై *kai*, కొ *ko*, కో *kō*, కౌ *kau*.

When *ā*, *i*, *ī*, *e*, *ē*, *ai*, *o*, *ō*, or *au* is added to the upper part of a consonant the ్ at the top of the consonant is dropped. Thus, న *na*, but నా *nā*.

In using the non-initial vowels there are a few irregularities.

ా *ā* is combined with the small curve at the bottom of the consonants ఘ *gha*, ఝ *jha*, మ *ma*, and య *ya*; thus, ఘా *ghā*, ఝా *jhā*, మా *mā*, యా *yā*. It is written across the upper curve in the letters ప *pa*, ఫ *pha*, ష *sha*, and స *sa*; thus, పా *pā*, ఫా *pha*, షా *shā*, సా *sā*. *Hā* is హా.

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is often combined with the upper part of the preceding consonant; thus, గి *gi*, చి *chi*, ది *di*, రి *ri*, etc. Irregular is యి *yi*.

When the consonants మ *ma* and య *ya* are followed by a long *ī* the vowel is denoted by adding the sign ‒ to the lower part of మి *mi* and యి *yi*, respectively. Thus, మీ *mī*, యీ *yī*.

ు *u* and ూ *ū* are added below the letters ప *pa*, ఫ *pha*, and వ *va*, in order to avoid confusion with ఘ *gha*, and మ *ma*. Thus, పు *pu*, పూ *pū*, ఫు *phu*, ఫూ *phū*, వు *vu*, వూ *vū*.

O and *ō* after న *na*, మ *ma*, య *ya*, and వ *va* are denoted by combining the signs of *e* and *u* or *ū* respectively. Thus, నొ *no*, నో *nō*, మొ *mo*, మో *mō*, యొ *yo*, యో *yō*, వొ *vo*, వో *vō*. In the same way we sometimes find ఘో instead of ఘూ *ghō*, and హో instead of హూ *hō*. When combined with ప *pa*, ఫ *pha*, ష *sha*, and స *sa* the signs ొ *o* and ో *ō* are written across the upper part of the consonants; thus, సొ *so*, సో *sō*.

When two or more consonants come together without any intervening vowel, they are combined into one compound letter, the first of them being written on the line and the rest being subscribed under it. Thus, దప్పి *dappi*, వర్ణము *varṇamu*. In most cases the subscribed consonants are easily distinguishable. The exceptions are as follows :—

Initial form.	Subscribed form.	Initial form.	Subscribed form.
క *ka*	్ర	య *ya*	్య
త *ta*	్	ర *ra*	్ర
న *na*	్న	ల *la*	్ల
మ *ma*	్మ	వ *va*	్వ

Thus, అక్క *akka*, an elder sister; భక్తి *bhakti*, devotion; అన్న *anna*, an elder brother; తమ్ముడు *tammuḍu*, a younger brother; వాక్యము *vākyamu*, a sentence; తండ్రి *taṁḍri*, a father; బండ్లు *baṁḍlu*, carriages; పూర్వము *pūrvamu*, formerly.

When ర *ra* is the first component of a compound it is often written after the other components. It is then denoted by the sign ఁ, called *valapalagilaka*. Thus, దీర్ఘము *dīrghamu*, long.

The forms of the single consonants given above denote the consonant followed by a short *a*. If it is desired to denote the consonant alone the absence of the short *a* must be indicated by adding the sign ్ at the top of the preceding letter. Thus, క్ *k*, but క *ka*.

The sign ః, called *visarga*, only occurs in Sanskrit words. It denotes an aspiration and has been transliterated as *ḥ*.

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The sign ం, called *sunna*, is pronounced as an *ṁ* before gutturals, an *ñ* before palatals, an *n* before dentals, and an *ṇ* before cerebrals. In all other cases it has the sound of an *m*.

The letter ఁ or ఀ, called *ardhasunna*, *ardhānusvāramu*, or *ardhabinduvu*, is only used in the grammatical dialect. Theoretically it denotes the nasal pronunciation of the preceding vowel, but practically it is silent.

The characters for the numerals are as follows :—

౧	౨	౩	౪	౫	౬	౭	౮	౯	౦
1	2	3	4	5	6	7	8	9	0

Pronunciation.

The above alphabet expresses the various sounds of the language with so great preciseness that it is not necessary to say much about Telugu pronunciation.

The short final vowel in words such as *gurramu*, a horse, has only about half the length of an ordinary short vowel, and is often dropped altogether ; thus, *gurram*, a horse. The same is the case with short unaccented vowels in other positions. Often also their quality is indefinite so that the same word may be written in more than one way. Thus, *ganuka* and *ganɨka*, therefore ; *kāvali* and *kāvili*, custody, etc.

All long vowels have a slightly drawling pronunciation which is not used in English.

The palatals are pronounced as in Marāṭhī, that is to say, they retain the pronunciation as real palatals before *i*, *ī*, *e*, *ē*, *ai*, and *y*. In other cases *ch* is pronounced as *ts* and *j* as *dz*.

A similar interchange is often found between the dental and palatal *s* sounds, *ś* being very commonly substituted for *s* in the same positions as those in which the palatals retain their palatal pronunciation.

Telugu does not properly fall within the scope of the Linguistic Survey. It is not, therefore, possible to go further into detail with regard to pronunciation and grammar. It is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the specimens. For further information the student is referred to the works mentioned under Authorities above.

The version of the Parable of the Prodigal Son which will be found on pp. 590 and ff. below as a specimen of ordinary Telugu has been taken from the Telugu version of the Gospel published by the Bangalore Auxiliary Bible Society, 1889.

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I.—NOUNS.

Gen. Sing.—1st decl. changes *ḍu* to *ni*, 2nd and 3rd decl. is same as nom. sing. See Postpositions below.

Acc. Sing.—1st decl. same as gen. sing., 2nd and 3rd decl. adds *nu* to gen. sing., or (if preceded by *i*, *ī*, or *ai*) *ni*.

Dat. Sing.—Adds *ku* to gen. sing., or (if preceded by *i*, *ī*, or *ai*) *ki*.

Voc. Sing.—Lengthens final vowel, but changes *u* to *ā*.

Nom. Plur.—1st decl. changes *ḍu* to *lu* 2nd, and 3rd decl. adds *lu*.

Gen. Plur.—Changes *lu* to *la*.
Acc. Plur. „ „ „ *la-nu*.
Dat. Plur. „ „ „ *la-ku*.
Voc. Plur. „ „ „ *lā-rā*.

1st Decl. Masculines in *ḍu*.

Rāmu-ḍu, Rāma.

	Sing.	Plur.
Nom.	*rāmu-ḍu.*	*rāmu-lu.*
Gen.	*rāmu-ni.*	*rāmu-la.*
Acc.	*rāmu-ni.*	*rāmu-la-nu.*
Dat.	*rāmu-ni-ki.*	*rāmu-la-ku.*
Voc.	*rāmu-ḍā.*	*rāmu-lā-rā.*

2nd Decl. Polysyllabic neuters in *amu*, *āmu*, or *emu*. Also *peṇḍlāmu* (fem.), a wife.

Gurramu, a horse.

	Sing.	Plur.
Nom.	*gurramu.*	*gurramu-lu.*
Gen.	*gurramu.*	*gurramu-la.*
Acc.	*gurramu-nu.*	*gurramu-la-nu.*

There are often contracted forms of the cases in this decl. Thus; nom. pl. *gurrālu*.

3rd Decl. *strī*, a woman, nom. pl. *strī-lu*. Many plurals are irregular. Thus, *chōṭu*, a place, nom. pl. *chōṭlu*.

Many nouns are irregular. Thus, *peraḍu*, a yard; gen. sing., *peraṭi*; nom. pl. *perallu*. So most neuter nouns in *ḍu* and *ru*. *Illu*, a house; gen. sing. *iṇṭi*; nom. pl. *iṇḍlu*.

Postpositions are added to the genitive. Example, *lō*, in; *iṇṭi-lō*, in the house. The word *yokka* is often added to the genitive without altering its meaning. Thus, *talli prēma* or *talli-yokka prēma*, a mother's love.

Gender.—Masculine are words signifying male human beings (including gods).
Feminine are words signifying female human beings (including goddesses).
All other nouns are neuter.
In the sing., fem. and neut. are the same. In the plur., masc. and fem. Adjectives do not change for gender.

II.—PRONOUNS.

1st Person—

	Sing.	Plur. 1 (excluding person addressed).	Plur. 2 (including person addressed).
Nom.	*nēnu.*	*mēmu.*	*manamu.*
Gen.	*nā.*	*mā.*	*mana.*
Acc.	*nannu.*	*mammu.*	*mana-nu.*
Dat.	*nā-ku.*	*mā-ku.*	*mana-ku.*

2nd Person—

	Sing.	Plur.
Nom.	*nīvu.*	*mīru.*
Gen.	*nī.*	*mī.*
Acc.	*ninnu.*	*mimmu.*
Dat.	*nī-ku.*	*mī-ku.*

Proximate Demonstr. *This—*

	Sing. Masc.	Fem. and Neut.	Plur. Masc. and Fem.	Neut.
Nom.	*vī-ḍu.*	*idi.*	*vī-ru.*	*ivi.*
Gen.	*vī-ni.*	*dī-ni.*	*vī-ri.*	*vī-ṭi.*
Acc.	*vī-ni.*	*dī-ni.*	*vī-ri-ni.*	*vī-ṭi-ni.*
Dat.	*vī-ni-ki.*	*dī-ni-ki.*	*vī-ri-ki.*	*vī-ṭi-ki.*

Remote Demonstr. *That, He—*

Nom.	*vā-ḍu.*	*adi.*	*vā-ru.*	*avi.*
Gen.	*vā-ni.*	*dā-ni.*	*vā-ri.*	*vā-ṭi.*

and so on.

Interrogative Pronoun, *who?*

	Sing. Masc.	Fem. and Neut.	Plur. Masc. and Fem.	Neut.
Nom.	*yeva-ḍu.*	*yēdi.*	*yeva-ru.*	*yēvi.*
Gen.	*yeva-ni.*	*dē-ni.*	*yeva-ri.*	*vē-ṭi.*

and so on.

Adjective Pronouns, *ī*, this; *ā*, that; *yē*, which? These are not declined.

Polite forms, *āyana*, he; *āme*, she; and others.
Intensive Forms change the final *u* or *i* of a pronoun to *ē*. Thus, *nēnē*, I myself; *mīrē*, you yourselves; *adē*, that very thing.

Reflexive Pronoun, *tānu*; gen. *tana*; acc. *tana-nu* or *tannu*; self.
Pl. *tamaru* or *tāmu*; gen. *tama*; acc. *tammu-nu* or *tammu*.

Relative Pronouns.—There are none. Relative Participles of verbs are used instead.

Pronominal Compounds.—Formed by adding demonstr. pronouns to adjectives, and gen. cases of nouns. Thus, *chinna*, little; *chinna-vāḍu*, a boy; *chinnaḍi*, a girl, or (neut.) a little one (*e.g.*, a box). So *vaṇṭa*, cooking; gen. sing. *vaṇṭa*; *vaṇṭa-vāḍu*, a cook.

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III.—VERBS.—**Harmonic Sequence.** Penultimate *u* of a polysyllabic root becomes *i* before *i*, *e* or *ē*, and may become *a* before *a*.

There are three **Conjugations.** Roots of second conj. end in *yu*; of third, in *chu*.

Principal Parts—

	1st Conj.	2nd Conj.	3rd Conj.
Root.	*koṭṭ-u*, strike.	*chēy-u*, do.	*rakshinṭs-u*, save.
Infinitive.	*koṭṭ-a.*	*chēy-a.*	*rakshinṭs-a* (or *rakshimpa*).
1st Verb noun.	*koṭṭ-u-ṭa.*	*chēy-u-ṭa.*	*rakshinṭs-u-ṭa.*
2nd do.	*koṭṭ-a-ḍamu.*	*chēy-a-ḍamu.*	*rakshinṭs-a-ḍamu.*
Verbal Participles—			
Present.	*koṭṭ-u-tu.*	*chēs-tu.*	*rakshis-tu.*
Past.	*koṭṭ-i.*	*chēs-i.*	*rakshiñch-i.*
Relative Participles—			
Present.	*koṭṭ-u-t-unna.*	*chēs-t-unna.*	*rakshis-t-unna.*
Past.	*koṭṭ-i-na.*	*chēs-i-na.*	*rakshiñch-i-na.*
Indefinite.	*koṭṭ-ē.*	*chēs-ē.*	*rakshiñch-ē.*

Conjugation, Personal terminations—

Sing 1.		*nu.*	Plur. 1.		*mu.*
„ 2.		*vu.*	„ 2.		*ru.*
„ 3.	Masc.	*ḍu.*	„ 3.	Masc. and Fem.	*ru.*
	Fem. and Neut., Pos.	*di*		Neut. Pos.	*vi.*
	„ Neg.	*du.*		„ Neg.	*vu.*

Auxiliary Verb, *unnā-nu*, I am. This is only used in the Pres. and Rel. Part., in the Pres. Tense. The other parts are supplied by the root *uṇḍu*, see irregular verbs. Negative *lē-nu*, I am not.

Verb Substantive, negative, *kā-nu*, I am not.

Positive Verb—

	1st Conj.	2nd Conj.	3rd Conj.
Progressive Present, *I am striking, etc.*	*koṭṭutunnā-nu, -vu, -ḍu, -di; -mu, -ru, -ru-vi.*	*chēstunnā-nu*, etc.	*rakshistunnā-nu*, etc.
Habitual Present and Future, *I strike* or *shall strike, etc.*	*koṭṭutā-nu*, etc.	*chēstā-nu*, etc.	*rakshistā-nu*, etc.
Past. 1st, *I struck.*	*koṭṭinā-nu*, etc.	*chēsinā-nu*, etc.	*rakshiñchinā-nu*, etc.
Past. 2nd, *I struck.*			
Sing. 1	*koṭṭiti-ni.*	*chēsti-ni.*	*rakshisti-ni.*
2	*koṭṭiti-vi.*	*chēsti-vi.*	*rakshisti-vi.*
3 M., F., N.	*koṭṭe-nu.*	*chēse-nu.*	*rakshiñche-nu.*
Pl. 1	*koṭṭiti-mi.*	*chēsti-mi.*	*rakshisti-mi.*
2	*koṭṭiti-ri.*	*chēsti-ri.*	*rakshisti-ri.*
3 M. F.	*koṭṭi-ri.*	*chēsi-ri.*	*rakshiñchi-ri.*
3 N.	*koṭṭe-nu.*	*chēse-nu.*	*rakshiñche-nu.*

Indefinite, *I would strike.*	1st Conj.	2nd Conj.	3rd Conj.
Sing. 1	*koṭṭudu-nu.*	*chētu-nu.*	*rakshintu-nu.*
2	*koṭṭudu-vu.*	*chētu-vu.*	*rakshintu-vu.*
3 M., F., N.	*koṭṭu-nu.*	*chēsu-nu.*	*rakshintsu-nu.*
Pl. 1	*koṭṭudu-mu.*	*chētu-mu.*	*rakshintu-mu.*
2	*koṭṭudu-ru.*	*chētu-ru.*	*rakshintu-ru.*
3 M., F.	*koṭṭudu-ru.*	*chētu-ru.*	*rakshintu-ru.*
3 N.	*koṭṭu-nu.*	*chēsu-nu.*	*rakshintsu-nu.*
Imperative, *Strike thou.*	*koṭṭu.*	*chēyi.*	*rakshintsu.*
Let us strike.	*koṭṭu-dā-mu.*	*chētā-mu.*	*rakshintā-mu.*
Strike ye.	*koṭṭaṇḍi.*	*chēyaṇḍi.*	*rakshintsaṇḍi.*

Irregular Verbs—

Root.		Infinitive.	Past Verb Part.
avu.	become.	*kā.*	*ayi.*
pōvu.	go.	*pō.*	*pōyi.*
vatstsu.	come.	*rā.*	*vachchi.*
itstsu.	give.	*ivva* or *iyyi.*	*ichchi.*
tsatstsu.	die.	*tsāvu.*	*tsachchi.*
tsūtsu.	see.	*tsūḍa.*	*tsūchi.*
tetstsu.	bring.	*tē.*	*techchi.*

uṇḍu, be, has its present verbal participle *unṭu*. Similarly the Pres. Rel. Part. *unṭunna*; the Prog. Pres. *unṭunnā-nu*; the Hab. Pres. *unṭā-nu*; and the 2nd Past *unṭi-ni*.

Passive.—Formed by conjugating the root *paḍu*, fall, with the infinitive. The initial *p* of *paḍu* becomes *b*. Thus, *rakṣiñ-tsa-baḍuṭa*, to be saved.

Reflexive verbs formed by affixing the verb *konuṭa*, to the root. Thus, *chēsukonuṭa*, to do for one self. As in this instance, verbs of the second conjugation change *y* of the root to *s*.

Causal Verbs.—First and second Conj. change *u* of root to *intsu*. Thus, *koṭṭintsuṭa*, to cause to be beaten. Third Conj. changes *tsu* to *pintsu*. Thus, *pilutsuṭa*, to call; *pilipintsuṭa*, to cause to be called.

Negative Verb. Only one Conjugation—

	Neg. Aux.	Reg. Verb. Hab. Pres. and Future.
Sing. 1	*lē-nu.*	*koṭṭa-nu.*
„ 2	*lē-vu.*	*koṭṭa-vu.*
3 M.	*lē-ḍu.*	*koṭṭa-ḍu.*
3 F. N.	*lē-du.*	*koṭṭa-du.*
Plur. 1	*lē-mu.*	*koṭṭa-mu.*
„ 2	*lē-ru.*	*koṭṭa-ru.*
3 F. M.	*lē-ru.*	*koṭṭa-ru.*
3 N.	*lē-vu.*	*koṭṭa-vu.*

So also *kā-nu*.

Past Verb Part.	*koṭṭa-ka*, not having struck.
Verb. Noun.	*koṭṭa-ka pōv-a-ḍamu.*
Indef. Rel. Part..	*koṭṭa-ni.*
Progress. Pres.	*koṭṭ-a-ḍamu lē-du*, for all numbers and persons.
	or *koṭṭutunnā-nu kā-nu*, conjugated throughout in both numbers.
Past.	*koṭṭa lē-du*, for all numbers and persons.
Indefinite.	*koṭṭa-ka pōdu-nu*, conjugated regularly.
Imperative. 2 Sing.	*koṭṭa-ku.*
1 Pl.	*koṭṭa-ka pōdā-mu.*
2 Pl.	*koṭṭa-kaṇḍi.*

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[No. 79.]

DRAVIDIAN FAMILY.

TELUGU, (STANDARD DIALECT).

వొక మనుష్యునికి యిద్దరు కుమారులు వుండిరి.—వారిలో చిన్నవాడు, ఓ తండ్రీ ఆస్తిలో నాకు వచ్చే పాలు యిమ్మని తండ్రితో చెప్పినప్పుడు ఆయన వారికి తన ఆస్తిని పంచి పెట్టెను.—కొన్ని దినములైన తరువాత ఆ చిన్న కుమారుడు సమస్తమును కూర్చుకొని దూర దేశమునకు ప్రయాణమై వెళ్లి తన ఆస్తిని దువ్యాపారములవల్ల పాడుచేసెను.—అదంతా వ్రయముచేసిన తరువాత ఆ దేశమందు పెద్ద కరువు కలిగినందున అతడు యిబ్బంది పడసాగెను.—అప్పుడు అతడు వెళ్లి ఆ దేశస్థులలో వొకనికి లోబడి యుండెను.—అతడు వందులను మేపుటకు తన పొలములలోకి అతని పంపెను.—అతడు పందులు తినే పొట్టుతో తన కడుపు నింపుకొనుటకు ఆశపడెను గాని యెవడున్ను అతనికి యేమిన్ని యివ్వలేదు.—అయితే బుద్ధి వచ్చి అతడు నా తండ్రియొద్ద యెంతోమంది కూలివాండ్లకు రొట్టెలు అతివిస్తారమైయున్నవి అయితే నేను ఆకలివల్ల నశించి పోతున్నాను.—నేను లేచి నా తండ్రియొద్దికి వెళ్లి, ఓ తండ్రీ నేను ఆకాశమునకు విరోధముగానున్ను నీ యెదుటనున్ను పాపము చేసియున్నాను.—యికమీదట నీ కుమారుడనని అనిపించుకొనుటకు యోగ్యుడను కాను నన్ను నీ కూలివాండ్లలో వొకనివలె చేయుమని ఆయనతో చెప్పుదునని అనుకొని లేచి తన తండ్రియొద్దికి వెళ్లెను.—అయితే అతడు యింకా దూరముగా వున్నప్పుడు అతని తండ్రి అతని చూచి కనికరించి పరుగెత్తి అతని మెడమీద పడి అతని ముద్దుపెట్టుకొనెను.—అప్పుడు ఆ కుమారుడు, ఓ తండ్రీ నేను ఆకాశమునకు విరోధముగానున్ను నీ యెదుటనున్ను పాపము చేసియున్నాను యికమీదట నీ కుమారుడనని అనిపించుకొనుటకు యోగ్యుడను కానని ఆయనతో పలికెను.—అయితే తండ్రి, ప్రధాన వస్త్రమును తెచ్చి యితనికి తొడిగించి యితని చేతికి వుంగరము పెట్టి పాదములకు చెప్పులు తొడిగించండి.—మరిన్ని మనము తిని సంభ్రమపడుదాము.—యెందుకంటే యీ నా కుమారుడు చనిపోయి తిరిగీ బ్రతికెను తప్పిపోయి దొరికెనని తన నౌకరులతో చెప్పెను.—అప్పుడు వారు సంభ్రమపడసాగిరి ॥

అయితే ఆయన పెద్ద కుమారుడు పొలములో వుండెను గనుక అతడు వస్తూ యింటికి సమీపించినప్పుడు వాద్యమున్ను నాట్యమున్ను విని నౌకరులలో వొకని పిలిచి, యివి యేమిటి అని అడిగెను.—ఆ నౌకరు అతనితో నీ తమ్ముడు వచ్చెను గనుక అతడు సురక్షితముగా చేరినందున నీ తండ్రి విందుచేయించియున్నాడని చెప్పెను.—అయితే అతడు కోపగించి లోపటికి వచ్చుటకు సమ్మతించలేదు గనుక అతని తండ్రి వెలపటికి వచ్చి అతని బతిమాలుకొనెను.—అయితే అతడు, యిదుగో యిన్ని సంవత్సరములనుంచి నేను నిన్ను సేవిస్తున్నాను నీ ఆజ్ఞను నేను యెప్పుడున్ను మీరలేదు. అయినప్పటికిన్ని నేను నా స్నేహితులతో సంభ్రమపడేటట్టు నాకు యెన్నడున్ను వొక మేకపిల్లనైనా యివ్వలేదు.—అయితే నీ ఆస్తిని వేశ్యలతోకూడా తినివేసిన యీ నీ కుమారుడు రాగానే వీనికొరకు విందు చేయించితివని తండ్రితో ప్రత్యుత్తరము చెప్పెను.—అందుకు ఆయన, కుమారుడా నీవు యెల్లప్పుడున్ను నాతోకూడా వున్నావు నావన్నిన్ని నీవైయున్నవి.—మనము సంభ్రమపడి సంతోషించుట యుక్తమే యెందుకంటే నీ తమ్ముడైన యితడు చనిపోయి తిరిగీ బ్రతికెను, తప్పిపోయి దొరికెనని అతనితో చెప్పెననెను ॥

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[No. 79.]

DRAVIDIAN FAMILY.

TELUGU.

TRANSLITERATION AND TRANSLATION.

Voka manushyu-ni-ki yiddaru kumāru-lu vuṇḍiri. Vāri-lō chinnavāḍu, 'ō
A man-to two sons were. Them-among the-younger, 'O
taṇḍrī āsti-lō nā-ku vachchē pālu yimm'-ani taṇḍri-tō cheppin-appuḍu
father property-in me-to coming share give'-so the-father-to said-when
āyana vāri-ki tana āsti-ni pañchi peṭṭenu. Konni dinamul-aina
he them-to his-own property having-divided put. A-few days-having-become
taruvāta ā chinna kumāruḍu samastamu-nnu kūrtsukoni dūra dēśamu-na-ku
after that younger son all-together having-gathered far country-to
prayāṇam-ai veḷḷi tana āsti-ni durvyāpāramu-valla pāḍu-chēsenu. Ad-antā
having-journeyed having-gone his property bad-behaviour-by waste-made. That-all
vrayamu-chēsina taruvāta ā dēśam-andu pedda karuvu kaligin-anduna
expending-having-made after that country-in mighty famine having-arisen-because
ataḍu yibbandi paḍa-sāgenu. Appuḍu ataḍu veḷḷi ā dēśa-sthu-la-lō
he strait to-suffer-began. Then he having-gone that country-dwellers-among
voka-ni-ki lōbaḍi-y-uṇḍenu. Ataḍu pandula-nu mēpuṭa-ku tana polamu-la-lō-ki
one-to having-submitted-was. He pigs tending-for his fields-in-to
atani pampenu. Ataḍu pandulu tinē poṭṭu-tō tana kaḍupu nimpu-konuṭa-ku āśa-
him sent. He swine eating husk-with his belly filling-to wish-
paḍenu, gāni yevaḍu-nnu atani-ki yēmi-nni yivva-lēdu. Ayitē buddhi vachchi ataḍu,
felt, but any-one him-to anything gave-not. But sense having-come he,
'nā taṇḍri-y-odda yentō-mandi kūli-vāṇḍla-ku roṭṭe-lu ati-vistāram-aiy-
'my father-near how-many-persons servants-to breads very-plentiful-having-become-
unnavi, ayitē nēnu ākali-valla naśiñchi pōt-unnānu. Nēnu lēchi nā
are, but I hunger-with being-ruined going-am. I having-arisen my
taṇḍri-y-oddi-ki veḷḷi, "ō taṇḍrī, nēnu ākāśamu-na-ku virōdhamugānu-nnu nī
father-near-to having-gone, "O father, I heaven-to against-and thy
yeduṭanu-nnu pāpamu chēsi-y-unnānu. Yika-mīḍaṭa nī kumāruḍ-an-ani anipintsu-
before-and sin having-done-am. Henceforth thy son-I-so to-be-
konuṭa-ku yōgyuḍanu kānu; nannu nī kūlivāṇḍla-lō vokani-vale, chēyum"-ani
called worthy-man am-not; me thy servants-among one-of-like, make"-so
āyana-tō cheppudun'-ani anu-koni lēchi tana taṇḍri-y-oddi-ki veḷḷenu.
him-to I-shall-say'-so having-considered having-arisen his father-near-to went.
Ayitē ataḍu yiṅkā dūramugā vunn-appuḍu atani taṇḍri atani tsūchi kanikariñchi
But he yet far being-at-time his father him having-seen having-pitied

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parugetti atani meḍa-mīda paḍi atani muddu beṭṭu-konenu. Appuḍu ā
having-run his neck-on having-fallen him kiss gave. Then that
kumāruḍu, 'ō taṇḍrī, nēnu ākāśamu-na-ku virōdhamugānu-nnu nī yeduṭanu-nnu
son, 'O father, I heaven-to contrary-and thee before-and
pāpamu chēsi-y-unnānu, yika-mīdaṭa nī kumāruḍ-an-ani anipiṉtsu-konuṭa-ku
sin having-done-am, henceforth thy son-I-so to-be-called
yōgyuḍanu kān'-ani āyana-tō palikenu. Ayitē taṇḍri, 'pradhāna vastramunu
fit-man I-am-not'-so him-to said. But the-father, 'best cloth
techchi yita-ni-ki toḍigiñchi yita-ni chēti-ki vuṅgaramu peṭṭi
having-brought this-man-to having-put-on this-man's hand-to a-ring having-put
pādamu-la-ku cheppu-lu toḍigiṉtsaṇḍi. Marinni manamu tini sambhrama-pa-
feet-to shoes put-ye. Moreover we having-eaten shall-become-
ḍudāmu. Yenduk-aṇṭē, yī nā kumāruḍu ṯsani-pōyi tirigī bratikenu; tappi-
merry. Why-on-saying, this my son having-died again lived; having-
pōyi doriken'-ani tana naukaru-la-tō cheppenu. Appuḍu vāru sambhrama-paḍa-
been-lost was-found'-so his servants-to said. Then they merry-to-become-
sāgiri.
began.

Ayitē āyana pedda kumāruḍu polamu-lō vuṇḍenu. Ganuka ataḍu vastū
But his elder son field-in was. Therefore he coming
yiṇṭi-ki samīpiñchin-appuḍu vādyamu-nnu nāṭyamu-nnu vini naukaru-
house-to approaching-time-at music-and dancing-and having-heard servants-
la-lō voka-ni pilichi, 'yivi yēmiṭi?' ani aḍigenu. Ā
among one having-called, 'these-things of-what-kind?' so asked. That
naukaru atani-tō, 'nī tammuḍu vachchenu ganuka ataḍu surakshitamugā
servant him-to, 'thy younger-brother came therefore he safely
chērin-anduna nī taṇḍri vindu chēyiñchi-y-unnāḍ'-ani cheppenu.
having-returned-on-account-of thy father feast having-made-is'-so said.
Ayitē ataḍu kōpagiñchi lōpa-ṭi-ki vaṯsṯsuṭa-ku sammatiṉtsa-lēdu, ganuka
But he having-become-angry inside to-come did-not-agree, therefore
atani taṇḍri velapaṭiki vachchi atani batimālu-konenu. Ayitē ataḍu, 'yidugō, yinni
his father outside-to having-come him entreated. But he, 'lo, so-many
samvatsaramu-la-nuñchi nēnu ninnu sēvistunnānu; nī āj̃ña-nu nēnu yeppuḍu-nnu
years-from I thee serving-am; thy command I ever
mīra-lēdu. Ayinappaṭikinni nēnu nā snēhitu-la-tō sambhrama-paḍēṭ-aṭṭu
did-not-transgress. Thus-being-though I my friends-with merry-to-become-in-order
nā-ku yennaḍu-nnu voka mēka-pillan-ainā yivva-lēdu. Ayitē nī āsti-ni vēśya-
me-to ever one goat-young-even didst-not-give. But thy property harlots-
la-tō-kūḍā tini-vēsi-na yī nī kumāruḍu rā-gānē vīni-
with-together having-eaten-having-thrown this thy son coming-as-soon-as this-man's-
koraku vindu chēyiñchitiv'-ani taṇḍri-tō pratyuttaramu cheppenu. Andu-ku āyana,
sake-for feast thou-madest'-so father-to answer he-made. There-to he,

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'kumāruḍā, nīvu yell-appuḍu-nnu nā-tō-kūḍā vunnāvu; nā-v-anni-nni
'son, thou always me-with-together art; my-all-things-even

nī-v-aiy-unnavi. Manamu sambhrama-paḍi santōshintsu-ṭa yuktamē;
thine-having-become-are. We merry-having-become to-be-joyful is-proper;

yenduk-aṇṭē, nī tammu-ḍ-aina yiṭaḍu tsani-pōyi tirigī bratikenu;
why-if-you-say, thy younger-brother-being this-man having-died again lived;

tappi-pōyi doriken'-ani atani-tō cheppen-anenu.
having-been-lost was-found'-so him-to he-said-spoke.

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KŌMṬĀU DIALECT.

The bulk of the Telugu-speaking population of Chanda is reported to use the standard form of the language. It has already been mentioned that several minor dialects have been reported to exist, such as Sālēwārī, the dialect of the weavers, Kōmṭāu, the language of the Kōmṭīs or shopkeepers, Kāpēwārī, ascribed to a certain class of agriculturists, Gōlarī spoken by the nomadic Gōlars or Gōlkars, a dialect called Manthanī, and so forth.

Of these only Sālēwārī, Kōmṭāu, and Gōlarī have been returned for the purposes of the Linguistic Survey. The revised figures are as follows :—

Kōmṭāu	3,827
Sālēwārī	3,660
Gōlarī	25
TOTAL	7,512

At the last Census of 1901, 22 speakers of Gōlarī were returned from Chanda, and it is stated that the dialect spoken by other castes such as Kōmṭīs, Sālēwārs, etc., is identical. Kōmṭāu was returned as a Telugu dialect from Assam. The number of speakers was 11. If we add 56 speakers of Kōmṭī returned from the Bombay Presidency we arrive at a total of 67. It is, however, not certain that these individuals speak a form of Telugu. The so-called Gōlarī, Kōmṭāu, etc., of other districts is apparently a Kanarese dialect. Compare pp. 386 and ff. above.

No specimens have been received in the so-called Sālēwārī, and there is no reason to suppose that the Sālēwārs of Chanda speak a Telugu dialect different from that current among their neighbours.

The so-called Kōmṭāu and Gōlarī of Chanda are, according to specimens forwarded from the district, identical and do not differ from the ordinary Standard Telugu.

Forms such as *annaḍu* instead of *annāḍu*, he said ; *ṯgastā* instead of *ṯgastānu*, I die ; *baḍadi* instead of *paḍinadi*, it fell ; are probably used everywhere in the Telugu territory, and they cannot be urged as reasons for separating those forms of speech as real dialects of Telugu.

The numbers of speakers of all these so-called dialects can therefore safely be included in the total given for Standard Telugu above.

It is, accordingly, of no interest to give particulars about the Telugu spoken by the various classes mentioned above. It will be quite sufficient to print the beginning of a version of the Parable of the Prodigal Son professing to be written in Kōmṭāu, in order to show that we have here simply to do with ordinary Telugu.

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[No. 80.]

DRAVIDIAN FAMILY.

TELUGU.

So-called Kōmṭāu Dialect. (District Chanda.)

Oka manishi-ki yiddaru pillagāṇḍlu vuṇḍiri. Vāṇḍlō chinnavāḍu
One man-to two sons were. Them-among the-younger
taṇḍri-tō aṇṭāḍu, 'taṇḍri, yēdō mālamata-di nā-ku vatstsa-valadi adi yivvu.'
the-father-to says, 'father, what property-of me-to to-come-ought that give.'
Venaka vāḍu pillani-ki dhanamu pañchi ichiṇḍu. Venaka konni devasā-la-ku
Then he the-boy-to property dividing gave. Then some days-in
chinna-pillaḍu anta sommu dzamā-jēshi dūra dēśā-na-ku pōyināḍu, yiṅka
the-younger-son all property having-collected far country-to went, and
akkaḍā avitsāramu-tō naḍchi tana sampattu pāḍu-goṭṭināḍu. Tarvātā vāḍu
there inconsiderately behaving his property wasted. Afterwards he
antā voḍśinaṅka ā dēśamu-lō lāvu karuvu baḍadi anduku, vāni-ki kaṭhinamu
all spent-after that country-in heavy famine arose because, him-to distress
baḍadi; appuḍu vāḍu dēśamu-lō okka manishi daggira pōyi vunnaḍu.
fell; then he the-country-in one man near having-gone stayed.
Vāḍē tēnu vāni pandu-lu kāshē-koraku tana chēṇḍlō-ki tōllāḍu. Appuḍu pandu-lu
He-also then him pigs tending-for his fields-in-to sent. Then pigs
tinē-di poṭṭu-tō vāḍu tana poṭṭa nimpu-kō-vale ani vāni-ki ani-piñchindi, yiṅkā
eaten husk-with he his belly to-fill-ought so him-to it-appeared, and
yevvaru vāni-ki yivva-lēdu. Tarvātā vāḍu telvi-mīdi-ki vachchi annaḍu, 'mā
anybody him-to gave-not. Afterwards he senses-on-to having-come said, 'my
taṇḍri yiṇṭ-lō yendaru naukara-la-ku pushkaḷaṅgā annaṁ vunnadi, yiṅkā nēnu
father's house-in how-many servants-to richly food is, and I
ākali-tō tsastā. Nēnu lēśi nā taṇḍri-dikku-ku poyyēnu vāni-tō anēnu,
hunger-with die. I having-arisen my father's-side-to will-go him-to will-say,
"ō taṇḍri, nēnu yīśvaru-ni viruddhaṁ nī-mundara pāpaṁ jēsinānu; yikkaḍi-nuñchi
"*O father, I God against thee-before sin did; now-from*
nī koḍaku-nu anēṭanduku nēnu yōgyani kānu. Nī okka naukari-vāni-vale
thy son to-say I worthy am-not. Thy one servant-like
nannu vuntsu."'
me let-be."'

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KĀMĀṬHĪ DIALECT.

Telugu is spoken by the Kāmāṭhīs or bricklayers of Bombay and neighbourhood. The figures returned for the use of the Linguistic Survey are as follows:—

Bombay Town and Island	12,000
Poona	200
TOTAL	12,200

This figure is probably considerably above the mark, for at the last Census of 1901 only 755 speakers were returned from the Bombay Presidency, 494 of whom were enumerated in Poona.

The dialect of the Kāmāṭhīs of Bombay has been much influenced by the neighbouring Aryan forms of speech, but is still a pure Dravidian dialect.

Pronunciation.—The vowels are mainly the same as in ordinary Telugu. Sometimes, however, certain changes take place. Thus we find *o* for *e*, e.g. *roṇḍu*, two; *ā* or *yā* for *ō*, e.g. *lā* or *lyā*, in; *ō* for *avā*, e.g. *chinnōḍu*, a boy; shortening of long vowels, e.g. *unnamu* for *unnāmu*, we are; dropping of short vowels, e.g. *uṇḍri* for *uṇḍirī*, they were, and so forth.

The palatals are pronounced as in ordinary Telugu. *Ch*, however, often becomes *s*; thus, *sastā*, Standard Telugu, *tsastānu*, I die.

The cerebral *ḍ* is interchangeable with *r*; thus, *iddaru*, two, *iddaḍ-ki*, to both; *mūḍu* and *mūru*, three, etc. After a nasal, *ḍr* often takes the place of *ḍ*; thus, *teṇḍri*, Standard *teṇḍi*, bring.

N and *l* are sometimes interchanged; thus, *koṭṭālā*, you should strike; *iyānā*, you should give; *lillu* Standard *nīḷḷu*, water.

Initial *v* is usually dropped; thus, *āḍu*, he; *astadi*, it comes; *yelli*, having gone. Note *naukar-gāllu*, Standard *naukara-vāṇḍlu*, servants; *uṇḍa-gallā*, Standard *uṇḍa-valenu*, I should be; *koṭṭālā*, Standard *koṭṭa-valenu*, I should strike.

Y is often inserted before *ā* and *a*; thus, *uṇḍyā*, Standard *uṇḍāḍu*, i.e. *uṇḍināḍu*, he was; *lā* and *lyā*, in, etc.

Inflexion.—The inflexion of nouns is mainly regular.

The pronominal suffix *di* has a tendency to become the usual suffix of the genitive. Compare *dēvaru-di aparādhī*, a sinner against God; *sāmi-di pāpam*, sin against the Lord.

It should be noted that the Telugu accusative case has been replaced by the dative obviously under the influence of the Aryan idiom. Thus, *nā-ku untsu*, let me be; *āḍ-ki taṇḍri sūśā*, the father saw him.

With regard to the conjugation of verbs we may note that the personal terminations of the first and third persons singular are often dropped, as is also the case in most other forms of vulgar Telugu. Thus, *nēnu pōtā*, I go; *āyā*, he became; *achchā*, he came; *uṇḍyā*, he was.

It is of interest to note that this dialect has adopted the relative construction of the neighbouring Aryan tongues, the interrogative pronouns being used as relatives. Thus, *yēmi jindagi astadi adi iyānā*, what property will-come, that you-should-give; *yappuḍu āḍu suddi mida achchā appuḍu manasulā anakuṇḍyā*, when he came to senses, then he thought in his mind, etc.

On the whole, however, the dialect of the Kāmāṭhīs is the ordinary form of Telugu, as will be seen from the perusal of the beginning of the Parable of the Prodigal Son which follows.

NATIONAL ARCHIVES OF INDIA

[No. 81.]

DRAVIDIAN FAMILY.

TELUGU.

KĀMĀṬHĪ DIALECT. (BOMBAY.)

Vakka manaśi-ki iddaru koḍaku-lu uṇḍ-uṇḍri. Chinnōḍu taṇḍri-ki aṇṭaḍu,
One man-to two sons were. The-younger the-father-to says,
'ayyā, nā antu-ku yēmi jindagi astadi adi nā-ku iyyānā.' Mari tānu adi
'father, my share-to what property will-come that me-to give.' Then he that
iddaḍ-ki pañchi ichchiṇḍu. Tōḍyam dināllu kā-lē intaṭ-lā chinna
both-to having-divided gave. Few days went-not that-in the-younger
koḍaku tana-di anta hissa dzamā chēśi dūram dēśam-ku yelli pōiṇḍu.
son his all share together having-made far country-to having-gone went.
Aḍa anta mulya maḍzā-lā yagara-koṭṭiṇḍu. Yappuḍu anta mulya yagara-
There all property riotousness-in he-wasted. When all property he-had-
koṭṭiṇḍu appuḍu ā ūra-lyā lau pedda kālam paḍiṇḍyā. Appuḍu tana-ku tiṇḍi-ki
wasted then that village-in very great famine arose. Then him-to food-for
mōtādu āyā. Maralā āḍu ā ūra-lyā daṇḍyōḍu dagyara pōi uṇḍyā.
difficulty came. Then he that village-in a-mighty-man near having-gone stayed.
Mari āḍu āḍ-ki tana śēnu-lā pandu-lu mēpa-t-anaku tōliṇḍu. Pandu-lu tinē-ṭi poṭṭu
Then he him his field-in swine to-feed sent. Swine eaten husks
tini poṭṭa nimpa-t-anaku tānu kabul āyā ganī adi bī yavvaru iyyaru.
having-eaten belly to-fill he ready became but that even any-one gave-not.
Yappuḍu āḍu suddi mida achchā appuḍu manasulā ana-kuṇḍyā, 'nā ayyā
When he senses on came then mind-in he-said-to-himself, 'my father's
iṇṭ-lā yanta mandi naukīr chēśi sukaṅgā poṭṭa nimpu-kuntaru,
house-in how-many persons service having-done easily belly filling-for-themselves-are,
inkā nēnu iḍa upāsam sastā. Nēnu ippuḍu lēśi nā taṇḍri dagyara pōtā
and I here from-hunger die. I now having-arisen my father near go
inka nēnu āḍ-ki anēnu, "ayyā, mī-dī va dēvaru-dī aparādhī unnānu. Dāni-
and I him-to shall-say, "father, thee-of and God-of sinner I-am. There-
kōsaṅ-ki mī koḍaku anapintsu-kuna-t-anduku lāyak kānu. Nīvu nā-ku
fore your son to-call-myself worthy I-am-not. Thou me
naukarōḍu mēra-gā untsu."' Appuḍu lēśi taṇḍri dagyar-ki pōyā. Āḍ-ki
servant like let-be."' Then having-arisen the-father near-to he-went. Him
dūraṅ-kelli koḍaku rāṅgā taṇḍri sūśā inka gōśā-vachchi taṇḍri
far-from son coming the-father saw and having-pitied the-father
urki almu-kunyā inka āḍi-ki muddiṭsu-kunyā. Maralā koḍaku
having-run embraced and him kissed Then the-son

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taṇḍri-ki chapyā, 'ayyā, nī mungaṭa nēnu sāmi-di pāpam
the-father-to said, 'father, thee before I the-Lord-of sin
chēśinā. Gandukōsaṅ-ki ippuḍu mī koḍaku anapintsu-kun-t-anaku nāku
did. Therefore now your son to-call-myself me-to
śiggu astadi. Maralā taṇḍri naukar-gālla-ku chapyā kī, 'mañchi
shame comes. Then the-father the-servants-to said that, 'good
baṭṭalu teṇḍri inka īḍa-ki toḍagi-piyuṇḍri. Īḍi chēti-ki uṅgram peṭṭuṇḍri,
clothes bring and him-to put-on. His hand-to a-ring put,
inka kālla-ku pāvasālu toḍa-kun-t-anaku iyuṇḍri, inka manamu tini
and feet-to shoes to-put-on give, and we having-eaten
chēśi ānandamu chēstamu, kāraṇamu ī nā koḍaku sachchi
having-drunk joy will-make, because this my son having-died
poiṇḍyā, āḍu ipoddu lēśi achchiṇḍu; āḍu kāri-pōiṇḍyā, gani ipoddu
went, he to-day alive came; he lost-went, but to-day
nā-ku dorkiṇḍu.' Maralā āllu lau ānandamu cheyya-talagiri.
me-to was-found.' Then they much joy to-make-began.

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DĀSARĪ DIALECT.

The Dāsarus are wandering beggars in Belgaum. Some of them speak Kanarese and others Telugu. No separate estimates of the number of speakers are available. Specimens have only been forwarded of the speech of the Telugu Dāsarus, and a version of the Parable of the Prodigal Son will be found printed below.

It will be seen that the dialect of the Telugu Dāsarus has very few peculiarities of its own. The pronunciation is sometimes different. Thus, the plural suffix *ru* becomes *ḷu* or *lu*. Compare *mīḷu uṇḍalu*, you are; *evaḷu*, who? etc.

The palatal *ch* is represented by *ts*, *ch*, *ś*, and *t*; thus, *tsākri*, service; *vachchi*, having come; *śēśi*, having done; *tastā*, I die.

Other phonetical changes are identical with those occurring in other dialects. Thus we find *o* instead of *e*; *a* instead of *o*, as in the Kāmāṭhī dialect of Bombay; compare *roṇḍu*, two; *lā*, in; *pātā*, I go. *L* and *n* are interchanged in *lõna*, Standard *nōna*, among, etc.

The inflexion of nouns and verbs is mainly regular. Note, however, causatives such as *tinipichchi*, having caused to eat, having feasted, etc.

It is not necessary to go further into detail. The close agreement of the dialect with ordinary Telugu will appear from the specimen which follows.

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[No. 82.]

DRAVIDIAN FAMILY.

TELUGU.

DĀSARĪ DIALECT. (DISTRICT BELGAUM.)

Okkōḍokkōḍ maniśike iddar maga-pilagāḷu uṇḍli. Vāḷ-nõna chinnā pilagaḍu
A-certain man-to two sons were. Them-among youngest son
tana taṇḍrike ane, 'taṇḍrī, nī badakal-nõna nāke vachchyaṭṭi pāla nāke ī.'
his father-to said, 'father, your property-in me-to that-may-come share me-to give.'
Taṇḍri vāḷ-nõna tana badaka pañchi-ichche. Chinnā pilagaḍu tana pāla tiskōni
Father them-among his property divided. Youngest son his share taking
dūramu nāṭka poyyi, śinā-vaddal āva-lēdu, antaṭl-nõna vāḍu śana
far country-to having-gone, many-days became-not, meantime he vast
kharts śēśi tana badak-antā pāḍa-śēse. Vāḍu iṭla śēśina maṇṭke
expenditure having-made his property-all wasted. He so having-done after
ā dēsam-lõna pedd karava paḍi vānki pyādarkem vachche. Vāḍu ā
that country-in mighty famine falling him-to poverty came. He that
dēsam-lõna oga maniśi pakka tsākri jērē. Ī maniśi vāni pandili mēpaḍadanki tana
country-in one man near service stood. This man him swine to-feed his
chēnaka tōlē. Āḍā ākal-gōni kaḷavaḷikaṇṭi pandi tinēṭa poṭṭu sudā
field-to sent. There being-hungry pangs-becoming swine eaten husk also
tine kaḍapu nimpakutuṇḍe. Āte vānki yavaḷ-niñchi ēmī chikak-uṇḍe.
having-eaten stomach was-filling. But him-to anybody-from anything was-not-found.
Iṭla tōḍem vaddal pāye; tana enakaṭi jyalamam neppayyi vāḍu tana
So a-few days passed; his former condition memory-becoming he his
mansal-nõna ane, 'nā taṇḍri pakka uṇḍēṭa tsākri-mandki kaḍapu niṇḍi
mind-in said, 'my father near remaining servants-to stomach filling
ekkoyiṭanta iripemu chikatadi. Āte īḍā nā-mātranki ākal-gōni tastā.
so-as-to-exceed-so-much food is-found. But here as-for-myself being-hungry (I)die.
Nā lēsi nā taṇḍri-takki poyyi ane, "taṇḍrī, nā dyāvardi karmam taṇḍrī
I rising my father-near going may-say, "father, I God-of sin father-of
karmam kaṭ-konn. Nānu nī pilgaḍ-aṇṭani anipichakonaḍadānki bāga-lēdu.
sin have-got-tied-to-myself. I your son-as to-be-called am-not-fit.
Nana oga chyākrī-maniśi tiranī nī pakk peṭṭakō."' Vāḍu ä-niñchi lēsi tana
Me one servant like your near keep."' He thence rising his
taṇḍri-kāḍiki vashtepaḍu taṇḍri dūram-niñchi vāni tūsi antakaraṇam puṭṭi
father-near while-coming father distance-from him seeing sympathy producing
urta-poyyi paṭakōni muddāḍe. Appaḍa pilagaḍu taṇḍrike ane, 'taṇḍrī, na
running-going embracing kissed. Then son father-to said, 'father, I

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dyāvara mundalā nī mundalā tappa-śēsna. Nana nī pilagan-aṇṭ pilavaku.'
God-of before your before sin-did. Me your son-as do-not-call.'
Dīnki taṇḍri tana tsākrī-mandki ane, 'mañchidi ēśam techchi nā pilaganki
This-to father his servants-to said, 'best dress having-brought my son-to
toḍaguṇḍi, ēlu-nõna uṅgaram ēyiṇḍi, kāḷ-nõna chyappulu ēyiṇḍi, tinipichidanki
put-on, finger-in ring put, feet-in shoes put, to-feast
tayāra śēpichchuṇḍi, māmu tini santōsam ātam. Ēm-aṇṭe,
preparation cause-to-make, we having-eaten merry let-us-become. What-if-you-say
ī nā pilagaḍu tachchiṇḍe, tiragā jīva vachche; tappichakōnaṇḍe, chikkinaḍu.'
this my son was-dead, again life came; he-was-lost, is-found.'
Dīni ini andar-ki bāga āye.
This hearing all-to merriment became.

Ī yāḷāku vāni pedd pilagaḍu chyānlā uṇḍe. Vāḍu iṇṭli-pakka
This time-to his eldest son field-in was. He house-near
vachin-epḍu vānki pāḍa-eḍḍi chāli-baṭṭeḍḍi ina-vachche. Vāḍu tsākryōḷ-nõna
come-when him-to singing dancing was-heard. He servants-among
ogani pilchi, 'ēm naḍachindi?' aṇṭā aḍige. Dānki vāḍu, 'nī
one- calling, 'what has-happened?' saying asked. That-to he, 'your
tammaḍu vachināḍu; vāḍu bāga vachchi paṭṭē kāraṇam nī taṇḍri
brother is-come; he safely coming having-reached on-account-of your father
tinipichināḍu,' aṇṭā cheppe. Dīni ini vāni pedd pilagaḍu kōpam-eyyi
feast-has-made,' saying told. This hearing his eldest son being-angry
nõnki pāka-pāye. Dā-niñchi vana taṇḍri bēlk vachchi nõnki dā-aṇṭani vānk
in did-not-go. Therefore his father out coming in in-order-to-come him-to
śana chepakōni. Dānki vāḍu tana taṇḍrike ane, 'nā inn-oddal-dākā nī
much entreated. That-to he his father-to said, 'I so-many-years-till your
tsākrī śēsi eppaḍū nī māṭa mīra-lēdu. Eyinaganī nā
service having-done ever your word have-not-transgressed. However I
geṇekāḷn kūḍapakōni tinipichiḍadanki nivvu nāku eppaḍū oga myāku sudā
friends together-with feast-in-order-to-make you me-to ever one goat even
īyak-pōtivi. Āte lañjelkāl sōbatī kūḍi nī jinjig-enta mingen-ant
did-not-give. But harlots company joining your property-all having-devoured-such
ī nī pilagaḍu iṇṭakū vachina maṇṭke nivvu vāniñchi tinipichināvu.'
this your son house-to having-come as-soon-as you him-for feast-have-made.'
Taṇḍri pilaganki ane, 'nivvu pagal-ellā nā pakk uṇṭāvu. Nāta uṇḍad-anta
Father son-to said, 'you always my near are. My-near what-is-all
nīdē. Tachchini nī tammaḍu, maḷḷā jīvantaḍāye; tappichk-pōyinōḍu,
yours-only. Dead your brother, again became-alive; that-was-lost,
chikinaḍu, aṇṭani māmu santōsam ēyaḍḍi mañchidi uṇḍadi.'
is-found, regarding we merry to-become proper is.'

BĒRAḌĪ DIALECT.

The Bērads are an aboriginal tribe in Belgaum. They are found scattered all over the district. Pachhapur, about twenty miles north of Belgaum, is said to have been a capital of the Bērads, and they are the principal inhabitants of several villages in the neighbourhood. They are notorious thieves, but nevertheless honest guardians of public property, and are employed as village watchmen, husbandmen and labourers. Compare *Gazetteer of the Bombay Presidency*, Vol. xxi, Bombay, 1884, pp. 163 and ff.

Local estimates give 1,250 as the number of Bērads speaking a separate dialect. At the Census of 1891, Bēraḍī was classed as a dialect of Kanarese. A glance at the specimens shows, however, that it is in reality a form of Telugu. Kanarese forms are occasionally used. Thus we find *pañchi-śide*, he having divided gave; *śikkag-alyā*, he was not found, etc., in the first specimen. In most details, however, and in its general character the dialect is ordinary Telugu.

Short final vowels are commonly dropped; thus, *ostān*, Standard *vastānu*, I shall come; *ottu*, Standard *vattunu*, I may come; *vaśūn*, Standard *vatsṭsunu*, it may come.

The last mentioned form shows that an *ś* sometimes corresponds to Standard *ch*. In *kēsi*, having done, Standard *chēsi*, *ch* is replaced by *k*.

With regard to the inflexion of nouns and pronouns we may note the accusative ending in *t*; thus, *natt*, me; *nitt*, thee; *vānt*, him; *dāt*, it. 'I' is *nānu* and 'we' *nāmu*. Compare Kanarese *nānu*, Tamil *nān*, I; Kanarese *nāvu*, Tamil *nām*, we.

Uḍaga, to be, corresponds to Standard *uṇḍa*. Its present tense is formed as follows:—

Sing.	Plur.
1. *uḍānu*.	1. *uḍāmu*.
2. *uḍāvu*.	2. *uḍāru*.
3. m. *uḍā*(*ḍu*).	3. *uḍāru*.
3. f. and n. *uḍāyi*.	

Other verbal forms will be easily recognized. Note the subjunctive ending in *tēn*; thus, *pōtēn*, if we go, etc. Compare the Gōṇḍī of Seoni.

Two specimens have been received from Belgaum. The first is a version of the Parable of the Prodigal Son, the second a conversation between two boys. Both are printed in Roman characters.

NATIONAL ARCHIVES OF INDIA

[No. 83.]

DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN I.

BĒRAḌĪ DIALECT. (DISTRICT BELGAUM.)

Okanikokaniki girestanak udru paṭi biḍl uḍri. Vardā-nān saṇṇ koḍak
A-certain gentleman-to two male children were. Of-them small son
tan aike aṇḍe, 'ayyā, nī jindigi-nān nāki vasan pāl īyi,'
his father-to said, 'father, your property-in me-to falling share give,'
aṇṭ-aṇḍe. Ayyi vardā-nān tan badak panchi-śide. Saṇṇ koḍak
so-said. Father them-among his property divided. Youngest son
tan pāl chikōni dūr rājanak pōyi bāḷ nādl aggalyā.
his share taking far country-to going many days was-not.
Hant-nān vāḍu dundukēśi tan baduk-tel hāḷ-kēśaḍi. Vāḍu hiḷḷ kēśaḍi
Meanwhile he with-luxury his property-all waste-made. He so did
paini ā dēsa-nān pedd bara paḍi vanike baḍatan vaśā. Vāḍu
after that country-in big famine falling him-to poverty came. He
ā dēsa-nān okan balli chākri nichhḍi. Ī girest vānt
that country-of one-of near service stood. This gentleman him
pandal mēbasag tan śēnak ampiśide. And saraganuṭi kaḷavaḷasti
swine to-feed his field-to sent. There with-hunger being-oppressed
pandi tāg-hantādi poṭṭ sudde tini oḷḷ nippikōtuḍate. Agitēn vānike
swine that-could-eat husk even eating belly was-filling. But him-to
yār-nuṭi ēmī śikkagalyā. Hiḷḷ kont yāḷema pōyi tan enak agindi
anybody-from anything was-not-found. So some time going his behind what-happened
nenapagi vāḍu tan manasa-nān aṇḍe, 'māy-ayyī balli hentō chākaravarke
remembering he his mind-in said, 'my-father near many servants-to
oḷḷ nippi sālaganant annam śikkdāyi. Agitēn ind nānaṭū
belly filling so-as-to-exceed food is-found. But here as-for-myself
saragi sastān. Nānu lēśi mā ayya balli pōyi, "ayyā, nā
being-hungry I-die. I getting-up my of-father near going, "father, I
dēvaradu pāpam ayyan pāpam kaṭṭikōḍān. Nānu nī koḍak
God-of sin father-of sin have-tied-to-myself. I your son
anibisikōga chalū lēdu. Natt ok āḷ-koḍak tale nī balli peṭṭikō."'
to-be-called worthy is-not. Me one servant as of-you near keep."'
Aṇṭu anduṭi lēśi tan ayya balli vasināvad, ayya vānt
Saying thence getting-up his father near when-coming, father him
dūr-nuṭi sūdi piriti-vaśi pāri-pōyi paṭikōni muddi-śiḍi. Avaḍ
distance-from seeing love-coming running-going embracing kiss-gave. Then

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koḍak ayyak aṇḍe, 'ayyā, nānu dēvar balli nī balli tapp-kēśuḍate.
son father-to said, 'father, I God-of near of-you near fault-have-made.
Natt nī koḍak aṇṭa odar-odd.' Dinike ayyi tan chākarike aṇḍe,
Me your son saying do-not-call.' To-this father his servant-to said,
'chalu pōśāk teśi nā koḍakk peḍas, boṭṭa-nān uṅgaram yayyi,
'good dress bringing my son-to put-on, finger-in ring put,
kālān śeppal peḍas, ūṭam tayāram kēbs. Nāmu tagi santōs-agaḍam.
feet-in shoes put, dinner readiness make. We eating merry-let-become.
Yāl-aṇṭēn ī nan koḍak saśuḍḍe, markaḷi jīm-agaḍāḍ; tepisikoḍāḍu,
Why-if-said this my son was-dead, again alive-has-become; he-had-been-lost,
śikkiḍi.' Dīta ālisi ellāru santōsam agiri.
is-found.' This hearing all merry became.

Ī yāḷēma van pedd koḍak śēnān uḍḍi. Vāḍu guḍas balli vaśināvaḍ
This time his eldest son in-field was. He house near when-came
vāniki pāṭlā kunsandā ini-vaśyā. Vāḍu ā chākari-nān okant oḍari,
him-to song dancing hearing-came. He that servants-among one calling,
'id-ēm aggaḍāyi?' dāt aḍigiti. Dānike vāḍu aṇḍe, 'nī tammaḍ
'this-what became?' that asked. Thereto he said, 'your brother
osḍāḍ. Vāḍā chalū-nān muṭṭindi kāraṇamā mīy-ayyi ūṭam kēbasḍāḍ,'
is-come. He safely having-reached on-account-of your-father feast has-made,'
aṇṭ śeppiḍi. Dīt aḍigi ā pedd koḍak śiṭṭ-kēśi nonike pōk-ayiḍi.
so told. This hearing that eldest son being-angry in did-not-go.
Dan-nuṭi vār-ayyi eliki vaśi, 'nonike dā,' aṇṭ vānike bāḷam
Therefore his-father out coming, 'in come,' so him-to much
śeppikōḍi. Dānike vāḍā tan aike aṇḍe, 'nā inni varasal tankā
entreated. That-to he his father-to said, 'I so-many years till
nī chākari kēśi yaṇḍū nī māt mīrk-agati. Intū nānu
your service having-made any-time your word did-not-disobey. However I
nā geṇēlu kūḍikoni ūṭam kēbasag nivvu eṇḍū nāke okk mak sudde
my friends joining feast to-make you ever me-to one goat even
isak-agati kāḍu. Agitēn sūḷigār sōbati paṭṭi nī baduk tella
did-not-give is-it-not. But harlots company joining your property all
nuṅginaṇṭā ī nī koḍak guḍask vaśin bārak nivvu vān
that-has-devoured this your son house-to having-come as-soon-as you his
kaḍiśind ūṭam kēbasḍ.' Ayyi koḍak aṇḍe, 'nivvu pogal-ellā
for feast caused-to-be-made.' Father son-to said, 'you always
nā himmāl uḍatāvu. Nā balli uṇṇid-ellā nī-dē. Sasinvāḍ nī tammaḍ,
my company are. Of-me near being-all yours. Dead-man your brother,
tirigi jīm-agaḍāḍ; tepisikōni pōnivāḍ, śikkḍāḍ, aṇṭ nāmu santōs
again is-alive; having been-missed goer, is-found, so we merry
agiteme pāḍu uḍāyi.'
became proper is.'

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[No. 84.]

DRAVIDIAN FAMILY.

TELUGU.

BĒRAḌĪ DIALECT. (DISTRICT BELGAUM.)

SPECIMEN II.

A PLAY AT BAT AND BALL.

CHAṆḌU KŌLĀṬ.
BALL BAT-PLAY.

Raṅg-ant huḍigēḍ Gōvindanak śepatāḍ, 'Gōvindā, rēvu āvakke usal
Raṅg-called boy Gōvind-to tells, 'Gōvind, river beyond sand
bail-nān chaṇḍu kōlāṭ āḍag bāḷam huḍigēl pōḍār. Nānū ā kaḍege pōtānu.
plain-in ball bat-play to-play many boys have-gone. I that side-to go.
Nivvu vastāvu kād?'
You come is-it-not?'

Gōvind,—'Hond, agitēn māy-avvā guḍasān lēdu. Dān apaṇi lyāk
Gōvind,— 'Yes, but my-mother at-home is-not. Her permission not-being
heḷḷ ottu? Adi guḍasak vaśin baḷak nānu aḍigi ostān. Avva
how shall-come? She house-to having-come after I asking come. Mama
elike pōnāvaḍ, "guḍas tiḍisi ekkaḍū pō-vadd"-aṇṭ nāke apaṇi kēsaḍāyi.'
out while-going, "house leaving elsewhere do-not-go"-saying to-me order has-made.'

Raṅg,— 'Mīy-avv yāvaḍ ostāyi ēmō; hint poddak and āṭ oḷe
Raṅg,— 'Your-mother when comes what; so-much time-to there play good
bārak vaśūṇ; nāmu lagu pōtēn chaludu; nānu avaḍ pōtuḍati;
height-to may-have-come; we soon if-go good-is; I then-only going-was;
agitēn, "pōnāvaḍ natt odar"-aṇṭu nivvu monnā śeppindaḍiśind nitt
but, "while-going me call"-so you day-before-yesterday since-had-told you
odarag osti; nīki osand manasā lyākuḍtēn nā nanantak pōtānu.'
to-call I-came; to-you coming-of mind if-is-not I for-myself will-go.'

Gōvind,—'Raṅgā, nivvu hiḷḷ kēsand chaluva? jarā nichh, māy-avva
Gōvind,—'Raṅg, you so doing proper? a-bit stop, my-mother
ivuḍ osan.'
now will-come.'

Raṅg,— 'Mīy-avv end pōḍāyi?'
Raṅg,— 'Your-mother where has-gone?'

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Gōvind,—'Mā sinavv kūtra meyanān chalū lēdu; dāt mātlāḍas pōḍāyi.'
Gōvind,—'My aunt's daughter body-in good is-not; her to-inquire is-gone.'

Raṅg,— 'Haḷḷagitēn ād-ēm lagg ostāyi? andu nāl gaḷagalā kusarbaḍi,
Raṅg,—'Thus-being-if she-what soon comes? there four ghaṭikās sitting,

dan-paini vasan; dan-nuṭi nivvu kusarbaḍu, nānu pōtānu. Ī podd
that-on may-come; therefore you sit, I go. This of-time

āṭ oḷe chamat agatāyi.'
play very interesting is.'

FREE TRANSLATION OF THE FOREGOING.

A boy named Raṅg says to Gōvind,—'Gōvind, many boys have gone to play at bat and ball on the sandy plain on the yonder bank of the river. I too am going thither. You also do the same. Do you?'

Gōvind,—'Yes, but my mother is not at home. How shall I come without her leave? On her returning home, I shall ask her permission and go. While going out my mother has warned me not to leave home and go out elsewhere.'

Raṅg,—'Who knows when your mother returns? By that time, the play may be at its height. The sooner we go, the better. I was to go long ago, but as you asked me the other day to call upon you while going, I am here to take you with me. If you have no wish for it, I will go by myself.'

Gōvind,—'Raṅg, is it proper on your part to do so? Wait a bit; my mother will come presently.'

Raṅg,—'Where is your mother gone?'

Gōvind,—'My aunt's daughter is ill; so she is gone to inquire after her health.'

Raṅg,—'Well then, she is not likely to return soon. She will sit there for four *ghaṭikās* and then return. Therefore, you sit and I leave. To-day's play is very interesting.'

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VAḌARĪ.

Vaḍarī is the dialect of a wandering tribe of quarry men in the Bombay Presidency, the Berars and other districts. The number of speakers has been estimated as follows for the purposes of this survey:—

Thana	700	
Ahmednagar	100	
Poona	450	
Sholapur	4,500	
Satara	1,200	
State Aundh	260	
Belgaum	6,100	
Kolhapur	350	
Southern Marāṭhā Jaghirs	1,000	
Bijapur	11,000	
TOTAL BOMBAY PRESIDENCY		25,660
Amraoti	600	
Akola	289	
Buldana	550	
TOTAL BERAR		1,439
GRAND TOTAL		27,099

At the last Census of 1901 no speakers were returned from Berar. The figures from other districts were as follows:—

Bombay Presidency		2,786
Thana	36	
Ahmednagar	698	
Khandesh	30	
Nasik	63	
Poona	774	
Satara	468	
Sholapur	260	
Belgaum	207	
Bijapur	62	
Dharwar	42	
Kanara	42	
Kolaba	13	
Akalkot	17	
Bhor	6	
Satara Agency	68	
Hyderabad		940
Travancore		134
TOTAL		3,860

The greatest numbers of speakers have been reported from Bijapur, Belgaum and Sholapur. The specimens received from those districts represent a form of speech which is essentially the same everywhere and only differs in unimportant details. The materials printed below will show that the dialect is simply vulgar Telugu, and it will be sufficient to draw attention to some details.

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An *ā* is often substituted for *ō* in postpositions such as *lā* or *lō*, in; *tā*, with. Instead of *lā* we also find *lyā*, and *ā* and *yā* are also often interchangeable. Thus, *uṇḍānu* and *uṇḍyānu*, I am.

Ē usually becomes *ī* in *nīnu*, I; *mīmu*, we.

K and *g* are often interchanged after vowels and nasal sounds. Thus, *oka* and *oga*, one; *iṅkā* and *iṅgā*, and.

Ch is usually pronounced as *ś*; thus, *śēśi* and *chēśi*, having done. Compare Dāsarī.

Note also forms such as *ī* instead of *iyyi*, give; *nū* and *nūvu* instead of *nīvu*, thou; *raṇḍu*, *roṇḍu*, and *reṇḍu*, two; *yēḍu* and *yōḍu*, seven; *yeṇḍi* instead of *veṇḍi*, silver, and so on.

The inflexion of nouns and pronouns is regular. The dative is, however, sometimes used instead of the accusative. Note also the common ablative suffix *inda*. Compare Kanarese. Forms such as *nīnu*, I; *mīmu*, we; *nūvu* and *nū*, thou, have already been mentioned.

The various tenses of verbs are formed as in ordinary Telugu. The personal suffixes are, as is also the case in other connected forms of the language, usually omitted in the first and third persons singular. Thus, *uṇṭi*, I was; *chēse*, Standard *chēsenu*, he, she, it, did. The final *e* of the latter form is usually replaced by *ya* or *yā*, and forms such as *cheppya*, he said; *uṇḍyā*, he was, are the regular representatives of the third person singular of the past tense. In Sholapur, however, the regular form ending in *e* is more frequently used.

In the pluperfect we find forms such *mattuṇṭi* and *mattiṇṭi*, i.e., *matti-uṇṭi*, I had struck.

The negative verb is regular. Note, however, forms such as *pō-vallaḍu*, he did not go; *iyya-vallaru*, they did not give. Compare the Standard auxiliary *valayuṭa*, to be wanted, to be necessary.

Other details will be ascertained from the specimens which follow. The first is a version of the Parable of the Prodigal Son from Bijapur. The second is the beginning of another version received from Belgaum, and the third is a popular tale from Sholapur.

NATIONAL ARCHIVES OF INDIA

[No. 85.]

DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN I.

VAḌARĪ DIALECT. (DISTRICT BIJAPUR.)

Oka manaśi-ki iddaru koḍakalu unnāru. Iṅkā chinna koḍuku vāri-lō
One man-to two sons were. And small son them-in

tana ayyā-ku anyā, 'ayyā, nā pāla-ku vachchina saṁsāra nāku-ī.'
his father-to said, 'father, my share-to having-come property me-to-give.'

Iṅkā vāḍu tana saṁsāra pañch-ichcha. Iṅkā shanā dināḷu
And he his property dividing-gave. And many days

ayi-ṇḍa-lēdu chinnavāḍu kuḍyas-kinya iṅkā dūra dēsāniki pōyā,
having-become-were-not the-small-one collected and far country-to went,

iṅkā āḍa tana badaku durguṇam sarpu-kinya. Iṅkā vāḍu antā
and there his property in-evil-ways spent. And he all

kharchis-kinya, ā rājama-nā pedda karu paḍya, iṅkā āḍi-ki kaḍamu
spent, that country-in big famine fell, and him-to distress

paḍya. Iṅkā vāḍu pōyi ā dēsā-nā okka manisi daggara nilsya.
fell. And he having-gone that country-in one man near stayed.

Iṅkā vāḍu tana pandulu mēpasyānki śena-ku aṇsya. Iṅkā, 'pandulu
And he his swine to-feed field-to sent. And, 'swine

tiṇḍadi, nāku śikkitē, poṭṭu-tōṭi nā khushilē kaḍupu niṇḍat-uṇḍyā.'
are-eating, me-to if-were-got, husk-with my gladly belly filling-was.'

Iṅkā vāni-ki yevaru iyya-lēdu. Iṅkā vān painā yichchara-ku
And him-to anybody gave-not. And his body sense-to

vachchin-anakā vāḍu anyā, 'mā abban daggara yento-mandi kulivāṇḍlu
having-come-after he said, 'our father near how-many-persons servants

tana kaḍupu niñchi-kōni roṭya nilist-uṇḍi, iṅkā nēnu ākali-gōni sastānu.
their belly having-filled bread spared, and I hunger-with die.

Nēnu lēchi nā yabbana daggara pōtānu, iṅkā vāniki cheputānu,
I having-arisen my father's near will-go, and him-to will-say,

"ayyā, nī-mundara Dēvara mundara nēnu pāpam chēśiṇṭi. Nī koḍaku
"*O-father, thee-before God before I sin have-done. Thy son*

anavāniki nī-mundalā nā yōgyam lēdu. Okka kulivavāṇi samānam nannu
to-call-myself thy-presence-in my fitness is-not. One servant-of like me

peṭṭa-kō." ' Iṅkā vāḍu lēśi ayyā-daggiri vachcha. Ayitē vāḍu iṅgā dūram
put." ' And he having-arisen father-near came. But he still far

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uṇḍa-gānē vān-ayyā vāniki suśinādu, iṅkā kaḷakaḷa vachchi iṅgā pāryā, iṅgā
being-when his-father him-to saw, and pity having-come still ran, and
pōyi meḍa-ku paḍya, iṅgā muddu peṭṭya. Vāni koḍaku vāni śeppya, 'ayyā,
having-gone neck-to fell, and kiss put. His son him said, 'father,
nī-mundara Dēvara-mundara nēnu pāpam chēśiṇṭi. Nī koḍuku anavāniki
of-thee-before God-of-before I sin have-done. Thy son to-call-myself
nī-mundalā nā yōgyam lēdu.' Ayitē ayyā tana manasala-ku śeppyā, 'mañchidi
thy-presence-in my fitness is-not.' But the-father his men-to said, 'good
aṅgi yat-kōni daṇḍi iṅgā vāni-minda yiyaṇḍi. Vāni chēyi-nā uṅgaram yiyaṇḍi,
cloth having-taken come and him-on give. His hand-on ring give,
iṅgā vāni kāl-lā cheppulu yiyaṇḍi. Iṅgā manamu andaru tini ānandam-
and his foot-on shoes give. And we all having-eaten merry-
audāmu. Aṇṭē nā koḍaku sachchiṇḍe, tiragi ippaḍu badaki vachcha; vāḍu
shall-become. Because my son had-died, and now alive came; he
pōyinavāḍu, chikke.' Iṅgā vāriki andariki sukham anubhaviñchidāniki
who-had-gone, was-found.' And them-to all-to happiness to-enjoy
sūrū chēsiri.
beginning they-made.

Ippaḍu vāni pedda koḍuku śēna-lō uṇḍe. Iṅgā vāḍu illu-saniyam vachchi
This-time his big son field-in was. And he house-near having-come
aḍēdi udēdi inya. Iṅgā vāḍu tana aḷū-manushyanna piliśya iṅgā, 'īḍā yēmu
dancing music heard. And he his servant called and, 'here what
naḍisinādi?' aḍigya. Iṅgā vāḍu vānik-anya, 'nī tammuḍu vachchināḍu. Iṅkā
is-going-on?' asked. And he him-to-said, 'thy younger-brother has-come. And
mī ayyā kuḍupu yesināḍu, yenduk-aṇṭē, vāḍu sukham-nā illu-ku vachcha.
your father feast has-served, why-if-said, he happily house-to came.
Iṅkā vāḍu kōpaniki vachcha iṅkā vāḍu iṇn-lō pō-valladu. Anduku vāri-bbaḍu
And he anger-to came and he house-in went-not. Therefore their-father
ill-iḍisi yela-paṭiki vachcha, iṅkā vāniki chētulu jōḍisya. Iṅkā vāḍu tirigi
house-leaving outside-to came, and him-to hands folded. And he again
māṭl-āḍisya tana ayyāku śeppe, 'suḍu, inn-eṇḍlu nī-vadda duḍastānu; nēnu
said his father-to said, 'lo, so-many-years thee-with I-served; I
yannaḍu nī māṭ mīra-lēdu. Yeṭṭi nā genelku sukham paḍadaniki vakkaṭi
ever thy command broke-not. Still my friends-with merry to-become one
gōre-pilla suddham iyya-lēdu. Ayitē nī koḍuku raṇḍala guḍā antā pāḍa-chēsi
kid even gavest-not. But thy son harlots with all waste-having-made
daṅgā kuḍu istivi.' Iṅkā vāḍu vāniki cheppe, 'nī yappaḍiki nā-vattā uṇḍāvu,
coming-on feast gavest.' And he him-to said, 'thou always me-with art,
iṅkā nā-vattā antā uṇḍid-antā nīdi. Nī tammuḍu sachchinavāḍu, tirigi badaki
and me-with all being-all thine. Thy brother who-had-died, again alive
vachche; pōyināḍu, tirigi śikke; dāni kōsāniki sukham paḍajeḍi
came; he-who-was-dead, again was-found; that-of reason-for happiness to-become
ānandam paḍajeḍi yōgyam.'
joy to-become proper.'

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[No. 86.]

DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN II.

VAḌARĪ DIALECT. (DISTRICT BELGAUM.)

Ogānigogāḍ maniśigi iddar moga-biḷḷu uṇḍri. Vāridāṇṭlene śinnā koḍaku
A-certain man-to two sons were. Them-among youngest son
abbaniki anyā, 'abbā, nī jingandi 'nāk vachchyā pālu nāk īyi.' Abbāḍ
father-to said, 'father, your property-of me-to coming share me-to give.' Father
vāridāṇṭlene tan jingi pañchīchyā. Śinnā koḍaku tan pāl tis-kōni
them-among his property having-divided-gave. Youngest son his share taking
dūrāma dēsamk poyyi śannāḷ kāle; antaṭlūnē vāḍu dund-ayyi
far country-to having-gone many-days had-not-been; meantime he luxury-becoming
tan āstā pāḍalēpyā. Vāḍu hiḷḷ sēśina mēdā ā bhūmi-nõnā peddā
his estate wasted. He so having-made after that land-in mighty
karav paḍi vānki baḍatān vachyā. Vāḍu ā bhūmi-lyā oga maniśī deggārā
famine falling him-to poverty came. He that land-in one man-of near
tsākarī nilaśyā. Ī maniśi vāni pandal mēpēdanki tan śēnakk amaśyā. Anda
service stood. This man him swine to-feed his field-to sent. There
ākal-gōni bhauḷki-vachchi pandi tinē poṭṭu suddā tini kaḍapō
being-hungry pangs-coming swine eating husk even having-eaten stomach
niñchikaṇṭ-uṇḍyā. Āte avanki yavvan-nuṇṭi ēmī śikt-uṇḍlē. Hiḷḷā konnāḷ
was-filling. But him-to anyone-by anything was-not-found. So a-few-days
pō, enkāṭi māṭāḍi nipp-ayyi vāḍu tan mansa-lā anyā, 'mabbāni
passed, former state memory-becoming he his mind-in said, 'my-father-of
attā entā tsākrī-mandki kaḍap-niṇḍi sāl-ayyindākā kūḍ śikktadi. Āte
near so-many servants-to stomach-filling so-as-to-be-enough food is-found. But
inda nīnantka ākal-gōni sachchyānu. Nīnu lēsi mabbantīka poyyi aṇṭi,
here (I) for-myself being-hungry die. I rising my-father-near going said,
"abbā, nīnu dyāvārā pāpāmu abbāni pāpāmu kāṭikuṇṭi. Nīnu nī koḍak
"father, I God-of sin father-of sin got-tied-to-myself. I your son
an-kōni aniskēne taḷallē. Nana oga tsākrī-maniśi lyāk nī-yattā peṭṭi-kō."'
calling-myself to-be-called am-not-fit. Me one servant like of-you-near keep."'
Vāḍu andanuṇṭi lēsi tan abbāntīka poyatappaḍ, abbāḍ dūrām-nuṇṭi vāni sūśi
He thence rising his father-near while-going, father distance-from him seeing
kaḷakaḷā-ayyi pāri-poyyi tekkyāsi mudd ichyā. Amīdā koḍak abbanigi anyā,
pity-becoming running-going embracing kiss gave. Then son father-to said,

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'abbā, nīnu dyāvārā mundārā nī mundārā tapp śēśaṇān. Nan nī
'father, I God-of before your before fault have-committed. Me your
koḍak an-kōni pila-vadd.' Dīnki abbāḍ tan tsākrī-mand-ki anyā, 'mañchī baṭṭālu
son calling don't-call.' To-it father his servants-to said, 'best dress
etakōchi nā koḍk-k kappu; boṭṭa-lā uṅgarā eyyi; kāl-lā pāpāsl eyyi;
having-brought my son-to put-on; finger-in ring put; feet-in shoes put;
vaṇṭā tayār śaiyyi; mīmu tini santōs ātāmu. Yāl-aṇṭi ī
dinner preparation make; we having-eaten merry shall-become. Because this
nā koḍaku sachchiṇḍe, tirigi jivam vachchyā; tabs-koṇḍyā, śikkyā.' Dīni inī
my son was-dead, again live came; was-lost, is-found.' This hearing
andāru santōs-airi.
all glad-became.

NATIONAL ARCHIVES OF INDIA

[No. 87.]

DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN III.

VAḌARĪ DIALECT. (DISTRICT SHOLAPUR.)

Paḷasagāv anka oka ūru uṇḍe. Andu vagaḍu baṇḍa-kōraḍu uṇḍe.
Paḷasagāv called one village was. There one bandy-carrier was.

Vāniki iddaru koḍukulu uṇḍri. Vagani pēru Khaṇḍerāo iṅgōgani pēru Yeśa-
Him-to two sons were. One-of name Khaṇḍerāo other-of name Yaś-

vanta-rāo. Vāni-daggyarā aṭalanē reṇḍu mañchi gurrālu uṇḍe. Oga gurram
vantrāo. Him-near also two good horses were. One horse-of

pēru Khaṇḍerāo, iṅgōga gurram pēru Yeśavantarāo. Ā baṇḍa-kōraḍu
name Khaṇḍerāo, other horse-of name Yaśvantrāo. That bandy-carrier

tsachchi pōin-aṅkā vāni ālu gurrālu taḷagar-lā dāchi peṭṭe, ī gurrālu
having-died gone-after his wife horses cellar-in hiding kept, these horses

vāri nadarī-ka paḍaniyye-lēdu. Biḷḷu peddavār ain-akkā amma-ka yarkā
their sight-to to-come-allowed-not. Boys grown-up becoming-when mother-to known

lēndi vāru taḷagara tērasiri. Appuḍu ā gurrālu vāru sūsiri. Vāru āniri, 'mēmu
not-being they cellar opened. Then those horses they saw. They said, 'we

gurra-mīda kusuntām.' Amma vadd-ane, yenduk-aṇṭē, 'mandi sūsiraṇṭē mimmu-
horse-on will-sit.' The-mother objected, why?-saying, 'men see-if you-

lā motti gurrāla yetakā pōyaru.' Biḷḷ-ēmi inaka pōyiri. Vāru
to killing horses taking will-go.' Boys-anything not-hearing went. They

dāni-minda kusiṇḍri. Vāru chellelu ūri-ki pōyiri. Ī mañchi gurrālu
them-on sat. They sister-of village-to went. These good horses

vāri bāmardi sūse, appuḍu vāni kaḍupu-lā kalpana vachche. Vāni-
their brother-in-law saw, then his belly-in thought came. Him-

ki dōse, 'vāri-ki gurrālu aṇṭanīya-rādu.' Aṅkā vāḍu ī
to it-appeared, 'them-to horses touch-to-let-is-not-proper.' Then he these

biḷḷani sarāi tāpi dhundu chēse. Aṇṭē vāḍu rāju-tāṭā pōye
boys liquor having-caused-to-drink intoxicated made. So he king-near went

iṅgā ane, 'vārini mottēsi gurrālu yetakā pō.' Vāri chellela-
and said, 'them having-caused-to-be-killed horses taking go.' Their sister-

ku idi telse. Aṅkā chellelu ā biḷḷani gurram-mīda kusana-peṭṭe.
to this was-known. And the-sister those boys horse-on riding-put.

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Paḍer-aṅgā	dārama-tā	gachchi	kaṭṭe.	Ā	gurrālani	iḍichi-peṭṭiri.	Āpata-	
Might-fall-so	*rope-with*	*tight*	*tied.*	*Those*	*horses*	*let-loose.*	*Running-*	
āpata	vāru	ūri-ki	pōyiri.	Ā	gurrālu	ā	biḷḷani	batakapise.
running	*they*	*village-to*	*went.*	*Those*	*horses*	*those*	*boys*	*saved.*

FREE TRANSLATION OF THE FOREGOING.

In the village Paḷasagāv there was a bandy-carrier who had two sons, called Khaṇḍerāo and Yaśvantrāo. He also had two horses. Their names were likewise Khaṇḍerāo and Yaśvantrāo. When the carrier died his wife kept the horses hidden in the cellar and did not allow the boys to see them. When the boys had grown up they once opened the cellar without letting their mother know it, and saw the horses. They wished to ride on them, but the mother objected, because the people who might see them would kill them and take the horses. The boys did not listen to that, but took the horses and rode off to their sister's village. On seeing those good horses evil thoughts entered their brother-in-law's heart. He thought, 'it is not meet to let them keep those horses.' So he gave them to drink and made them drunk, and then he went to the King and said, 'let them be killed and take the horses away. This design became known to the sister. She put the boys on horseback, and tied them on well with ropes in order that they should not tumble off. So they let the horses loose and they gallopped home. The horses thus saved the boys.

One thousand speakers of Vaḍarī have also been reported from the Southern Marāṭhā Jaghirs. Specimens have been received from the Jamkhandi State and from Ramdrug.

The Vaḍarī of the Jamkhandi State is identical with the dialect spoken in Bijapur, Belgaum, and Sholapur, as will be seen from the short specimen which follows.

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[No. 88.]

DRAVIDIAN FAMILY.

TELUGU.

VAḌARĪ DIALECT. (JAMKHANDI STATE.)

Iḷḷanē oga dorā uṇḍyā. Vāniki aida-mandi āṇḍl-uṇḍri. Vāni-ki musilēdu
So one king was. Him-to five-persons wives-were. Him-to old-man
āyitē-suddā maga-biḷḷu ēmi lēk-uṇḍyā. Oga dinamu vāḍu tanā āla-nō-niḍidi
being-even son-child any not-was. One day he his wives-in-from
oga-ogatini phalisi-kinya, vāri-ki māṭlu ādya, 'nū nā dayadinda ī sukumu
one-one called, them-to words said, 'thou my mercy-from this happiness
kuḍiśyāva ēme Dyāvāra dayadinda kuḍiśyāva?' Dāni-ki nalugu-mandi āṇḍlu
enjoyest or God's mercy-from enjoyest?' That-to four-persons wives
anniri, 'nī dayadinda kuḍiśāmu.' Appuḍu vāni-ki santōsh-āyi
said, 'thy mercy-from enjoy.' Then him-to satisfaction-having-come
bāḷāmu vastāmu ichchyā. Enakasari aidnē āl-ni phalisi-kinyā, dāni-ki
many ornaments gave. Afterwards fifth-also wife having-called, her-to
idē aḍigyā. Adi anyā, 'Dyāvāru ichchināya-akhanī ī sukumu
this-even asked. She said, 'God given-because this luck
nī-ku vachanāyi, ā kāraṇāma-niṇṭi nī dayadinda kaḍā Dyāvāra
thee-to has-come, that reason-for thy mercy-from and God's
dayadinda kuḍiśyānu.' Ī māṭa īni dorā śittu-āyā, dāni mai-
mercy-from I-enjoy.' This word having-heard king angry-got, her body-
mīdiṭidi vastāmu sirāmu kubasāmu nābisi-kinya, dāni-ki paḍikyā kaḍiśyā,
what-was-on ornaments sārī chōlī having-taken-off, her-to short-cloth left,
peddā airānaku aniśya. Andu og-guḍasā kaṭṭi peṭṭya. Apḍu ādi
big forest-to sent. There one-cottage having-built put. Then she
mūnellu dimmāsi uṇḍyā. Ādā ādi maga-biḍāni khanyā. Ī suddi
three-months pregnant was. There she son-child got. This news
īni dorā santōshamu āyā. Dāni tirigi arailla-ku sechchibiśya.
having-heard the-king happy became. Her back palace-to brought.
'Īdi mundarā annellā Dyāvāra dayadinda ī sukumu kharēmu. Vāni
'This formerly said-as God's mercy-from this happiness indeed. His
mukkāṭā mādi pāḍ-emu. Iḷḷā anya jīmāma-ku haḷāḷyā. Tanā
face-in ours worth-what.' So said the-heart-to was-touched. His
peddastanamu sokku uḍiśā kaḍā Dyāvāra peddastanamu anyadaniki aṇṭyā.
greatness-of pride gave-up and God's greatness to-praise began.

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FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had five wives. Though he was already an old man he had no male issue. One day he called his wives and asked them separately through whose mercy they enjoyed happiness. The four oldest ones said, 'through your mercy.' He was pleased and gave them many trinkets. Then he also called his youngest wife and put the same question to her. She said, 'God has given this happiness to you, and therefore I can thank God and you for it.' On hearing this the king got angry and took her ornaments, her *sārī* and her *chōlī* from her, gave her one small cloth and sent her into a big forest. There he built a cottage and put her therein. Then she was pregnant for three months, and gave birth to a son. When the king heard the news he became happy and fetched her back to his palace. Said he, 'what she formerly told me, that I owe my happiness to God, is true. What is the worth of our things before Him?' So he left off the pride in his own greatness and began to praise God's greatness.

The specimens received from the Ramdrug State are very corrupt. The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the dialect is in reality identical with that illustrated in the preceding pages.

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[No. 89.]

DRAVIDIAN FAMILY.

TELUGU.

VAḌARĪ DIALECT. (RAMDRUG STATE.)

Vag-ayā-ku idar pillāru uṇḍari. Vāni-tā chinna pillā ayā-ku
One-father-to two sons were. Them-in the-younger son father-to
cheppiṇḍi, 'ī jindagāni-lē pāl nā-ku iyālu.' Illā anyanakā pāl yēsi
said 'this property-in share me-to give.' So saying-after share making
ichyā. Yannāḷ-mundarā chinna pillā antārē tis-kēnī dūram dēsam-ko yaḷḷi
gave. Some-days-after the-small son all taking far country-to starting
pō, and pōi-kyāśī duḍ-antā manasa-kochīḷā antā pāḍa-śēśā. Ā
went, there having-gone money-all riotously all squandered. That
dēśam-ko karaü paḍyā, vāḍu kharchi-ge lēk-uṇḍyā, akanne nirachyā.
country-to famine fell, he spending-for wanting-was, in-want fell.
Ā dēśam-madilyā kuḍa-kēni ā gṛihasthaḍu peṭṭikuṇḍu tanna śēna-ku
That country-inhabitant joining that householder employed his field-to
pandala kāśadāna-kē peṭṭiḍāḍu.
swine feeding-for employed.

As will be seen from the table on p. 607, Vaḍarī is also to some extent spoken in other districts in the Bombay Presidency. No specimens have been forwarded for the purposes of this Survey. There is, however, no reason for supposing that the dialect is different from that illustrated in the preceding pages. A similar remark holds good with regard to the speakers of Vaḍarī returned from Hyderabad and Travancore at the last Census.

Vaḍarī is also found in Berar, but the number of speakers is everywhere small and no separate figures were returned in the last Census of 1901. There are, of course, local variations in the dialect. They are, however, of small importance, and it will be sufficient to give the beginning of the Parable of the Prodigal Son in the Vaḍarī of Akola in order to show that the Vaḍarī of Berar is of the same kind as the Vaḍarī of the Bombay Presidency. The pronoun 'I' is *nēnu*, and forms such as *chēsinānu*, I did; *pōiṇḍu*, he went, are quite common. Note also *mana* for Standard *tana*, own, his; *iyāva*, give.

NATIONAL ARCHIVES OF INDIA

[No. 90.]

DRAVIDIAN FAMILY.

TELUGU.

VAḌARĪ DIALECT. (DISTRICT AKOLA.)

Vakkā mansi-ki iddar koḍakulu uṇḍri. Yē-mē śinā koḍaku
One man-to two boys were. Them-in the-youngest boy
abbāni anyā, 'abbā, ēdannā ṭōlīdamaḍīdi pālu nāku vachchēdi adi iyāva.'
father-to said, 'father, whatever property-of share me-to coming that give.'
Maralā āḍu vāni-ki paisā pañchi ichiṇḍu. Maralā tōḍyam dināla-kindā
And he him-to money dividing gave. And few days-after
chinnā koḍaku antā jamā-jēs-kōni dūram dēśam pōiṇḍu. Iṅkā
the-younger son all together-having-made far country went. And
akkaḍā paisā yēgar-koṭṭi-kōni naḍas-kōni manadi paisā yēgar-koṭṭiṇḍu.
there money spent-having-made having-behaved his-own money spent-made.
Maralā āḍu antā yēgar-koṭṭin-aṅkā ā dēśam-lā peddā karū paḍenu.
And he all squandering-after that country-in big famine fell.
Andu-kōrānke āniki chintā paḍinadi. Maralā vāḍu ā, dēśam-lā vakkā
Therefore him-to anxiety fell. Then he that country-in one
kōmaṭōḍu deggarā pōi unnāḍu. Vāḍu maralā vāniki pandulu mēpedanki
inhabitant near having-gone was. He then him swine feeding-for
mana śēna-lā pampiñchiṇḍu. Maralā pandulu ēdannā ṭiṇṭā uṇṭ-uṇḍri dāni-
his field-in sent. Then swine whatever eating were that-
mīda vāḍu mana poṭṭā nimpālē iṭṭā vāniki anpiñchindi. Iṅkā yēvara-nnā
on he his belly to-fill so him-to appeared. And anybody
vāniki yēma-nnā iya-lēdu. Maralā vāḍu śudi-mīdā vachchi cheppiṇḍu, 'nā
him-to anything gave-not. Then he sense-on having-come said, 'my
abba-tā yentā kulyōnki kaḍapu-niṇḍa rōṭyā unnadi, maralā nēnu
father-with how-many servants-to belly-from bread is, and I
ākalu-gōni sastānu. Nēnu lēsi nā abbā-dikku pōyēnu iṅkā āni-ki
hungering die. I having-arisen my father-near may-go and him-to
cheppēnu, "yē abbā, nēnu Īśvaruni viruddha iṅkā nī muṅgaṭā pāpam
may-say, "O father, I God-of against and thee before sin
jēsinānu. Ippaḍa-sandi nī koḍaku anadanki nēnu sādāyaḍu lēnu. Mana vakkā
did. Now-from thy son to-say I fit am-not. Your-own one
kulyōna-lekkā nāku unachu."'
servant-like me keep."'

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BRĀHŪĪ.

The bulk of the speakers of Brāhūī are found in the Sarawan and Jhalawan Provinces of Baluchistan. Some 40,000 speakers have also been returned from Sind in the Bombay Presidency, and a short account of the language will be given in the ensuing pages.

Name of the Language.

According to Dr. Trumpp, Brāhūī or Birāhūī is the correct form of the name which the people use to denote themselves. In Sind we find Birūhī or Birōhī, or, with the addition of the common suffix *kī*, Brōhkī. We do not know anything about the etymology or original meaning of the word Brāhūī. According to Mr. Masson, the language is also called Kūr Gāllī.

Area within which spoken.

The home of the Brāhūīs is the mountainous regions in Eastern Baluchistan and the neighbouring districts of Sind. They are much split up into small tribes, on account of the difficulty of access to their homes in the mountains. It is only in the provinces of Sarawan and Jhalawan and in the south-east, so far as Kuch in Makran, that we find them together in greater Tūmāns, *i.e.*, tent-villages. They also apparently avoid the plains where the Balōchī reside.

The Brāhūīs maintain that they are the original inhabitants of Baluchistan. The Persians must, however, have invaded the country at a very early date. The cultivating class in the middle and westerly parts of the Khanat of Kalat are at the present day the Tājiks whose mother-tongue is Persian. The Jats have occupied the south-east of the Khanat, the province of Las with the plains extending towards the Indus, and almost the whole province of Kachh Gandava. The last settlers were the Balōchī who came from the south-west. They were not able to dislodge the Brāhūīs from the mountains, and they therefore took possession of the north-east and of the tract between Sind and Kachh Gandava. The Brāhūīs are, however, still considered as the dominant race.

Dialects.

We do not know anything about the existence of dialects in Brāhūī. Specimens have been received from Kalat and from the adjoining districts of Sind, and they all represent the same form of speech, with very slight differences in pronunciation.

Number of speakers.

No census has ever been taken of the whole of Baluchistan. I am, however, able, through the kindness of the Agent to the Governor General, to give the following estimates of the number of speakers of Brāhūī in that area:—

Kalat, Sarawan Country	25,000
„ Jhalawan Country	100,000
Southern Baluchistan, Las Bela and Levy tracts	2,500
„ „ His Highness the Khan's lands	500
Chagai Agency	1,500
TOTAL	129,500

The estimates given for the number of speakers of Brāhūī in the Bombay Presidency, which are based on the figures of the Census of 1891, are as follows:—

Karachi	10,000
Shikarpur	20,000
Upper Sind Frontier	6,000
TOTAL	36,000

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The total number of speakers of Brāhūī, as estimated for this Survey, is therefore as follows:—

Baluchistan	129,500
Bombay Presidency	36,000
TOTAL	165,500

If we compare these figures with those recorded for Brāhūī in the Census of 1901, we are met by the difficulty that no language census was then taken of the greater part of Baluchistan, and that hence only 645 speakers of the language are shown in the tables for that area. Excluding Bombay, 46 speakers were found in other parts of India, all of whom hailed from the North-West Frontier Province, except one who had journeyed for his country's good to the Andamans. The 1901 Bombay figures are as follows. They show a considerable increase over those given above:—

Karachi	19,023
Hyderabad (Sind)	1,498
Shikarpur	15,197
Thar and Parkar	448
Upper Sind Frontier	10,871
Khairpur	861
TOTAL	47,898

The total figures for all India according to the Census of 1901 are therefore as follows:—

Bombay Presidency	47,898
Baluchistan	645
Elsewhere in India	46
TOTAL	48,589

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Language and Literature.

Brāhūī has no written literature, and no portion of the Bible seems to have been translated into it. Alla Bux[1] and Captain Nicolson made use of the Persian alphabet for Brāhūī. The system of noting the various sounds of the language introduced by them was afterwards slightly modified by Dr. Trumpp, and this improved system has been adopted in the ensuing pages.

Pronunciation.

The various letters are, in most cases, pronounced as in Hindōstānī, and it will therefore be sufficient to make but few remarks on Brāhūī pronunciation.

The vowels *e* and *o* are both short and long, but it is not always possible from the sources available to distinguish between the two sounds. *E* is sometimes interchangeable with *i*, and *o* with *u*; thus, *kẖalāteaṭ* and *kẖalātiaṭ*, with stones; *uṭ* and *oṭ*, I am.

The diphthongs *ai* and *au* are of frequent occurrence, mostly, however, in borrowed words.

Of other vowels Brāhūī possesses *a*, *ā*, *i*, *ī*, *u*, and *ū*.

A final consonant is often followed by a short vowel sound, as is also the case in other Dravidian languages. The short vowel is usually written *e*, but sometimes also *u*. Thus, *nan* and *nane*, we; *num* and *numu*, you. The use of the short vowel in such cases is especially common in the Upper Sind Frontier district.

Similarly we also find a short vowel, usually *i* or *e*, inserted between concurrent consonants. Thus, *ōfk* and *ōfik*, they.

On the other hand, we sometimes find contracted forms, especially in Karachi. Thus, *antak* for *antae-ki*, because; *hākimā* for *ḥākimāe*, to the magistrate; *gaṭrī-s*, i.e., *gaṭrī-as*, a bundle.

The gutturals, palatals, cerebrals, and dentals are the same as in Hindōstānī. In this connexion we should note that Brāhūī makes an extensive use of aspirated letters, just as is the case in Kurukh. Aspirated letters are, however, also freely used in dialects of other Dravidian languages.

The cerebral *ḍ* is interchangeable with *ṛ*. In Karachi, however, no *ṛ* seems to occur, the dental *r* being used instead. *Ḍ* and *ṛ* also interchange with *d* in demonstrative pronouns. Thus, *ōde*, *ōḍe*, and *ōṛe*, him.

The dental *n* is also written before gutturals, palatals, and cerebrals. I have in the specimens followed Dr. Trumpp and transliterated *n* throughout. There can, however, be no doubt that *n* is, in such cases, written instead of the different class nasals, and I have transliterated accordingly in the list of words. An *n* is often added after final vowels in Karachi. Thus, *ōftin* and *ōfte*, to them; *kin* and *kī*, for.

Of *s*-sounds Brāhūī possesses a hard dental *s*, a soft *z*, and a hard cerebral *sh*.

The semi-vowels *y*, *r*, *l*, and *v* are the same as in Hindōstānī.

The *h* is very faintly sounded and often dropped. Thus, *ant* and *hant*, what?

Brāhūī further possesses the sounds *kh*, *gh*, and *f*.

[1] The author himself uses this transliteration of his name الہبخش.

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Kh also occurs in Kurukh. It seems to correspond to *k* in other Dravidian languages. Thus, *khan*, Tamil *kan*, eye; *khal*, Tamil *kal*, stone.

Gh is very common, both in borrowed and in indigenous words. Thus, *bandagh*, a man; *iragh*, bread. Nouns ending in *ah* commonly change their final *h* to *gh* before vocalic suffixes. Thus, *lummah*, mother; *lummaghe*, to the mother. The final *h* of such words is probably silent, and the *gh* is therefore apparently used in order to avoid the hiatus. Similarly, we also find *urāghān*, from the house, from *urā*, house. It is, however, also possible that the termination *gh* is borrowed from Balōchī, where it is very common.

F is often interchangeable with *p*. Thus, *khan*, see; *khan-pa*, don't see; *bar*, come; *ba-fa*, don't come. *F* does not occur in the principal Dravidian languages, and it is usually difficult to see which sound corresponds to a Brāhūī *f* in other connected forms of speech.

Other letters are only used in loan-words. They are *ṣ*, pronounced *s*; *ḥ*, pronounced *h*; *ẓ* pronounced *z*; *zh*; *ṣ*, pronounced *s*; *ẓ*, pronounced *z*; *ṭ*, pronounced *t*; *ẓ*, pronounced *z*; ', not pronounced; *q*, pronounced *k*.

Articles.—There are no articles. The numeral *asī*, one, is, however, often used as an indefinite article. An abbreviated form *as* is usually suffixed to the noun. Thus, *asī bandagh-as* or simply *bandagh-as*, a man; *asī darvīsh*, a Darvish; *banda ghas-e*, to a man. The suffixed *as* is also used in forms such as *vakht-as ki*, at the time when, when.

Nouns.—Nouns do not differ for gender. Brāhūī has, accordingly, given up the common Dravidian distinction between rational and irrational nouns. This state of affairs is certainly due to Eranian influence. There are, however, perhaps some traces of the neuter, *i.e.* the irrational, gender in the conjugation of verbs. See below. When it is necessary to distinguish the natural gender the Persian words *nar*, man, and *mādah*, mother, are prefixed.

Number.—There are two numbers, the singular and the plural. The plural is occasionally left unmarked. This is also the case in other Dravidian languages, and in Kurukh and Malto it is the rule with neuter nouns. The usual plural suffix is *āk*, or, after long vowels, *k*; thus, *khaf-āk*, ears; *dū-k*, hands; *lummagh-āk*, mothers. *K* is also added to nouns ending in *n*, *t*, and *r*; an *r* which is preceded by a long vowel, or a *t* is dropped before this *k*. Thus, *khan-k*, eyes; *māk*, sons (*mār*, son); *nak*, feet (*nat*, foot). The plural of *masiṛ*, daughter, is *masiṛ-āk* or *masiuk*.

The plural suffix in Brāhūī should be compared with Gōṇḍī *k*, *hk*; Kaikāḍī *gā*, oblique *gḷ*; Tamil *gaḷ*, and so forth.

The suffix *k* is changed to *t*, or, occasionally in Karachi, to *kt*, in the oblique cases. Thus, *khan-t-ā*, of the eyes. The *t* is perhaps derived from *kḷ*; compare the plural suffix in Kaikāḍī, nominative *gā*, oblique *gḷ*.

Case.—There is no separate oblique base in the singular. Brāhūī in this respect agrees with Kurukh and Malto. A similar state of affairs is also met with in some Tamil dialects such as Kaikāḍi and Burgaṇḍī.

The dative and the accusative have the same form, as is also the case in some dialects of Tamil such as Kaikāḍī and Burgaṇḍī, and in Gōṇḍī, Naikī, and Kōlāmī. The usual suffix is *e*, or, in Karachi, *in*; thus, *lummah-e* or *lummagh-e*, to the mother; *ōft-e* or *ōft-in*, to them. Compare Tamil *ei*; Gōṇḍī *un*; Kurukh *n*, *in* (accusative, but sometimes also used as a dative).

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The usual suffixes of the other cases are, instrumental *aṭ*; ablative *ān*; genitive *nā*, plural *ā*; locative *āe* and *ṭī*. The suffixes of the instrumental, the ablative, and the locative, are usually preceded by an *e* or *i* in the plural and often also in the singular. Thus, *khal-aṭ*, with a stone; *khalāte-ān*, from stones; *khal-ṭī*, in a stone; *khalāt-ā*, of the stones.

The two suffixes of the locative are distinguished in such a way that *ṭī* denotes only the simple locative, and *āe* also motion towards some place or person. Instead of *āe* we also find *ā* in Karachi.

The instrumental suffix *aṭ* is perhaps connected with Tamil *iṉṟu*, Korava *iṇḍe*, *uṇḍ*, Kui *ṭai*, Kurukh *tī*, Kōi *aggaḍa*, from. Compare Tamil *āḍ*, Kui *oḍā*, Gōṇḍī *yēṭī*, Brāhūī *hēṭ*, a goat.

Dr. Trumpp compares the ablative suffix *ān* with Tamil *in* and Telugu *na*. *In* is, however, interchangeable with *il*, and the Telugu *na* is a locative suffix. It therefore seems more reasonable to compare the instrumental suffix *āl* (old *ān*) in Tamil.

The genitive suffix *nā*, *ā*, corresponds to Burgaṇḍī *e*, *ne*; Naikī and Kōlāmī *nē*; Gōṇḍī *ā*; Kui *i*, *ni*, etc.

Dr. Trumpp compares the locative suffix *ṭī* with Tamil *iḍei*, place; Kui has *ta*. The other suffix *āe* can perhaps be compared with *aḷi*, *uḷḷi*, and similar forms in Tamil dialects, or else it is borrowed from Balōchī.

Adjectives.—Adjectives do not change for gender, number or case. They precede the noun they qualify. They are often formed with the suffix *angā* or *aghā*; thus, *pīrangā*, old, from *pīr*, an old man; *sharangā* and *shar*, good; *bīmāraghā*, sick. Balōchī has an adjective suffix *agh*, which is perhaps identical.

Definiteness is expressed by adding *ā*, and indefiniteness by adding *ō*. Thus, *kabēn-ā kārēm*, the hard business; *asī kōr-ō bandaghas*, a blind man.

Comparison is effected in the usual way by putting the noun with which comparison is made in the ablative.

Numerals.—The numerals are given in the list of words. It will be seen that the first three numerals are distinctly Dravidian, and that the higher ones are Aryan loan-words. *Musiṭ*, three, can be compared with Tuḷu *mūji*, etc.

The ordinals are formed by adding *mīkō* or *vīkō*. Thus, *iraṭ-mīkō*, second; *musiṭ-mīkō*, *mus-vīkō*, third; *chār-vīkō*, fourth, etc. 'First' is *muhīko*, *munhā*, or *avvalkō*.

Pronouns.—The various pronouns will be found in the grammatical sketch on pp. 628 and f.

I, I, most closely corresponds to Kurukh *ēn*, and *nan*, we, to Kurukh *naṅhai*, our, etc. It should be noted that there is only one form of the plural of the first person, just as is also the case in Kanarese and Gōṇḍī. This state of affairs in Brāhūī is perhaps due to Eranian influence. Compare, however, the remarks in the general introduction to the Dravidian family on p. 293 above.

Dr. Trumpp was of opinion that the initial *k* of *kane*, me; *kanā*, my, etc., might be due to the influence of Balōchī, in which language a *k* is prefixed to the present tense of verbs beginning with a vowel; thus, *k-āyān*, I may come. The initial *k* in *kane* might, however, also be compared with *ṅg* in Kurukh *eṅgan*, me, etc.

Nī, thou, and *num*, you, most closely correspond to Kurukh and Malto *nīn*, thou; *nīm*, you; Tamil *nī*, thou, etc.

The demonstrative pronouns do not, of course, differ for gender. When followed by a verb beginning with a vowel the nominative singular often ends in *d*. Thus, *ō-d are*, he is.

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The regular inflexion will be seen from the skeleton grammar on pp. 628 and f. The *d* which ends the base in the oblique cases is often changed to *ḍ* and *ṛ*; thus, *ōde*, *ōḍe*, or *ōṛe*, him.

A pronominal suffix *ta* or *tah* occurs in forms such as *bāvah-tah*, his father.

Just as is the case in Kurukh there are two forms of the remote demonstrative pronoun, *viz.*, *ō*, that, he; and *ē*, that, far off. *Ō* corresponds to Tamil *avaṉ*, etc., and *ē* should be compared with the base *ē*, that, in Kui. The pronoun *dā*, this, corresponds to Tamil *ivaṉ*, etc. Compare Brāhūī *dēr*, Tamil *yār*, Kanarese *dāva* and *yāva*, who? *Dā*, which? also occurs in Tulu.

The Eranian *ham*, even, just, is often prefixed to demonstrative pronouns, and it often does not add anything to the meaning. Thus, *ham-ō*, just he, he; *han-dā*, this.

Relative clauses are effected as in Balōchī. The Balōchī relative particle *ki* has been introduced into the language, and it is used in exactly the same way as in Balōchī and Persian.

Verbs.—The verbal noun ends in *ing* and is regularly inflected. Thus, *nī hining-ṭī us*, thou going-in art, thou art going.

The base alone is used as an imperative; thus, *bin*, hear. The corresponding plural ends in *bō*, thus, *bin-bō*, hear ye. Several verbs, however, form their imperative in an irregular way. Thus many verbs ending in *n* change their *n* into *r* in the imperative, e.g., *man-ing*, to be; *mar*, be; *huning*, to see; *hur*, see. From *tining*, to give, is formed *ēte*, plural *ēt-bō*, give. In other cases the final consonant is dropped, or a *ṭh* is added. Thus, *pāning*, to say; *pā*, say; *tūling*, to sit; *tūl-ṭh*, sit.

The verbal noun is sometimes used as an imperative; thus, *rasing*, come.

A suffix *ak* is often added in the singular. Thus, *kaning*, to do; *kar-ak*, do.

A final *r* or *gh* is dropped before the plural suffix *bō*; thus, *kar-ak*, do; *ka-bō*, do ye; *shāgh*, lay; *shābō*, lay ye.

The personal terminations of finite tenses are as follows:—

Sing. 1.	*v*, *ṭ*	Plur. 1.	*n*
2.	*s*	2.	*rē*
3.	*i*, *e*, *ak*	3.	*r*, *ō*

The form *v* of the suffix of the first person singular is used in the conjunctive present, the suffix *ṭ* in other tenses. The suffix *ō* of the third person plural is used in the past tense in addition to the suffix *r*. Thus, *khalkur* and *khalkō*, they struck. It is never used when the base of the past tense ends in a vowel. The suffix *ō* is perhaps the old neuter suffix, and *r* the corresponding rational suffix. Compare Kanarese *āre*, neuter *ave*.

The plural suffixes of the first and second persons likewise correspond to forms used in other Dravidian languages.

On the other hand, it is difficult to compare the singular suffixes with corresponding forms occurring in other Dravidian forms of speech.

The various tenses are formed as follows:—

A conjunctive present is formed by adding *i* or *e* to the base. Thus, *khaniv* or *khanev*, I may see. This *i* or *e* is dropped after long vowels; thus, *pāv*, I may say. A similar suffix is used in Malto where we find forms such as *bandin*, I draw; *daryin*, I catch. Compare also Kuī *pāgiĩ*, I beat, *giĩ*, I do, etc.

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The conjunctive present denotes the action of the verb without restriction as to time. It thus corresponds to the so-called indefinite tense of other Dravidian languages.

The ordinary present is derived from the conjunctive present in a way peculiar to Brāhūī. A *k* is added in the third person singular; the second person plural remains unchanged, and an *a* is added in the remaining forms. Thus, *khaniva* (or *khaneva*, and so forth), I see; *khanisa*, thou seest; *khanik*, he sees; *khanina*, we see; *khanirē*, you see; *khanira*, they see.

The future is formed from the base by adding *ō*. Compare Kurukh *o*. A vowel is dropped before this *ō*. Thus, *khanōṭ*, I shall see; *khanōs*, thou wilt see; *kōṭ*, I shall go, and so forth. This form seems to be derived from a future participle ending in *ō* by adding the present tense of the verb substantive. A future perfect is formed from the same participle by adding the past tense of the verb substantive. Thus, *khanōsuṭ*, I shall have seen. A future participle *khanō* does not, however, appear to be used.

The base of the past tense is formed in various ways. Most commonly an *ā* or *ē* is added to the base. Thus, *taming*, to fall; past base *tamā*; *thaṛing*, to cut; past base *thaṛē*. Another suffix of the past is *k*; thus, *khaling*, to strike, past base *khalk*.

The suffix *ā* is sometimes added to the verbal noun; thus, *rasing-ā*, he arrived. Such forms are especially common in borrowed words.

Several verbs form their past tense by adding an *s*. Thus:—

baning, to come	past *bas*
maning, to be	„ *mas*
tining, to give	„ *tis*
tūling, to sit	„ *tūs*
saling, to stand	„ *salīs*
hating, *hataring*, to bring	„ *hīs*

A final *n* is often replaced by an *r* in the past. Thus:—

kaning, to do	past *karē*
daning, to remove	„ *darē*
pāning, to say	„ *pārē*

Other verbs are slightly irregular. Thus:—

bining, to hear	past *bing*
kuning, to eat	„ *kung*
kahing, to die	„ *khask*

We have not as yet sufficient materials for classifying all these various forms. The *k*-suffix also occurs in Kurukh and Malto. It is perhaps originally identical with the *t* or *d* suffix of other Dravidian languages. Compare Brāhūī *kun*, Tamil *tin*, eat. The *s*-suffix is well known from Tamil dialects, Kurukh and Malto (*ch*), Gōṇḍī, Telugu, etc. It is probably a modification of *t* or *k*. Dr. Trumpp compares the *ē*-suffix with *i* in Tamil, Malayāḷam, etc. The *ā*-suffix has probably a similar origin.

The ordinary past tense is apparently formed by adding the present tense of the verb substantive to the past base. The past tenses of *khaling*, to strike, and *khaning*, to see, are formed as follows:—

Sing. 1.	*khalk-uṭ*, *khanā-ṭ*	Plur. 1.	*khalkun*, *khanān*
2.	*khalk-us*, *khanā-s*	2.	*khalkurē*, *khanārē*
3.	*khalk*(*-ak*), *khanā*(*-k*)	3.	*khalkur*, *khalkō* } *khanār*

An imperfect is formed from the ordinary past in the same way as the present from the conjunctive present. Thus, *kh̲alkuṭa*, I was striking.

A pluperfect is formed from the past base by adding the past tense of the verb substantive. Thus, *kh̲alk-asuṭ*, I had struck; *kh̲anā-suṭ*, I had seen.

The past base was perhaps originally a conjunctive participle as in most other Dravidian languages. It is also used in order to form a perfect. An *un*, or, after vowels, an *n*, is then added to the past base, and the present tense of the verb substantive is suffixed. Thus, *kh̲alk-un-uṭ*, I have struck; *kh̲anā-n-uṭ*, I have seen. The analogy of other Dravidian languages seems to point to the conclusion that the forms ending in *un* or *n* are nouns of agency formed from the past base by adding the common Dravidian *n*-suffix. The literal meaning of *kh̲alkunuṭ* would then be 'I am a man who has struck.'

An adverbial participle is formed by adding *ōk* to the base. Thus, *kh̲alōk*, striking. It is inflected as an adjective, *i.e.*, the suffixes *ā* and *ō* can be added. Dr. Trumpp compares the Balōchī participle ending in *ōkh̲*; thus, *janōkh̲*, a striker.

Another participle is formed by adding the suffix *esa* or *isa*. I have also found it combined with the suffix *aṭ*; thus, *ōd mukh̲tāj maresa-aṭ hinā*, he needy becoming went, he began to become in want.

Brāhūī possesses a negative conjugation comprising all the tenses. A similar state of affairs is also found in Kōlāmī, Naikī, Kuī, and other dialects. The formation of the various tenses in Brāhūī is, however, apparently different. The usual principle prevailing in other Dravidian languages is to add the personal terminations to a negative base. In Brāhūī, on the other hand, a negative verb is apparently added to the positive base and conjugated throughout. We may perhaps compare the use of negative verbs such as *polnā*, not to be able, in Kurukh. The negative particle *tōten* in Kōlāmī is perhaps also a past tense of a negative verb, and in some Gōṇḍī dialects an inflected *hille* is used.

There are two such negative verbs in Brāhūī, one used in the imperative, the conjunctive present, the future, and the tenses formed from them, and the other used in the past tenses.

The former begins with *p*, before which a final *r* and *gh̲* are dropped. After vowels it often becomes *f*. Thus, *ka-pa*, do not do; *ba-f*, he may not come.

The other negative verb begins with *t*, before which the base is changed in various ways. The regular terminations of the negative verb are thus:—

	Conj. pres.	Future.	Past.	Perfect.	Imperative.
Sing. 1.	*par*	*parōṭ*	*tavaṭ*	*tanuṭ*	
2.	*pis*	*parōs*	*tavis*	*tanus*	*pa*
3.	*p*	*parōe*	*tau*	*tane*	
Plur. 1.	*pan*	*parōn*	*tavan*	*tanun*	
2.	*pirē*	*parōrē*	*tavirē*	*tanurē*	*pa-bō*
3.	*pas*	*parōr*	*tavas*	*tanō*	

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Note the termination *s* of the third person plural of the conjunctive present and the perfect. The corresponding form of the present tense ends in *pasa*.

Other tenses are regularly formed. Thus, *k̲hanpara*, I do not see; *k̲hanparōsuṭ*, I shall not have seen; *k̲hantavasuṭ*, I had not seen, etc.

It is difficult to find any analogies to these forms in other Dravidian languages. The *t*-forms can perhaps be compared with Kōlāmī *tōten*, and similar forms appear to be current in Tuḷu where we find *maḷpuji*, I do not wake; *maḷt'diji*, I did not wake, etc.

It should be noted that the past tense of the verb substantive, *alla-oṭ*, I was not, seems to be connected with the common Dravidian *alla*, not.

Brāhūī also possesses a passive voice. It is formed from a base which is identical with the verbal noun. Thus, *k̲haning-iv*, I may be seen. The conjugation is regular.

The preceding remarks will have shown that Brāhūī is a distinctly Dravidian language. It seems to have more points of analogy with Kurukh and Malto than with other dialects belonging to the same family. The language has, on the other hand, been influenced by Eranian forms of speech. We have already drawn attention to some few points. The greatest influence can, however, be traced in the vocabulary which to a very great extent differs from that of other Dravidian languages. It is also possible that Brāhūī has been influenced by yet other different forms of speech. We are not, however, in a position to take up that question in this place. The Brāhūīs have been so long separated from their cousins to the south that it is more to be wondered that they have preserved so many traces of Dravidian linguistic principles and tendencies than that their language has in many points struck out independent lines of its own.

It is hoped that the preceding remarks will enable the student to grasp the principal features of the language from the short Skeleton Grammar which follows. They are mostly based on Dr. Trumpp's work, to which the student is referred for further details. Dr. Duka's paper, quoted under authorities above, is a translation of Dr. Trumpp's sketch. It is not quite free from mistakes, but can on the whole safely be consulted by those who are not in a position to use the original. Of the three specimens printed below on pp. 630 and ff., the two first have been received from Baluchistan, and the third from Karachi. A list of Standard Words and Phrases, forwarded from Baluchistan, will be found below on pp. 649 and ff.

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I.—NOUNS.—*Lummaḥ*, mother; *urā*, house; *nat*, foot; *ḵẖal*, stone.

	Singular.				Plural.			
Nom. . .	*lummaḥ.*	*urā.*	*nat.*	*ḵẖal.*	*lummaġẖāk.*	*urāk.*	*nak.*	*ḵẖalāk.*
Acc. Dat. .	*lummaḥ-e.*	*urā-e.*	*nat-e.*	*ḵẖal-e.*	*lummaġẖāte.*	*urāte.*	*natte.*	*ḵẖalāte.*
Inst. . .	*lummaḥ-aṭ.*	*urā-aṭ.*	*nat-aṭ.*	*ḵẖal-aṭ.*	*lummaġẖāte-aṭ.*	*urāte-aṭ.*	*natte-aṭ.*	*ḵẖalāte-aṭ.*
Abl. . .	*lummaḥ-ān.*	*urā-ān.*	*nat-ān.*	*ḵẖal-ān.*	*lummaġẖāte-ān.*	*urāte-ān.*	*natte-ān.*	*ḵẖalāte-ān.*
Gen. . .	*lummaḥ-nā.*	*urā-nā.*	*nat-nā.*	*ḵẖal-nā.*	*lummaġẖāt-ā.*	*urātā.*	*nattā.*	*ḵẖalātā.*
Loc. . {	*lummaḥ-āe.*	*urā-āe.*	*nat-āe.*	*ḵẖal-āe.*	*lummaġẖate-āe.*	*urāte-āe.*	*natte-āe.*	*ḵẖalāte-āe.*
	lummaḥ-ṭī.	*urā-ṭī.*	*nat-ṭī.*	*ḵẖal-ṭī.*	*lummaġẖāte-ṭī.*	*urāte-ṭī.*	*natte-ṭī.*	*ḵẖalāte-ṭī.*

Instead of *lummaḥ-e*, etc., we also find *lummaġẖ-e*, etc. Similarly also *urāġẖ-āe*, in the house, etc.

II.—PRONOUNS.—

	I.	We.	Thou.	You.	Self.	Who?	That.	They.
Nom. . .	*ĭ.*	*nan.*	*nī.*	*num.*	*tēn-(aṭ).*	*dēr.*	*ō, ōd.*	*ōfk.*
Acc.-Dat. .	*kane.*	*nane.*	*nĕ.*	*nume.*	*tēne.*	*ḍēre.*	*ōde.*	*ōfte.*
Abl. . .	*kane-ān.*	*nane-ān.*	*ni-ān.*	*nume-ān.*	*tēn-ān.*	*dēr-ān.*	*ōd-ān.*	*ōft-ān.*
Gen. . .	*kanā.*	*nanā.*	*nā.*	*numā.*	*tēnā.*	*dinnā.*	*ōnā.*	*ōftā.*
Loc. . {	*kane-āe.*	*nane-āe.*	*ni-āe.*	*nume-āe.*	*tēni-āe.*	*dēr-āe.*	*ōd-āe.*	*ōft-āe.*
	kane-ṭī.	*nane-ṭī.*	*nĕ-ṭī.*	*nume-ṭī.*	*tēn-ṭī.*	*dēr-ṭī.*	*ō(-de)-ṭī.*	*ōfte-ṭī.*

Instead of *ōde*, etc., we also find *ōḍe* or *ōre*, etc. *Ē*, that, plur. *ĕfk*, and *dā*, this, plur. *dāfk*, are inflected as *ō*. Instead of *dād-ān*, etc., we often find *dāde-ān*, etc.

Ō, that; *ē*, that; *dā*, this, when used as adjectives, and *ant*, what? *arā*, what? are not inflected.

Ki, which is used as a relative particle.

III.—VERBS.—

A. Verb Substantive.—

	Positive form.			Negative form.	
	Present.		Past.	Present.	Past.
	I.	II.			
Sing. 1 . . .	*uṭ.*	*areṭ.*	*asuṭ.*	*afaṭ.*	*alla-oṭ*
2 . . .	*us.*	*ares.*	*asus.*	*afes.*	*alla-os.*
3 . . .	*ĕ.*	*are, (a-)se.*	*as(-ak), asas.*	*af (-ak).*	*alla-o.*
Plur. 1 . . .	*un.*	*aren.*	*asun.*	*afan.*	*alla-on.*
2 . . .	*urĕ.*	*arerĕ.*	*asurĕ.*	*aferĕ.*	*alla-orĕ.*
3 . . .	*ŏ(,ur).*	*arer.*	*asur.*	*afas.*	*alla-or.*

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GRAMMAR.

B. Finite Verb.—

I. Positive verb.

Kh̲aning, to see. **Participles.**—*kh̲anōk*, *kh̲anisa*.

	Conjunct. Pres.	Present.	Future.	Past.	Imperfect.	Perfect.	Imperative.
Sing. 1	*kh̲aniv.*	*kh̲aniv-a.*	*kh̲anō-ṭ.*	*kh̲anā-ṭ.*	*kh̲anāṭ-a.*	*kh̲anān-uṭ.*	
2	*kh̲anis.*	*kh̲anis-a.*	*kh̲anō-s.*	*kh̲anā-s.*	*kh̲anās-a.*	*kh̲anān-us.*	*kh̲an(-ak).*
3	*kh̲ane.*	*kh̲anik.*	*kh̲anō-e.*	*kh̲anā(-k).*	*kh̲anāk-a.*	*kh̲anān-ē.*	
Plur. 1	*kh̲anin.*	*kh̲anin-a.*	*kh̲anō-n.*	*kh̲anā-n.*	*kh̲anān-a.*	*kh̲anān-un.*	
2	*kh̲anirē.*	*kh̲anirē.*	*kh̲anō-rē.*	*kh̲anā-rē.*	*kh̲anārē.*	*kh̲anān-urē.*	*kh̲an-bō.*
3	*kh̲anir.*	*kh̲anir-a.*	*kh̲anō-r.*	*kh̲anā-r.*	*kh̲anār-a.*	*kh̲anān-ō.*	

Present definite, *kh̲aning-ṭī uṭ.*—**Future perfect** *kh̲anōsuṭ.* **Pluperfect**, *kh̲anāsuṭ.*

The third person singular of the past tense often ends in a consonant such as *k*, *g*, or *s*. An *u* or *o* is then inserted between the final consonant and other suffixes, and the third person plural of the past ends in *ō* or *ur*. Thus, *kh̲al-k-uṭ*, I struck; *kh̲al-k-ō* and *kh̲al-k-ur*, they struck; *kh̲al-k-asuṭ*, I had struck; *kh̲al-k-un-uṭ*, I have struck, etc.

II.—Negative verb.

	Conjunct. pres.	Present.	Future.	Past.	Imperfect.	Perfect.	Imperative.
Sing. 1	*kh̲anpar.*	*kh̲anpar-a.*	*kh̲anparōṭ.*	*kh̲antavaṭ.*	*kh̲antavaṭ-a.*	*kh̲antanuṭ.*	
2	*kh̲anpis.*	*kh̲anpis-a.*	*kh̲anparōs.*	*kh̲antavis.*	*kh̲antavis-a.*	*kh̲antanus.*	*kh̲an-pa.*
3	*kh̲anp.*	*kh̲anp-ak.*	*kh̲anparō.*	*kh̲antau.*	*kh̲antavak-a.*	*kh̲antanē.*	
Plur. 1	*kh̲anpan.*	*kh̲anpan-a.*	*kh̲anparōn.*	*kh̲antavan.*	*kh̲antavan-a.*	*kh̲antanun.*	
2	*kh̲anpirē.*	*kh̲anpirē.*	*kh̲anparōrē.*	*kh̲antavirē.*	*kh̲antavirē.*	*kh̲antanurē.*	*kh̲an-pa-bō.*
3	*kh̲anpas.*	*kh̲anpas-a.*	*kh̲anparōr.*	*kh̲antavas.*	*kh̲antavas-a.*	*kh̲antan-ō.*	

Future perfect, *kh̲anparōsuṭ.* **Pluperfect**, *kh̲antavasuṭ.*

The *p* of the negative suffix, before which an *r* and *gk* are dropped, is often changed to *f* or *v* after vowels. Thus, *bafarōṭ*, I shall not come.

C. Irregular Verbs.—Several verbs are irregular in the imperative and the past tense, some also in other forms. Compare the following table:—

Verbal noun.	Conjunct. Pres.	Imperative.	Future.	Past.	Negative Imperat.
kh̲aling, strike	*kh̲alev.*	*kh̲al-ṭh.*	*kh̲alōṭ.*	*kh̲alkuṭ.*	*kh̲al-pa.*
haling, take	*halev.*	*halṭh.*	*halōṭ.*	*halkuṭ.*	*hal-pa.*
bining, hear	*binev.*	*bin.*	*binōṭ.*	*binguṭ.*	*binī-pa.*
kuning, eat	*kunev.*	*kun.*	*kunōṭ.*	*kunguṭ.*	*kun-pa.*
kahing, die	*kahev.*	*kah.*	*kahōṭ.*	*khaskuṭ.*	*kahī-pa.*
huning, see	*hurev.*	*hur.*	*hurōt.*	*hunāṭ.*	*hun-pa.*
daning, remove	*dēv.*	*dar-ak.*	*darōṭ.*	*darēṭ.*	*da-pa.*
pāning, say	*pāv.*	*pā.*	*pōṭ.*	*pārēṭ.*	*pā-pa.*
kaning, do	*kēv.*	*kar-ak.*	*karōṭ.*	*karēṭ.*	*ka-pa.*
maning, be	*marev.*	*mar.*	*marōṭ.*	*masuṭ.*	*ma-fa.*
basing, come	*barev.*	*bar-ak.*	*barōṭ.*	*basuṭ.*	*ba-fa.*
tining, give	.....	*ēte.*	*ētōṭ.*	*tisut.*	*ti-fa.*
tūling, sit	*tūlev.*	*tūl-ṭh.*	*tūlōṭ.*	*tūsuṭ.*	*tūlī-pa.*
hining, go	*kāv.*	*hin.*	*kōṭ.*	*hināṭ.*	*hin-pa.*

Passive voice.—Formed by adding *ing* to the base and conjugating throughout. Thus, *kh̲aning-ing*, to be seen; **present** *kh̲aningiv-a*; **future** *kh̲aning-ōṭ*; **past** *kh̲aningāṭ*, etc.

Causals.—Formed by adding *ef* or *if* to the base and conjugating throughout. Thus. *rasefing*, to cause to come; **present** *rasefiv-a*; **future** *rasefōṭ*; **past** *rasefēṭ*, and so forth.

NATIONAL ARCHIVES OF INDIA

[No. 91.]

DRAVIDIAN FAMILY.

BRĀHŪI.

SPECIMEN I.

(KALAT, BALUCHISTAN.)

Bandagh-as-e irā mār assur. Ōftiān chunakā mār tenā bāwa-e
Man-one-to two sons were. Them-from the-younger son his father-to
pārē ki, 'bāwah, mālān giṛā-as ki kanā bashkh marek, kane
said that, 'father, property-from thing-a which my share is, me-to
ēte.' Ō tenā kaṭiā-e ōfti-tō bashkh-kare. Bhāz dē
give.' He his living them-with division-made. Many days
gidarengtavesur ki chunā mār tenā kull māle much-kare ō
passed-not-were that small son his all property together-made and
murrō vaṭanase-āe mosāfire-āe hinā ō ēṛe tenā kull māle
far country-a-to journey-on went and there his all property
ḥarāmanga kārēmte-aṭ gum-kare. Vakht-as ki ō kull māle tenā
forbidden works-with spend-made. Time-a that he all property his
kharch karēsas hamō mulka-ṭī bhallō ḍukkāl-as tammā, ō ōd
spent had-made that country-in heavy famine-a fell, and he
mukhtāj maresa-aṭ hinā. Guṛā ō hinā ō ham-ē mulka-nā
needy becoming went. Afterwards he went out that country-of
bandagh-ase-tō sangat mas. Hamō shaṣkh ōde tenā hūkamātā
man-one-with follower became. That person him his swine-of
khvāfing-kī tenā ḍaghārte-āe mōn tis. Ō khvashi-aṭ pachkhāti-aṭ ki
feeding-for his field-to presence gave. He gladly husks-with that
hūkamāk kungurak tenā phiḍe sēra karēka ō kas-as ōde
swine eating-were his belly satisfied was-making and person-a him-to
giṛā-as titavaka. Vakht-as ki hōsha-āe bas, pārē ki,
thing-a was-not-giving. Time-a that sense-on came, said that,
'akhkhadar kanā bāvah-nā naukarāte-ān arer ke ōft iragh bhāz
'how-many my father-of servants-from are that them-to bread much
ē, ō ōfti-ān ziāte ham are, ō ī bhīn-ān kahing-ṭī uṭ.
is, and them-from excess also is, and I hunger-from dying-in am.
Ī bash mareva ō tenā bāvaghāe kāva ō ōde pāva ki, "ō
I standing become and my father-to go and him-to say that. "O

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bāvah, ī khudā-nā ō nā mōne-ṭī malāmat uṭ, ō dāsā ī lāiq
father, I God-of and thy front-in blamed am, and now I worthy
afaṭ ki kane nā mār pār. Kane tenā naukarāte-ān asiṭ
am-not that me thy son they-say. Me your-own servants-from one
kah."' Guṛā ō bash mas ō tenā bāvah-is bas.
make."' Afterwards he upright became and his father-near came.
Magar ō hannā bhāz murr as ki ōnā bāvah ōde khanā, ōnā
But he still very far was that his father him saw, his
ḥālāe raḥam bas, tah dūdengā ōnā likhe-ṭī dūki shāghā
condition-on compassion came, then ran his neck-on hands put
ō ōde buk halk. Mār tenā bāva-e pārē ki, 'bāvah, ī
and him-to kiss took. The-son his father-to said that, 'father, I
khudā-nā gunahgār-ase uṭ ō nā mōn-ṭī ham gunahgār uṭ, ō
God-of sinner-a am and thy presence-in also sinner am, and
dāṛān guḍ ī lāiq affuṭ ki kane nā mār pār.'
this-from after I worthy am-not that me thy son they-call.'
Magar bāvah-tah tenā naukarāte pārē ki, 'kull-ān jovānangā
But the-father-his his servants-to said that, 'all-from good
pōshākāte hatibō ō ōde bērif-bō, dūṭī-tah challavas shābō
clothes bring-ye and him cause-to-put-on, hand-on-his ring-a put
ō mōchaṛete nate-ṭī-tah ētibō. Babō ki dāsā āvār kunēn
and shoes feet-on-his give. Come that now together we-may-eat
ō khvash marēn. Antae, ki kanā mār khaskas, ō phadāe
and merry may-become. Why, that my son dead-was, he again
zindah mas; ō gōingāsas, ō. khaningā.' Ō ōfk khvash maresa
alive became; he lost-was, he was-found.' And they merry becoming
hinār.
went.

Handā niyāma-ṭī ōnā bhallā mār tenā mulkāe asaka. Vakhtas ki
This time-at his elder son his land-in was. Time that
ō bas ō urāghān khurk mas, ṅāchanā ō sāzanā tavāre
he came and house-from near became, dance-of and music-of sound
bing. Naukarāte-ān asiṭe tavār-kare ō ḥarrifē ki, 'dā kārēmnā
heard. Servants-from one-to call-made and asked that, 'this action-of
ant mānā ē?' Naukar ōde pārē ki, 'nā īlum bassonē
what meaning is?' The-servant him-to said that, 'thy brother come-is
ō nā bāvah bhallō mehmāne-as karēnē, antae, ki ō ōde durākh
and thy father great feast-a made-has, why, that he him whole
jōṛe-aṭ khanānē.' Guṛā ō khafa mas ō tahe-ṭī hintav.
welfare-with seen-has.' Then he angry became and inside went-not.
Handā hītāe bāvah pēsh tammā ō ōde minnat kare. Ō
This word-at the-father out fell and him-to favour made. He

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tenā bāvae jovāb tis ki, 'hur, ī dākha sāl nā khizmate
his father-to answer gave that, 'see, I these-many years thy service
karēnuṭ, ō hech nā ḥukame pirghtanuṭ; magar nī gāhas
done-have, and any thy order broken-not-have; but thou time-a
kane dagharas bam ti-taves ki ī tenā dōstāti-tō maḷlis-as
me-to kid-a even gavest-not that I my-own friends-with feast-a
karēṭa. Magar dāsā ki nā mār bassonē ki nā māle
might-make. But now that thy son has-come who thy property
kinjerīte-tō bāy tissonē, nī ōṛkī mehmāne-as karēnus.' Ō ō
harlots-with loss given-has, thou him-for feast-a made-hast.' And he
ōde pārē ki, 'abā, nī har vakht kan-tō thud us, ō
him-to said that, 'O-son, thou all time me-with together art, and
giṛā-as ki are kull nā ē. Dā munāsib as ki nan khvashī
thing-a that is all thine is. This proper was that we merry
kēn ō khvash marēn; antae, ki nā īlum khask-as,
should-make and merry should-become; why, that thy brother dead-was,
ō pēnd vār zindah mas; gōingāsas, ō ḥāẓir ē.'
he another time alive became; lost-was, he present is.'

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[No. 92.]

DRAVIDIAN FAMILY.

BRĀHŪĪ.

SPECIMEN II.

(KALAT, BALUCHISTAN.)

Dākān Gurgīnaghāe hinān. Murād khānnā shahr-ṭī hinān.
Here-from Gurgina-to we-went. Murād khān-of village-in we-went.

Ōkān gidāringān Adamzaitekān hinān. Ōṛe ki hinān guṛā ṣāḥib
There-from we-passed Adamzai-from we-went. There that went then Sahib

ō risāla ō risālanā ṣāḥib ō ī harsingān phadāe. Nanēkān
and cavalry and cavalry-of Sahib and I turned back. At-night

Murād khān-nā shahr-ṭī masun. Pēnd-vār pagaghāe ṣāḥib ō
Murād khān-of village-in we-were. Again morning-in Sahib and

risālanā ṣāḥib ō risāla zēn karēr ō Murraïnā shahrāe
cavalry-of Sahib and cavalry saddle made and Murrai-of village-to

hinār. Ī ṣaḥib-tō hintavaṭ. Sāḥib kane handāṛe illā. Magar ī
went. I Sahib-with went-not. Sahib me here left. But I

bandaghātiān bingunuṭ ki ṣāḥib Ḥasane kalkunē ō Ṭāmāse
men-from heard that Sahib Ḥasan arrested-has and Ṭāmās

ō Murād khāne ham halkunē. Vakht-as ki ṣāḥib phadāe bas,
and Murād khān also arrested-has. Time that Sahib back came,

ī tenā khantiaṭ Ḥasane ō Murād khāne ō Ṭāmās khāne khanāṭ.
I my-own eyes-with Ḥasan and Murād khān and Ṭāmās khān saw.

Ḥasane risālanā dū-ṭī tīs. Ēlō irā kaidīe nanā dū-ṭī tis.
Ḥasan cavalry-of hand-in gave. Other two prisoners our hand-in gave.

Kaidīk nanēkān nane pārēr ki, 'ṣāḥib naneān hechṛā ḥarriftav
Prisoners at-night us-to said that, 'the-Sahib us-from anything asked-not

ō nane hēs.' Guṛā ṣōb-tō ṣāḥib rāhī mas ō
and us brought.' Then morning-in Sahib wayfarer became and

Chichīzai-ṭī bas. Vakht-as ki shām mas Ḥasan-ki iragh
Chichizai-in came. Time-a that evening became Ḥasan-for bread

hēsur. Ham-ō iraghāte Jemadār Gohar khān-nā sovār bisēsas.
they-brought. Those breads Jamdār Gohar khān-of sovār had-baked.

Ḥasan risāla-nā sovārte pārē ki, 'ī iragh tenā kuneva, kaneān
Ḥasan cavalry-of sovārs-to said that, 'I bread own eat, me-from

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murr mabō.' Sovāk Sik asur ō pārēr ki, 'Ṣāḥib-nā ḥukam af
far become.' Sovārs Sikhs were and said that, 'Sahib-of order is-not
ki nan murr maren.' Guṛā Ḥasan khafa mas ō iraghāte
that we far should-be.' Then Ḥasan angry became and breads
jōa-ṭī biṭē. Nēm shafāe ki bīngun mas arẓ karē ki,
stream-in threw. Half night-in that hungry became petition made that,
'kane iragh ītibō.' Guṛā sikāk iragh tisur, tah ō hamō iraghāte
'me-to bread give.' Then Sikhs bread gave, then he those breads
kung. Guṛā ō-nā ḥāl avalān ham ganda mas.
ate. Then him-of condition first-from even bad became.

FREE TRANSLATION OF THE FOREGOING.

We went from here to Gurgina, and proceeded to Murād Khān's village. We started thence and went out from Adamzai. When we came there, the Sahib and the cavalry and the Sahib of the cavalry turned back. At night we were in Murād Khān's village. Again, in the morning, the Sahib and the cavalry Sahib and the cavalry saddled their horses and went to Murrai's village. I did not go with the Sahib. He left me here. But I learnt from the men that the Sahib had arrested Ḥasan, Ṭāmās, and Murād Khān. When the Sahib returned, I with my own eyes saw Ḥasan and Murād Khān and Ṭāmās Khān. The Sahib left Ḥasan with the cavalry, and handed the two other prisoners over to us. At night the prisoners said to us, 'the Sahib did not ask anything when he brought us.' In the morning the Sahib set out for Chichizai. At night bread was brought for Ḥasan. A sowar of the Jamdār Gohar Khān had baked it. Ḥasan said to the sowars of the cavalry that he wanted to eat the bread alone, and asked them to withdraw. The sowars were Sikhs, and they said, 'the Sahib's order is not to leave you.' Ḥasan then became angry and threw the bread into the river. Towards midnight he became hungry and asked for bread. The Sikhs gave him some, and he ate it. Afterwards he was at once taken ill.

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[No. 93.]

DRAVIDIAN FAMILY.

BRĀHŪĪ.

SPECIMEN III.

(KARACHI.)

Ī Juma, mār Kamāl-nā, kās-nā gudām-nā jamadār Karāchī-nā
I Juma, son Kamāl-of, wool-of godown-of jamadār Karāchī-of
tūlōksiyoṭ. Qasam kunev pāv, handā-tūnā aulikō dēh bēg-nā
inhabitant-am. Oath I-do I-say, this-month first day evening-of
pañj baja guḍ harch bēgārī asur, ōftin rōzu tisuṭ. Ōftān
five striking after all coolies were, them-to wages I-gave. Them-from
guḍ kās-nā gaṭrīs Ḥayāt khān-nā kūs-nā kīrghān as, ī khanāṭ.
after wool-of bundle-a Ḥayāt khān-of shirt-of below was, I saw.
Ī yakdam ō-nā jhārū ḥalkuṭ. Ī pēn hīchrā khantavaṭ. Ī
I at-once him-of search took. I other anything found-not. I
padāe ōde gudām-nā sēṭāe darēt. Sēṭ pārē, 'dā
afterwards him store-of chief-to brought. The-chief said, 'this
gunah-gāre pōlīs chaukī-ṭī dar, dārā firyād kar.' Ī hamdun
culprit police station-in bring, him-on complaint make.' I so
karēṭ. Ī khanāṭ ōde Ḥākimā darē. Ḥākim pārē, 'nī tenā
did. I saw him Ḥakim-to took. Ḥākim said, 'thou thy-own
bachāī-nā shāhadā tin-hatar.' Ō tining katav. Ō nēṭ
defence-of witness give-bring.' He to-give did-not-do. He at-last
qabūldār mas, 'ī tenā chunā-nā barzī-kin kās durzāsuṭ hafēsuṭ.'
admitter became, 'I my-own child-of pillow-for wool stole took.'
Ḥākim ōde bīs rūpaī-nā danḍ-nā sazā tis.
Ḥākim him-to twenty rupees-of fine-of punishment gave.

FREE TRANSLATION OF THE FOREGOING.

I Juma, son of Kamāl, residing at Karachi, employed as a Jamedar at the wool stores, do state on solemn affirmation that on the first day of the current month after five o'clock in the evening when all the coolies had been paid their wages for the day, I found a bundle of wool concealed under Ḥayāt Khān's shirt. I at once searched the man's person, but found nothing else. I then took him to the Sēṭh of the godown and he

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told me to take the culprit to the Police station and lodge a complaint against him. I did so and saw that the Policemen took him before a Magistrate ; the Magistrate then called on the accused for witnesses, which he was unable to produce, and finally he admitted that he was removing the wool clandestinely to make a pillow for his baby. The Magistrate punished him with a fine of ₹20.

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SEMI-DRAVIDIAN DIALECTS.

Attention has already been drawn to the fact that several Dravidian tribes in the North have abandoned their original speech for some Aryan dialect. A good instance is the so-called Hal^{a}bī which will, in this Survey, be dealt with in connexion with Marāṭhī. It is a mixed form of speech which has been strongly influenced by Marāṭhī and Chhattīsgaṛhī.

In this place we shall give specimens of two similar dialects, as an appendix to the Dravidian family, in order to enable the student to recognize how thorough the influence of Aryan speech has been in such cases. The dialects in question are the so-called Ladhāḍī or Randhāḍī of Amraoti and the Bhariā dialect spoken in Narsinghpur and Chhindwara. According to information collected for the purposes of this Survey the number of speakers is as follows:—

Ladhāḍī	2,122
Bhariā	330
TOTAL .	2,452

Both dialects have formerly been classed as Gōṇḍī. At the present day, however, they have become quite Aryanized.

The dialect of the Ladhāḍis or Randhāḍīs of Amraoti is a dialect of the same kind as Hal^{a}bī. Conjunctive participles often add a suffix *kanī* which can be compared with *kun* in Gōṇḍī; thus, *āi-kanī*, having come; *jāi-kanī*, having gone. On the whole, however, the dialect has no more anything to do with Gōṇḍī or with any other Dravidian form of speech, as will be seen from the specimen which follows:—

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[No. 94.]

DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

LADHĀḌĪ. (DISTRICT AMRAOTI.)

Ēkā mānsā-lā du ṭuryā bhait. Ēk ṭurā bāpā-lā bōlyā, 'bāwā,
One man-to two sons were. One son the-father-to said, 'father,
jō jingī-kī bāṭṇī āī tī malā dēnā.' Maṅg ō-lā bāṭṇī
which property-of share comes that me-to give.' Then him-to division
kar dēīs. Maṅg thōḍā din-kanī nānā ṭurā sab jamā karī-
making gave. Then few days-after the-younger son all together having-
kanī dūr dusryā mulkh-mā jāt lagyā, ākhīn whāsan āpnā paisā
made far other country-in going began, and there his money
uṭhāi ḍārīs. Maṅg tyān sab kharchī ḍālī-par unē
spending threw. Then him-by all having-spent throwing-after that
mulkh-mā baḍā kāl paḍyā. Kāl paḍyā-kanī ō-lā aḍchaṇ bhai.
country-in big famine fell. Famine falling-after him-to difficulty became.
Tab ō unē mulkh-mā ēk mānsā-jabarī rahyā. Unī tar ō-lā
Then he that country-in one man-with stayed. Him-by then him
ḍukar charāwal āpnē khēt-mā paṭhāīs. Maṅg ḍukar-nī sāl khāī-upar
swine to-feed his field-in was-sent. Then swine-of husks eating-on
unē āpnē pēṭ bharī, asā ō-lā samjā whaī. Maṅg u-lā
him-by his belly was-filled, such him-to thought was. Then him-to
kāī nakō dis. Maṅg ō sudhī-par āi-kanī bōlyā, 'mōrā
anything not-at-all gave. Then he sense-on having-come said, 'my
bāp-kā kitīk rōj-dār-sanī bhakkam bhākar sē, bajar mī bhukī-nī
father-of how-many servants-to much bread is, but I hunger-with
marī gayā. Mī uṭhī-kanī āpnē bāp-kōndī jāũ, ō-lā kahũ,
having-died went. I having-arisen my father-to will-go, him-to will-say,
"arē bāpā, Dēw-kā āndhī urphāṭ kām karis, ō-kā sāmnē pāp karī.
"O father, God-of against evil deed I-did, him-of before sin did.
Abō pāsūn tōrā pōryā nōkō whāy. Āpnā ēkā rōj-dār-āsa rākhī dhar."'
Now from thy son not-at-all am. Your one servant-like keeping keep."'
Maṅg uṭhī-kanī āpnā bāp-kōndī gayā. Maṅg ō dūr sē itnā-mā
Then having-arisen his father-near went. Then he far is that-in
ō-kā bāp ō-lā dēkhī-kanī kīv-āis. Ānkhī wō dawḍī-kanī ō-kā
his father him having-seen compassion-got. And he having-run his

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galā-lā jhõvyā, jāi-kanī ō-kā mukā līīs. Maṅg ō-kā pōryā bōlyā,
neck-to fell, having-gone his kiss took. Then his son said,

'Dēwā-kō sāmnē pāp karīsũ. Abō pāsūn tōrā pōryā nōkō whāy.'
'God-of before sin I-did. Now from thy son not-at-all am.'

Bāpan chākrā-lā kais, 'śābūt āṅgrakhā lāi-kanī ō-lā
The-father-by servant-to was-said, 'good cloth having-taken him-to

ghāl, ānkhī ō-kā hāt-mẽ mundī pāy-mō jōḍā ghāl. Apan khāi-kanī
put, and his hand-on ring foot-on shoe put. We having-eaten

khūs bhayāsũ. Hā āmrā ṭuryā maryā bachyā, tō phirī-kanī jitā
merry will-become. This our son dead went, then again alive

bhayō. Wō hārpī gayā-tā, tō sāmpaḍyā.' Maṅg wā khūs bhayā.
became. He lost gone-was, then was-found.' Then they merry became.

Yā bakt-mā ō-kā baḍā ṭuryā kẖēt-mā hōtā. Maṅg wō gharākōnī
This time-at his big son field-in was. Then he house-near

āyā-par ō-nẽ bajā tar sunī-āya. Maṅg ēknī mānsā-lā bulāy-kanī
coming-on him-by music then heard-was. Then one man-to having-called

ōnē pusīs, 'yā kāy sē?' Wō-nā kahīs kĩ, 'tōrā
him-by it-was-asked, 'this what is?' Him-by it-was-said that, 'thy

bhāi āis, ānkhīn wō tōrā bāp-lā milyā śē. Ē-kā karitã
brother came, and he thy father-to met is. This-of for-the-reason

baḍā jēwan ō-nā kari-sē.' Maṅg wō rāgē bharī-kanī jāi-nī.
big feast him-by done-is.' Then he anger-with being-filled went-not.

Ē-kā sāṭhĩ ē-kā bāp bāhīr āi-kanī wō-lā samjāb lagyā. Pan
This-of for his father out having-come him to-entreat began. But

wō bāp-lā bōlyā kĩ, 'dēkh bāwā, mī itnī baras tōrī chākrī
he father-to said that, 'see father, I so-many years thy service

karsawũ, ānkhī tōrā hukūm nōkō mōḍī; tarū mī āpnā sōbtī-barōbar
did, and thy order not was-broken; still I my friends-with

khuśāl karũ tyā ām-kō bakrā nakō dis. Jēnā tōrā
merry should-make by-thee me-to a-goat not was-given. Whom-by thy

paisā rāṇḍī-barōbar khāī ḍārīs yā tōrā pōryā āyā, ō-kā saṅgi
money harlots-with eating was-thrown this thy son came, his sake-for

baḍī paṅgat karīs.' Maṅg ō-na ō-kā kais, 'mōrā barōbar
big feast madest.' Then him-by him-to it-was-said, 'me with

yā ṭurā hamēsa sē, ānkhī yā sab jingī tōrī sē. Maṅg sukh
this son always is, and this all property thine is. But happiness

ānand karwā yā barābar sē; yā tōrā bhāi maryā hōtā, wō
joy to-make this proper is; this thy brother dead was, he

palṭī-kanī jitā bhayā sē; wō hārpī gayā-tā, wō sāmpaḍyā-sē.'
again alive become is; he lost gone-was, he found-is.'

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The Bhariās are found in Narsinghpur and Chhindwara. In the latter district, however, the tribe is dying out, and no speakers have been returned at the last Census of 1901. Their number in Narsinghpur was estimated for this Survey at 330. At the last Census of 1901, 563 speakers have been returned.

AUTHORITY—

SCANLAN, C.,—*Notes on the Bharias. Indian Antiquary*, Vol. i, 1872, pp. 159 and f.

The Bhariās have probably once spoken a form of Gōṇḍī. The pronoun *hōrā*, he, is probably identical with Gōṇḍī *ōr*, he. Their dialect is, however, now a corrupt Bundēlī.

Of the specimens which follow the first has been forwarded from Narsinghpur and the second from Chhindwara.

NATIONAL ARCHIVES OF INDIA

[No. 95.]

DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

SPECIMEN I.

BHARIĀ. (NARSINGHPUR.)

Hurak dō chhāwā rahªraĩ. Hōrā-mẽ-sē halkā apªnā dādā-sẽ
A-man-of two sons were. Them-in-from the-younger his-own father-to
kahªrā, 'arē dādā, ghar-kē dhan-mẽ mōrā bãṭā hō mã̃-kã̃ dēdã̃.' Phir
said, 'O father, house-of property-in my share may-be me-to give.' Then
dādā-nē apªnā dhan bãṭi dīhā. Tanªkē din pāchhū
the-father-by his-own property having-divided was-given. A-few days after
halkā chhāwā apªnā dhan lē-kẽ dūr dēś garã̃ uṭhī,
the-younger son his-own property taking distant country went having-arisen,
aru gamār-panā-mẽ sab khōh-dihāy. Jab sab dhan baṛhā-garā hō dēś-mã̃
and debauchery-in all was-wasted. When all fortune spent-gone was country-in
baṛā kāl paṛī-garā, arū ab bhū̃khã̃ marªnā lagªrāy. Tab hōrā kāhū̃
great famine falling-went, and now from-hunger to-die began. Then he some
lōgā-kã̃ harªwāhī karªnā lagªrā aru hōrā-kã̃ suar charānā rakhārāi.
man-of the-office-of-a-ploughman to-do began and him swine to-feed kept.
Hōrā suar-khānā khānē-sẽ apªnā pēṭ bharªnā lagªrā. Hurak lōgā kachhū
He swine-food eating-by his-own stomach to-fill began. Any man anything
nāhĩ dēnā-lagªrā. Tab hōrā khabªrīrī bhīrā. Hurak kahªnā lagªrā, 'daïā,
not to-give-began. Then he sensible became. He to-say began, 'Oh,
mōrā dādā-kã̃ ghanā harªwāhā-kã̃ khūb khāī līhan aur bachī-garā aru mõy
my father-of many servants-to much eating take and to-spare-went and I
bhū̃khã̃ marªnā-lagªrā. Ab maĩ uṭhī dādā jōrē jāhū̃ aru kahū̃,
from-hunger to-die-am-about. Now I arising father near will-go and will-say,
"arē dādā, maĩ-nē tōrē saṅgā Bhagªwān-kā pāp karāū̃; maĩ
"*O father, me-by thee before God-of sin has-been-committed; I*
tōrā chhāwā kahªnē rārā nāhĩ rahªrā. Apªnā harªwāhā-mã̃
thy son to-say worthy not remained. Thy-own servants-among
ēk-lā samājāhē mã̃-kã̃ rakhā-lā."' Tab hōrā ṭhāṛā-hō
one-to equal-considering me keep."' Then he having-arisen
garā aru apªnā dādā ṭhānā garā uṭhī. Dādā-nē
went and his-own father near went arising. The-father-by
dūrā-hū̃nē āwāchhā dēkhī-līhā. Hurē achchhā-karī, dauṛī-ke galā-mẽ
distance-from coming he-was-seen. Him pitying, running neck-on

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jhūmī-gēra aru chūmhī. Tab chhāwā-nē kahªrā, 'arē dādā, maĩ-nē
falling-went and kissed-him. Then the-son-by it-was-said, 'O father, me-by
tōrē saṅgā Bhagwān-kã̄ pāp karrā; maĩ tōrā chhāwā kahªnē rārā
thee before God-of sin was-done; I thy son to-be-called worthy
nāhĩ rahªrā.' Dādā-nā apªnā harªwāhā-kã̄ kahdīs, 'asal asal
not remained.' The-father-by his-own servants-to it-was-said, 'good good
uṛhªnā lī āhō aru hō-rī pahªrā-dã̄. Ēk mũdī hurak hāth pahªrā-dã̄
clothes taking come and on-him put. One ring his hand-on put
ēk panªhī jōṛī pã̄w. Chalā sabªrā khājīnā aru khuśī manārā. Yā
one shoes pair feet-on. Come all shall-eat and merry shall-be. This
chhāwā janam-bhīrā-hawā, hāth-sē hũnē-garā uṭhī-hōtā phirī milī-gīrā.'
son has-been-born-again, hands-from lost-gone arising-was again was-found.'
Ĩrā sabi khusī bhīrē.
Then all merry became.

Baṛā chhāwā ōhī bakhªtā khētā-mẽ rahªrā. Lauṭike ghar-ātī-bakhªtā
The-elder son that time field-in was. Returning house-coming-time
hurē hūnē hallā nã̄ch kudāī sunªrã̄. Harªwāhā-mã̄-sã̄ ēk-lã̄
him-by from-a-distance noise dancing singing was-heard. Servants-in-from one
chilādahã̄ hurẽ pũchhē, 'yā kyā hã̄?' Hōrā hũ-nē kahªrā, 'tōrā halkā
calling him asked, 'this what is?' He him-to said, 'thy younger
bhāī āī-garā, aru tōrā dādā hurẽ asal palṭi-kērā khuśī-bhīrā khānā
brother come-is, and thy father his safe return-of merry-becoming feast
dihā.' Yā sunī-ke khiśāī-garā, aru ghar nāhī jāhũ. Tab
has-given.' This hearing angry-he-became, and house-to not would-go. Then
hōrā dādā bāhar nikªlī hurē pōṭī lagªrā. Chhāwā kahªrā, 'arē
his father outside coming him to-entreat began. The-son said, 'O
dādā, dēkhis, barªsõ tōrī naukrī karrã̄; kabhũ tōrī kahī nī
father, see, years-for thy service I-did; ever thy sayings not
ṭālªrā; tũ mã̄-kã̄ kã̄ũ ēk-lā bhēṛ-kē chhāwā inām nī dīhā
disobeyed; thou me-to ever one sheep-of young-one reward not gavest
hō saṅg-sāthī saṅgā majā karªrã̄. Par halkā chhāwā tōrā
that companions with feast might-make. But the-younger son thy
dhan-rahªrā gamār-panā-mẽ uṛā-dihā jaisā palṭī-kērā ghar āī-gērā taisa
fortune-was riotous-living-in wasted-away as-soon-as returning home came so
khawā-bã̄chhā." Dādā-nē gōṭ-karārã̄, "arē chhāwā, tū janam-
thou-gavest-a-feast." The-father-by the-reply-was-made, "O son, thou the-whole-
bhar mōrā saṅgā rahīs; jō dhan mōrāy sō dhan tōrāy. Yā
life me with livedest; which fortune mine-is that fortune thine-is. This
halkā bhāī tōrā marrā garā, phirī jiyªrā; hōrā gamī-garā-hōtā,
younger brother thine dead went, again became-alive; he was-lost,
phirī milī-gērā. Ab khūb khuśī bhīrā.'
again has-been-found. Now very happy became.'

NATIONAL ARCHIVES OF INDIA

[No. 96.]

DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

SPECIMEN II.

(DISTRICT CHHINDWARA.)

BHARIĀ.

Ēk janē-kē dō bēṭā rahªrō-hōnē. Aur chhōṭē bētā-nē dādā-sē
One man-of two sons were. And the-younger son-by father-to
kahī ki, 'mōrā hisā āchhar sō dē-dahā.' Aur ō-nē apªnā
it-was-said that, 'my share may-be that give-away.' And him-by his-own
dhan rahªrō-hōtā sō bãṭ dihāy. Aur tanak dinā rahªrā-hōtay
fortune was that having-divided was-given. And a-few days remained
sō apªnā dhan-sampat samaṭ-lihāyē aur dūr dēś garā uṭhāy.
then his-own fortune-property together-took and distant country-to went arising.
Aur dhan-sampat rahªrā-hōtam sō raṇḍī-bājī-mẽ ḍubāy dīhay. Aur jab
And the-fortune was that adultery-in squandering gave. And when
sab ḍubāyē-dīday ū mulªkah baṛā akāl paḍªrāy; aur garīb huy-gārāy.
all had-been-wasted that country-in great famine fell; and poor he-became.
Aur jāy-ke bhalē ādªmī ṭhanā milē-gārāy aur õ-nē, 'suwar charāyas-dēwªnā
And going good man near joined-himself and him-by, 'swine food-to-give
jā,' kahªrāy. Aur wah khuśī rahªrā-hōtay suwar tō chhipªlā khāh-hōtē
go,' it-was-said. And he pleased being-was swine which husks eating-were
hōrī khāy-ke-hui. Sā bhī khānā nahī milārā hōtay. Aur
those-very having-eaten. That even food not to-be-got was. And
jab akāl dharªrāy hō kahªrāy, 'ōr mōrē dādā ṭhanē ghanā
when sense having-got became said, 'O my father near many
naukar rahªrā-hōtay khāthai bhī aur kachhu bachªrāy bhī aur
servants live eat also and something is-saved also and
hamẽ bhūkhā marªjē-chhē. Ab maĩ uṭhũ tō bāpā ṭhanā
we hunger-from dying-are. Now I will-arise then the-father near
jāhũ kahũ, "dādā, Bhagªwān-chē pāp karªrāõ, kachhū tōrē pāp karªrāõ;
will-go will-say, "father, God-of sin I-did, some thy sin did;
aur ab maĩ aisā lāyak nē-hũ ki tōrā bēṭā āykhōy, aur maĩ nōkar dhāī
and now I so worthy not-am that thy son may-be, and I servant like
rahũ." ' Aur uṭhªrāy aur bāp ṭhanā huīrāy. Aur jab dūr
will-live." ' And he-arose and father near went. And when far-off

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rahªrāy-hōtāy dādā dekhªrāy aur kībīrāy aur dōṛªrāy-hōtāy ōr garē-sē
he-was the-father saw and took-pity-on-him and ran and neck-on
chipªṭī-gēray aur chūmā līrāy. Aur dādā-sē bēṭā-nē kahªrāy-hōtāy,
falling-went and kiss took. And the-father-to the-son-by it-was-said,
'Bhagªwān-chē pāp karªrāṍ aur kachhū tōrā pāp karªrāṍ, aur aisā lāyak
'God-of sin I-did and some thy sin I-did, and so worthy
nē-hū̃ ab ki torā bēṭā rahªtāṍ mōy.' Bāp
not-I-am now that thy son I-may-remain I.' The-father
kahªrā-hōtāy apªnē naukªran-sē, 'achhā pōśāk lāwā aur pahªrāwā. Hāth-mē̃
said his-own servants-to, 'good clothes bring and put-on-him. Hand-on
mundī pahªrāwā aur pāw-mē̃ panªhī; apan khātīb aur khuśī-mē̃ rahªjān;
a-ring put and feet-on shoes; we will-eat and pleasure-in shall-live;
mōy kahªrā-hōtāṍ, mōrā bēṭā marī gērāy-hōtāy, ab asal-huī
I saying-became, my son having-died gone-was, now alive-having-become
gērāy; wuh gamī-gērāy hōtāy, sō mil-gērāy.' Aur vē khuśī huy-
went; he lost-gone was, he has-been-found.' And they merry having-
gayªrāy.
become-went.

Baṛā bēṭā khēt-mē̃ rahªrāy-hōtāy. Jab ghar-kanē huīrāy-hōtāy tō gānā
The-elder son field-in was. When house-near he-came then singing
bajānā sunªlī-hāy. O-nē apªnē nōkar-kō bulªrāy, 'itā āō, rē, apªnē
music he-heard. Him-by his-own servants was-called, 'hither come, O, our-own
ghar-mē̃ kiyā gānā bajānā hōwā-chhar?' Us-nē kahªrāy-hōtāy ki, 'tōrā bhāī
house-in why singing music is-going-on?' Him-by it-was-said that, 'thy brother
īrā-āchhar aur tōrā dādā khūb khawārāy piyārāy, ki jītē jindgī-mē̃
come-is and thy father much caused-to-eat caused-to-drink, that alive possession-in
milē-gārāy āy-ke.' Aur wuh gussā hōy-gārāy aur bhītar nahī̃
he-has-been-found having-come.' And he angry became and inside not
ghusªrāy. Aur bāp bāhar īrāy aur phir samªjhārāy. Aur apªnē
entered. And the-father outside came and again entreated. And his-own
dādā-sē kahªrārāy ki, 'ham tōrī nōkarī bahut baras karªrān aur tōrā
father-to he-said that, 'I thy service many years have-done and thy
hukm hamē̃-nē kab-hū̃ nahī̃ ṭālªrān aur ham-lan ēk mēṭhē-kā bachchā
orders me-by ever not was-transgressed and me-to one goat-of young-one
takād nahī̃ dihē ki khāy-pī-ke dōs milī-ke rahªrān;
even not thou-gavest that eating-and-drinking friends with might-remain;
aur tōrā bēṭā īrāy, sō sab sampat raṇḍī-bājī-mē̃ ḍubāy-dīhāy,
and thy son came, he all fortune adultery-in having-squandered-gave,
tū khuśī-mē̃ kiyā jāphat-karªrāy.' Ō-nē kahªrāy, 'bēṭā, hamēśā
thou pleasure-in to-do invitation-madest.' Him-by it-was-said, 'son, always
rahīsā mōy saṅgā; aur jō mōrā āy sō tōrā āy. Itªnī manªśā
thou-livedst me with; and which mine is that thine is. So-much desire

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rahᵃrī-hōtī mōrī ki chēn-karᵃnā aur khuśīmẽ rahᵃnā, ki
was mine that merry-should-be-made and happiness-in should-live, that
tōrā bhāī marī-gērā-hōtay, phir āvīrāy-hōtāy; gamī-gērā-hōtā, sō
thy brother having-died-gone-was, again became-alive; lost-gone-was, then
milī-gērā-hotā.'
has-been-found.'

NATIONAL ARCHIVES OF INDIA

English.	Tamil (Poona).	Korvī (Belgaum).	Kaikāḍī (Sholapur).
1. One	Ondru, oru, ŏr	Oṇḍ	Vaṇḍa
2. Two	Iraṇḍu, iru, ir	Raṇḍ	Raṇḍa
3. Three	Mūndru, mū, mu	Mūḍ	Mūṇḍa
4. Four	Nālu, *or* nāṉgu, nāl	Nāl	Nāl
5. Five	Eindu, eim	Añja	Āñj
6. Six	Āṟu, aṟu	Āra	Āra
7. Seven	Ēṟu, eṟu	Aga	Aga
8. Eight	Eṭṭu, eṇ	Aṭṭa	Aṭṭa
9. Nine	Onbadu	Õmbidi	Vamdi
10. Ten	Pattu	Patt	Patta
11. Twenty	Irubadu	Raṇḍrkappatt	Merda
12. Fifty	Eimbadu	Añjarkappatt	Pannās
13. Hundred	Nūṟu	Nūr	Nūr
14. I	Nāṉ	Nā	Nān, nā
15. Of me	Eṉṉuḍeiya	Nana	Nannāda
16. Mine	Eṉṉadu	Nanada	Nannāda
17. We	Nām (*inclusive*), nāṅgaḷ (*exclusive*).	Nāga	Nāṅg
18. Of us	Nammuḍeiya	Naṅgaḷada	Naṅgḷāda
19. Our	Nammuḍeiya	Naṅgaḷada	Naṅgḷāda
20. Thou	Nī	Nī	Nīn, nī
21. Of thee	Uṉṉuḍeiya	Nina	Ninnāda
22. Thine	Uṉṉadu	Ninada	Ninnāda
23. You	Niṅgaḷ	Nīga	Niṅg
24. Of you	Uṅgaḷuḍeiya	Niṅgaḷada	Niṅgḷāda
25. Your	Uṅgaḷuḍeiya	Niṅgaḷada	Niṅgḷāda

NATIONAL ARCHIVES OF INDIA

Malayāḷam.	Kanarese (Belgaum).	Kurukh (Palamau).
Oru	Ondu (*n.*), obba (*masc. & fem.*)	Oṇṭā, *masc.* ort . .
Raṇḍu	Eraḍu (*n.*), ibbaru (*masc. & fem.*).	Eṇḍ, *masc. & fem.* irb .
Mūnnu	Mūru (*n.*), mūvaru (*masc. & fem.*)	Mūṇḍ, *masc. & fem.* nub .
Nālu	Nālku (*n.*), nālvaru (*masc. & fem.*)	Nākh, *masc. & fem.* naib .
Añju	Eidu (*n.*), eivaru (*masc. & fem.*)	Pañchē . . . .
Āṟu	Āru	Chhau (soyē) . . .
Yēṟu	Ēḷu	Sattē . . . .
Yeṭṭu	Eṇṭu	Āṭh . . . .
Onbadu	Ombhattu . . .	Nau . . . .
Pattu	Hattu	Dassē . . . .
Irupadu	Ippattu	Kūrī . . . .
Ambadu	Aivattu	Pachās . . . .
Nūṟu	Nūru	Oṇḍ sai . . . .
Ñān	Nānu	Ēn . . . .
Enṟe . . .	Nanna	Enhai . . . .
Enṟedu	Nannadu . . .	Enhai . . . .
Ñaṅṅaḷ, nām . .	Nāvu	Ēm (*exclusive*); nām (*incl.*)
Ñaṅṅaḷuḍe, nammuḍe .	Namma . . .	Emhai . . . .
Ñaṅṅaḷuḍe, nammuḍe .	Namma	Emhai . . . .
Nī	Ninu	Nīn . . . .
Niṅṟe	Ninna	Niṅhai . . . .
Niṅṟedu	Ninnadu . . .	Niṅhai . . . .
Niṅṅaḷ	Nivu	Nīm . . . .
Niṅṅa(ḷu)ḍe . . .	Nimma	Nimhai . . . .
Niṅṅa(ḷu)ḍe . . .	Nimma	Nimhai . . . .

NATIONAL ARCHIVES OF INDIA

Malto.	Kui (Khondmals).	Gōṇḍī (Mandla).
Ort, ōṇḍ-ond . . .	Ro(ṇḍi), ēka . . .	Uṇḍī . . . .
Iwr, ōṇḍ-is . . .	Ri(ṇḍi), dui . . .	Raṇḍ . . . .
Tīn	Muñji, tini . . .	Mūṇḍ . . . .
Chār	Nālgi, sāri . . .	Nālūṅg . . . .
Pach	Siṅgi, pãsu . . .	Saiyūṅg . . . .
Chō	Sajgi, sa . . .	Sārūṅg . . . .
Sāt	Odgi, sātu . . .	Yēruṅg . . .
Aṭ	Āṭu	Āṭh (*other districts* armur)
Nō	Na	Nau (*other districts* unmāk)
Das	Daśu	Das *or* pad . . .
Kōṛy-ond . . .	Kaḍē	Bīs . . . .
Aṛai kōṛi . . .	Ri kaḍi daśu . . .	Pachās . . . .
Pach kōṛi . . .	Pãsu kaḍi . . .	Saikrā (*other districts* nūr)
Ēn	Ānu	Nannā . . . .
Eṅg-kiṯh . . .	Nāĭ	Nāvā . . . .
Eṅg-kiṯh . . .	Nāndē	Nāvā . . . .
Ēm (*exclusive*), nām (*inclusive*).	Āmu	Mammāṭ (*other districts* āmōṭ).
Em-kiṯh . . .	Māĭ	Māvā . . . .
Em-kiṯh . . .	Māndē	Māvā . . . .
Nīn	Inu	Immā . . . .
Niṅg-kiṯh . . .	Niĭ	Nīvā . . . .
Niṅg-kiṯh . . .	Nindē	Nīvā . . . .
Nīm	Iru	Immāṭ . . .
Nim-kiṯh . . .	Miĭ	Mīvā . . . .
Nim-kiṯh . . .	Mindē	Mīvā . . . .

NATIONAL ARCHIVES OF INDIA

Telugu.	Brāhūī (Kalat).	English.
Okaṭi . . .	Asiṭ	1. One.
Reṇḍu	Iraṭ . . .	2. Two.
Mūḍu	Musiṭ	3. Three.
Nālugu	Chār	4. Four.
Ayidu	Pañ	5. Five.
Āru	Shash	6. Six.
Yēḍu	Haft	7. Seven.
Yenimidi . . .	Hash . . .	8. Eight.
Tommidi	Noh	9. Nine.
Padi	Dah	10. Ten.
Iruvai	Bist	11. Twenty.
Yābhai	Pañjāh	12. Fifty.
Nūru	Ṣad	13. Hundred.
Nēnu	Ī	14. I.
Nā	Kanā	15. Of me.
Nādi	Kanā	16. Mine.
Mēmu (*exclusive of the person addressed*), manamu (*inclusive*)	Nan	17. We.
Mā, mana . . .	Nanā	18. Of us.
Mādi, manadi . . .	Nanā	19. Our.
Nīvu	Nī	20. Thou.
Nī	Nā	21. Of thee.
Nīdi	Nā	22. Thine.
Mīru	Num	23. You.
Mī	Numā	24. Of you.
Mīdi	Numā	25. Your.

NATIONAL ARCHIVES OF INDIA

English.	Tamil (Poona).	Korvī (Belgaum).	Kaikāḍī (Sholapur).
26. He	Avaṉ	Ãva	Âu
27. Of him	Avaṉuḍeiya	Ãvan	Avanãda
28. His	Avaṉuḍeiya	Ãvan	Avanãda
29. They	Avargaḷ	Avga, Āga	Âuṅg
30. Of them	Avargaḷuḍeiya	Agaḷ	Âuṅglãd
31. Their	Avargaḷuḍeiya	Agaḷ	Âuṅglãd
32. Hand	Kei	Kai	Kai
33. Foot	Pādam	Kāl	Kāl
34. Nose	Mūkku	Mūka	Mūka
35. Eye	Kaṇa	Khaṇṇa	Kanna
36. Mouth	Vāyi	Vāyi	Vāi
37 Tooth	Pallu	Pell	Pella
38. Ear	Kādu	Śavi	Svai
39. Hair	Mayir	Magara	Magri
40. Head	Talei	Teli	Thālī, talkāi
41. Tongue	Nākku	Nālgi	Nāk
42. Belly	Vayaru	Varag	Vārga
43. Back	Mudugu	Benn	Benna
44. Iron	Irumbu	Khabbiṇ	Lōkaṇḍa
45. Gold	Poṉ	Baṅgār	Baṅgāra
46. Silver	Veḷḷi	Vaḷḷi	Tsãndī
47. Father	Tagappaṉār	Āvu	Gāv
48. Mother	Tāyār	Ãmma	Gāmma
49. Brother	Aṇṇaṉ (*elder*), tambi (*younger*).	Aṇṇa (*elder*), tembi (*younger*).	Tembī
50. Sister	Akkāḷ (*elder*), taṅgachchi (*younger*).	Akka (*elder*), taṅgśi (*younger*).	Taṅgśī
51. Man	Maṉidaṉ	Manusu	Urāpāi
52. Woman	Stirī	Vārāti	Urtī

NATIONAL ARCHIVES OF INDIA

Malayāḷam.	Kanarese (Belgaum).	Kurukh (Palamau).
Avan	Avanu	Ās
Avanṟe	Avana	Ās-gahi
Avanṟe	Avana	Ās-gahi
Avar	Avaru	Ār
Avaruḍe	Avara	Ār-gahi
Avaruḍo	Avara	Ār-gahi
Kaī	Kei	Khekkhā
Kāl	Pāda *or* kālu	Khed
Mūkku	Mūgu	Mũī
Kaṇṇu	Kaṇṇu	Khann
Vāyi	Bāyi	Bai
Pallu	Hallu	Pall
Chevi	Kivi	Khebdā
Talamuḍi, rōmam	Kūdalu	Chuṭṭī
Tala	Tale	Kukk
Nāva	Nālige	Tatkhā
Vayaṟa	Hoṭṭe	Kūl
Muduga	Bennu	Mēd
Irimba	Kabbiṇa	Pannā
Pon	Bhangāra	Sonā
Veḷḷi	Beḷḷi	Rupā
Achchhan	Tande	Bābā, embas (*my father*)
Amma	Tāyi	Ayō, iṅgyō (*my mother*)
Sahōdaran ; aṇṇan (*elder*)	Aṇṇa (*elder*), tamma (*younger*).	Bhāi
Peṅṅaḷ ; akka (*elder*)	Akka (*elder*), taṅgi (*younger*).	Iṅgṟī (*my sister*)
Āḷ, purushan	Manushya	Āl
Strī	Heṅgasu	Ālī

NATIONAL ARCHIVES OF INDIA

Malto.	Kui (Khondmals).	Gōṇḍī (Mandla).
Āh	Ēbāñju, (ēāñju) . .	Ōr . . . . .
Ahekiṯh	Tāĩ	Ōnā . . . . .
Ahekiṯh	Tāndē	Ōnā . . . . .
Ā-saber *or* āwer . .	Ēbāru, (ēāru, etc.) . .	Ōrk . . . . .
Ā-saber-kiṯh . . .	Ēbārdi	Ōrā, ōrknā . . . .
Ā-saber-kiṯh . . .	Ēbārdi	Ōrā, ōrknā . . . .
Tetuṯh	Kāgu, kāju . . .	Kai . . . .
Qeḍ-chapṭaṯh (*sole of the foot*).	Pātkā	Kāl . . . .
Musoṯh	Muṅgēli . . .	Mussōr . . . .
Qanuṯh	Kānu	Kan . . . .
Toroṯh	Sudā	Ṭuḍḍī . . . .
Paluṯh	Pālkā	Pal . . . .
Qeṯhwuṯh . .	Kriu	Kavī . . . .
Taliṯh	Lēñjā	Chuṭṭī . . . .
Qukuṯh	Tlāu	Tallā . . . .
Taṛteṯh	Bāṅgōsi	Vañjēr . . . .
Puṛaṯh	Ṭuṭu	Pīr . . . .
Qoqeṯh	Bēta	Murchul . . . .
Lohaṯh	Luhā	Kachchī . . . .
Sonaṯh	Sunā	Sunnō . . . .
Chandiṯh	Dārbā, rupā . . .	Chāndī . . . .
Abba	Ābā, ṭāñji . . .	Dādāl . . . .
Ayya	Iyā	Dāī . . . .
Baya	Dādā (*elder*), tāmēsā (*younger*).	Tammur . . .
Bāyiṯh	Bāi (*elder*), āṅgi (*younger*)	Dīdī . . . .
Muṛse	Lōku, mnēhēñju . .	Māṛsāl . . . .
Peliṯh	Āsā	Ār . . . .

NATIONAL ARCHIVES OF INDIA

Telugu.	Brāhūī (Kalat)	English.
Vāḍu . .	Ē, *or* ō	26. He.
Vāni	Ē-nā, *or* ō-nā . . .	27. Of him.
Vānidi	Ē-nā, *or* ō-nā . . .	28. His.
Vāru, vāṇḍlu . .	Ēfk, *or* ōfk . . .	29. They.
Vāri, vāṇḍla . . .	Ēftā, *or* ōftā . . .	30. Of them.
Vāridi, vāṇḍladi . .	Ēftā, *or* ōftā . . .	31. Their.
Cheyyi	Dū	32. Hand.
Kālu, pādamu . . .	Nat	33. Foot.
Mukku	Bāmus	34. *Nose.*
Kannu	Khan	35. Eye.
Nōru	Bā	36. Mouth.
Pallu	Dandān . . .	37. Tooth.
Chevi . . .	Khaf	38. Ear.
Veṇṭruka . . .	Puzhah . . .	39. Hair.
Tala	ṭum	40. Head.
Nāluka . . .	Doi . . .	41. Tongue.
Kaḍupu . . .	Pīḍ, *or* phīḍ . . .	42. Belly.
Bennu	Bhaj	43. Back.
Inumu	Āhin	44. Iron.
Baṅgāramu . . .	Khīsun	45. Gold.
Veṇḍi . . .	Zar	46. Silver.
Taṇḍri	Bāvah	47. Father.
Talli	Lummah . . .	48. Mother.
Tammuḍu, anna . .	Īlum	49. Brother.
Chelle, akka . . .	Īṛ	50. Sister.
Manishi	Bandagh . . .	51. Man.
Āḍadi	Ẓa'īfah	52. Woman

NATIONAL ARCHIVES OF INDIA

English.	Tamil (Poona).	Korvī (Belgaum).	Kaikāḍī (Sholapur).
53. Wife	Peṇḍadi	Khuḷiśi	Kuḷiśi
54. Child	Piḷḷai	Guṇṭ	Guṇṭi
55. Son	Kumāraṉ	Mavu	Gōva
56. Daughter	Kumārtti, magaḷ	Maga	Peṅgir
57. Slave	Aḍimei	Gulām	.....
58. Cultivator	Payiriḍugiṟavaṉ	Vaḷḷāgu	Kvāllayā
59. Shepherd	Iḍeiyaṉ, mēyppaṉ	Kurbād	Dhangarād
60. God	Kaḍavuḷ	Dẽvar	Dēvri
61. Devil	Piśāśu	Dãvū	Pei
62. Sun	Śūriyaṉ	Pōda	Phōd
63. Moon	Chandiraṉ	Chandrām	Nyalāv
64. Star	Nachchhattiram	Chukyāṅg	Chukkyā
65. Fire	Neruppu	Nerpa	Nyarp
66. Water	Taṇṇīr	Tenni	Tenni
67. House	Vīḍu	Ūḍa	Ūṭ
68. Horse	Kudirei	Kudri	Khudrī
69. Cow	Paśu	Ākḷ	Âkaḷ
70. Dog	Nāy	Khavāḷ	Nāy
71. Cat	Pūṉei	Pūni	Phūni
72. Cock	Śēval	Savk	Kōgi
73. Duck	Peṇḍārā	Padaka	Badak
74. Ass	Kaṟudei	Kadi	Khedi
75. Camel	Oṭṭei	Vaṇṭi	Vāṇṭi
76. Bird	Paṟavei	Hakki	.....
77. Go	Pō	Hō	Hō
78. Eat	Tinnu	Tinnu	Tinna
79. Sit	Uṭkāru	Ukkā	Kvāni

NATIONAL ARCHIVES OF INDIA

Malayāḷam.	Kanarese Belgaum).	Kurukh (Palamau).
Bhāryya	Heṇḍati	Mukkā . . . .
Kuṭṭi	Kūsu	Khadd . . . .
Magan	Maga	Eṅdas (*my son*) . .
Magaḷ	Magaḷu	Eṅdā (*my daughter*) . .
Cheṟuman	Dāsa	Savkī, jõkh . . .
Kṛishīvalan . . .	Sāguvaḷigāra . . .	Chāsā . . . .
Āṭṭugāran . . .	Kuruba	Gaḍrā . . . .
Deivam	Dēvaru	Dharmē . . . .
Piśācha	Devva	Nāḍ . . . .
Sūryan	Sūrya *or* hottu . .	Biṛi . . . .
Chandran . . .	Chandra	Chandō . . . .
Nakshatram . . .	Chikke	Binkō . . . .
Tī	Beṅki	Chich . . . .
Veḷḷam	Nīru	Amm . . . .
Kuḍi	Mane	Eṛpā . . . .
Kuḍira	Kuḍure	Ghōṛō . . . .
Ā	Ākaḷu	Gāy . . . .
Nāy	Nāyi	Allā . . . .
Pūchcha . . .	Bekku	Berkhā . . . .
Pūvaṅgōṛi . . .	Huñja	Kokrō . . . .
Bāttu	Bātukōḷi . . .	Geṛe . . . .
Kaṟuda	Katte	Gaḍhā . . . .
Oṭṭagam . . .	Oṇṭe	Uṇṭ . . . .
Pakshi	Hakki . . .	Oṛā . . . .
Pō(ga)	Hōgu	Kalā . . . .
Tinnuga	Tinnu	Mōkhā . . . .
Iri	Kūḍru	Okkā . . . .

NATIONAL ARCHIVES OF INDIA

Malto.	Kui (Khondmals).	Gōṇḍī (Mandla).
Ḍānith	Kḍuā	Māyjū
Maqeh	Miḍā	Chhavvā
Eṅgadeh	Mriēñju	Marrī
Eṅgadith	Mrāu	Miār
Golām	Āliā	Gulām
.....	Chāsāgāṭāñju	Kisān
Goaleh	Gāuḍēñju	Gaṛriyāl
Gosayith	Roṭāpēnu	Bhagvān
Buteth	Osurēñju	Śaitān
Bēruth	Bēlāpēnu	Suryāl
Bilputh	Ḍāñjupēnu	Chandāl
Bīṇḍketh	Sukā	Juniyā
Chichuth	Nāni	Kis
Amuth	Sirō, kākēri	Yēr
Aḍath	Iḍu	Rōn
Goṛoth	Gōḍā	Kōṛā
Ōyuth	Koḍi	Ṭāli
Aleth	Nākuḍi	Nai
Bergeth	Mōō	Bilāl
Qēr-laṅgath	Ṭāḍrā koju	Gugōri
Bataketh	Honso	Badak
Gada-goṛoth	Goḍo	Gadhāl
Uṭeth	Ōṭo	Ūṇṭ
Pujuth	Poṭā	Piṭṭe
Kāla	Sālmu	Han
Lapet, moqet	Tinmu	Tin
Oka	Kokmu	Uddā

NATIONAL ARCHIVES OF INDIA

Telugu.	Brâhûî (Kalat).	English.
Peṇḍlāmu . . .	Arvat	53. Wife.
Pilla	Chūchah	54. Child.
Kumāruḍu, koḍuku . .	Mār	55. Son.
Kumārte	Masiṛ	56. Daughter.
Naukaru . . .	Mō	57. Slave.
Kāpu	Zamindār, bazghar . .	58. Cultivator.
Gollavāḍu . . .	Shomān	59. Shepherd.
Dēvuḍu	Khudā	60. God.
Dayyamu . . .	Shaitān	61. Devil.
Sūryuḍu	Dō	62. Sun.
Chandruḍu . . .	Tūbō	63. Moon.
Tsukka	Istār	64. Star.
Aggi, agni . . .	Khākhar . . .	65. Fire.
Nīḷḷu	Dīr	66. Water.
Illu	Urā	67. House.
Gurramu	Hullī	68. Horse.
Āvu	Ḍagī	69. Cow.
Kukka	Kuchak	70. Dog
Pilli	Pishī	71. Cat.
Pundzu	Bāṅgō	72. Cock.
Badaku	Hañj	73. Duck.
Gāḍide	Bīsh	74. Ass.
Loṭṭipiṭṭa . . .	Huch	75. Camel.
Pakshi	Chuk	76. Bird.
Pō	Hin	77. Go.
Tinu	Kun	78. Eat.
Kūrtsuṇḍu . . .	Tūlṭh	79. Sit.

NATIONAL ARCHIVES OF INDIA

English.	Tamil (Poona).	Korvī (Belgaum).	Kaikāḍī (Sholapur).
80. Come	Vā	Vā	Vā
81. Beat	Aḍi	Aḍi	Iḍḍa
82. Stand	Nillu	Yeddnil	Nil
83. Die	Śāvu	Sāg	Sāg
84. Give	Koḍu	Kuḍa	Tā
85. Run	Ōḍu	Ōḍa	Ōḍa
86. Up	Mēlē	Mēnk, mēni	Mini
87. Near	Arugē	Sane, jyāṭi	Kiṭṭa
88. Down	Kiṛē	Dīka	Dhīk
89. Far	Tūram	Dūr	Thūr
90. Before	Muṉ	Munni	Paīlī
91. Behind	Piṉpu	Parka	Phārgi
92. Who	Yār	Yār	Yāu
93. What	Eṉṉa	Enta, yānda	Midā
94. Why	Ēṉ	Yāṫka	Mitka
95. And	Um	Matt	Ān
96. But	Āṉāl	Ánāka	Pan
97. If	Āl (*a verbal suffix*)	Ka	.....
98. Yes	Ām	Hāma	Hā
99. No	Illei	Illa	Illā
100. Alas	Eiyō	Ayyō	Igad-igad
101. A father	Oru tagappaṉār	Ortū āvu	Gāv
102. Of a father	Oru tagappaṉāruḍeiya	Ortū āvan	Gāunād
103. To a father	Oru tagappaṉārukku	Ortū āvank	Gāunk
104. From a father	Oru tagappaṉāriḍamirunda	Ortū āvuṇḍ	Gāun kiṭṭuṇḍā
105. Two fathers	Iraṇḍu tagappaṉārgaḷ	Raṇḍēr āvanāga	Raṇḍ gāv
106. Fathers	Tagappaṉārgaḷ	Āvanāga	Gāv

NATIONAL ARCHIVES OF INDIA

Malayāḷam.	Kanarese (Belgaum).	Kurukh (Palamau).
Variga, vā	Bā	Barā . . . . .
Aḍi	Baḍi	Lau'ā . . . . .
Nillu, nil	Nillu	Ij'ā . . . . .
Chāga	Sāyu	Khē'ā . . . . .
Koḍu, tā	Koḍu	Chi'ā . . . . .
Ōḍuga	Ōḍu	Boṅgā . . . . .
Mēl	Mēle	Mẽyā . . . . .
Aḍukke	Hattara	Heddē . . . . .
Kīṛ	Keḷage	Kiyā . . . . .
Dūra	Dūra	Gechhā . . . . .
Munbe	Munde	Mundbhārē . . . .
Pinnālē	Hinde	Khōkhā . . . . .
Āṛ	Yāru	Nē . . . . .
Endu	Ēnu	Endrā . . . . .
Endukoṇḍu, endinnu .	Yāke	Endergē . . . .
Um	Mattu	Aur, darā . . . .
Eṅgilum	Ādare	Mudā . . . . .
Eṅgil	Re (*a suffix*) . . .	Yadi . . . . .
Ade	Haudu *or* abudu . .	Hă, ha'ī . . . .
Illa	Illa *or* alla . . .	Mal'ā . . . . .
Kashṭam	Ayyō	Hairē . . . . .
Achchhan	Obba tandeyu . . .	Orot bābā . . . .
Achchhanṛe	Obba tandeya . . .	Orot bābas-gahi . .
Achchhannu	Obba tandege . . .	Orot bābas-gē . . .
Achchhanilninnu . .	Obba tandeyinda . .	Orot bābas-gustī . .
Raṇḍu achchhanmār . .	Ibbaru tandegaḷu . .	Eṇḍ bābar . . . .
Achchhanmār . . .	Tandegaḷu . . .	Bābar . . . . .

NATIONAL ARCHIVES OF INDIA

Malto.	Kui (Khondmals).	Gōṇḍī (Mandla).
Bara	Bāmu	Varā . . . .
Baja	Sāhāmu, uhumu . .	Jīm . . . .
Ila	Nilmu	Nillā . . . .
Kecha	Sāmu	Sāyā . . . .
Chiya	Simu	Tarā, sim . . .
Boṅga	Piñjāmu	Vittā . . . .
Meche	Miŏ	Parrō . . . .
Aṭgc, bahano . . .	Soḍi	Pōriṅ, jōre . . .
Pisti	Sāiṭi	Sirī . . . .
Geche	Durā	Lakk . . . .
Agdu	Muhũtā	Munne . . . .
Qōq	Bɛtoṭi	Pijjā . . . .
Nēreh	Umbāō	Bōr, *fem.* bad . . .
Indru	Ināri, inā . . .	Bad, bāl, bārāṅ . .
Indrik	Ināki	Bārī . . . .
Ado	Oṭē	Ani . . . .
Je	Gē . . .	Pē . . . .
Jadi	Ēkā (*a suffix*) . . .	Jō . . . .
Õ õ	A	Iṅgē, iṅgō . . .
Mala	Āē, siḍē	Hille . . . .
Aya re, ene aya re . .	Oho . . .	Hāy . . . .
Abba	Ro ābā	Dādāl . . . .
Abbaki	Ro ābāri . . .	Dādānā . . . .
Abba bahak . . .	Ro ābārki . . .	Dādān . . . .
Abba bahante . . .	Ābā-bāhā-ṭākā . .	Dādātāl . . . .
Iwr abbar . . .	Ri ābā	Raṇḍ dādālōr . . .
Abba saber . . .	Ābā gulē .	Dādālōr . . . .

NATIONAL ARCHIVES OF INDIA

Telugu.	Brāhūī (Kalat).	English.
Rā	Bar	80. Come.
Koṭṭu	Khalth	81. Beat.
Niltsuṇḍu . . .	Salah	82. Stand.
Tsāvu	Kah	83. Die.
Iyyi	Ēti, ēte	84. Give.
Uruku	Dūding	85. Run.
Midiki	Burza	86. Up.
Daggira	Khurk	87. Near.
Kindiki	Shēf	88. Down.
Dūramu	Murr	89. Far.
Mundaṭa . . .	Mōne-ṭī, mōn-ān . .	90. Before.
Venuka	Pade-ṭī, padān . . .	91. Behind.
Yevaḍu	Dēr	92. Who.
Yēmi	Ant	93. What.
Yenduku . . .	Antae	94. Why.
Iṅka	Ō	95. And.
Gāni	Magar	96. But.
-tē (*added to the past verbal participle*).	Agar	97. If.
Avunu	Hō	98. Yes.
Lēdu	Nah āhā . . .	99. No.
Ayyo	Hai hai armān . . .	100. Alas.
Taṇḍri	Bāvah	101. A father.
Taṇḍri	Bāvah-nā . . .	102. Of a father.
Taṇḍri-ki . . .	Bāva-e	103. To a father.
Taṇḍri-daggiri-nuñchi .	Bāvagh-ān . . .	104. From a father.
Iddaru taṇḍru-lu . .	Irā bāvah . . .	105. Two fathers.
Taṇḍru-lu . . .	Bāvaghāk . . .	106. Fathers.

NATIONAL ARCHIVES OF INDIA

English.	Tamil (Poona).	Korvī (Belgaum).	Kaikāḍī (Sholapur).
107. Of fathers	Tagappaṉārgaḷuḍeiya	Āvanāgḷ	Gāvaṅgḷād
108. To fathers	Tagappaṉārgaḷukku	Āvanāgḷka	Gāvaṅgḷak
109. From fathers	Tagappaṉārgaḷiḍattilirindu	Āvanāgḷvuṇḍ	Gāvaṅgḷa-kiṭṭuṇḍā
110. A daughter	Oru kumārtti	Ort maga	Peṅger
111. Of a daughter	Oru kumārttiyinuḍeiya	Ort magaḷda	Peṅgeryād
112. To a daughter	Oru kumārttikku	Ort magaḷka	Peṅgerk
113. From a daughter	Oru kumārttiyiḍamirundu	Ort magaḷuṇḍ	Peṅger-kiṭṭuṇḍa
114. Two daughters	Iraṇḍu kumārttigaḷ	Raṇḍēr heṇa makk	Raṇḍa peṅger
115. Daughters	Kumārttigaḷ	Heṇa makk	Peṅger
116. Of daughters	Kumārttigaḷuḍeiya	Heṇa makkḷa	Peṅgeryāṅgḷād
117. To daughters	Kumārttigaḷukku	Heṇa makkḷka	Peṅgeryāṅgḷak
118. From daughters	Kumārttigaḷiḍamirundu	Heṇa makkḷvuṇḍ	Peṅger-kiṭṭuṇḍā
119. A good man	Nallavaṉ	Ortu chhalū manusu	Nalla urāpāy
120. Of a good man	Nallavaṉ	Ortu chhalū manusūna	Nalla urāpnād
121. To a good man	Nallavaṉukku	Ortu chhalū manusūnk	Nalla urāpunk
122. From a good man	Nallavaṉiḍamirundu	Ortu chhalū manusūṇḍ	Nalla urāpun-kiṭṭuṇḍā
123. Two good men	Iraṇḍu nalla maṉidargaḷ	Raṇḍēr chhalū manasara	Raṇḍa nallayā urāyā
124. Good men	Nalla maṉidargaḷ	Chhalū manasara	Nallayā urāyā
125. Of good men	Nalla maṉidargaḷuḍeiya	Chhalū manasūra	Nalla urāpunāṅgḷād
126. To good men	Nalla maṉidargaḷukku	Chhalū manasūrka	Nalla urāpuṅgḷak
127. From good men	Nalla maṉidargaḷiḍam irundu	Chhalū manasūruṇḍa	Nalla urāpāsal-kiṭṭuṇḍā
128. A good woman	Nallavaḷ	Orti chhalū vārāti	Nallād urtī
129. A bad boy	Keṭṭa peiyaṉ	Ortu kaṭṭ āmḷ-guṇṭi	Vāiṭ igarū
130. Good women	Nalla istirigaḷ	Chhalū vārātyaṅga	Nallayā urtyā
131. A bad girl	Oru keṭṭa peṇpillai	Orti kaṭṭ paṅgēr-guṇṭi	Vāiṭ gubli
132. Good	Nalla	Chhalū	Nallād
133. Better	Avaṉukku nalla (*better than he*).	Kitā chhalū	.....

NATIONAL ARCHIVES OF INDIA

Malayāḷam.	Kanarese (Belgaum).	Kurukh (Palamau).
Achchhanmāruḍe . .	Tandegaḷa . . .	Bābar-gahi . . .
Achchhanmārkku . .	Tandegaḷige . . .	Bābar-gē . . .
Achchhanmārilninna . .	Tandegaḷinda . . .	Bābar-gustī . . .
Magaḷ	Obba magaḷu . . .	Orot eṅdā . . .
Magaḷuḍe . . .	Obba magaḷa . . .	Orot eṅdā-gahi . .
Magaḷkku . . .	Obba magaḷige . .	Orot eṅdā-gē . . .
Magaḷilninna . . .	Obba magaḷinda . .	Orot eṅdā-gustī . .
Raṇḍu magaḷugaḷ . .	Ibbaru heṇṇu makkaḷu .	Eṇḍ eṅdā . . .
Magaḷugaḷ . . .	Heṇṇu makkaḷu . .	Eṅdā-baggar . . .
Magaḷugaḷuḍe . . .	Heṇṇu makkaḷa . .	Eṅdā-baggar-gahi . .
Magaḷugaḷkku . .	Heṇṇu makkaḷige . .	Eṅdā-baggar-gē . .
Magaḷugaḷilninna . .	Heṇṇu makkaḷinda . .	Eṅdā-baggar-gustī . .
Oru nalla manushyan .	Obba oḷḷē manushyanu .	Orot bēs ālas . . .
Nalla manushanṟe . .	Obba oḷḷē manushyana .	Orot bēs ālas-gahi . .
Nalla manushyannu . .	Obba oḷḷē manushyanige .	Orot bēs ālas-gē . .
Nalla manushyanil-ninna .	Obba oḷḷē manushyaninda .	Orot bēs ālas-gustī . .
Raṇḍu nalla manushyar .	Ibbaru oḷḷē manushyaru .	Eṇḍoṭā bēs ālar . .
Nalla manushyar . .	Oḷḷē manushyaru . .	Bēs ālar . . . .
Nalla manushyaruḍe .	Oḷḷē manushyara . .	Bēs ālar-gahi . . .
Nalla manusharkku . .	Oḷḷē manushyarige . .	Bēs ālar-gē . . .
Nalla manushyarilninna .	Oḷḷē manushyarinda .	Bēs ālar-gustī . . .
Nallavaḷ . . .	Obba oḷḷē heṅgasu . .	Orot bēs ālī . . .
Chītta āṅguṭṭi . . .	Obba keṭṭa huḍuga . .	Orot luchcha kukkos .
Nalla strīgaḷ . . .	Oḷḷē heṅgasaru . .	Bēs ālīr . . . .
Chītta peṅguṭṭi . .	Obba keṭṭa huḍigi . .	Luchcha kuko'e . .
Nalladu	Chalō	Bās . . . .
Adhikam nalladu . .	Hechchu chalō . . .	Ādintī bēs . . .

NATIONAL ARCHIVES OF INDIA

Malto.	Kui (Khondmals).	Gōṇḍī (Mandla).
Abba saber-ki . . .	Ābārdi	Dādālōrnā . . .
Abba sabar-bahak . .	Ābārki	Dādālōrun, dādālōrkun .
Abba saberinte . . .	Ābār-bāhā-ṭākā . .	Dādālōr-sō . . .
Pel maqoth . . .	Mrāu roṇḍe . . .	Miyār . . . .
Pel maqoki . . .	Mrāundi . . .	Miyārtā . . .
Pel maqo bahak . .	Mrāukĭ	Miyān, miyārtun . .
Pel maqo bahante . .	Mrāuni bāhā-ṭākā . .	Miyārtāl . . .
Iwr eṅgader . . .	Ri mrāu	Raṇḍ miyāhk . .
Eṅgad bagter . . .	Mrāuskā . . .	Miyāhk . . . .
Eṅgad bagterki . .	Mrāuskāndi . . .	Miyāhknā . . .
Eṅgad bagteri bahak . .	Mrāuskāniki . . .	Miyāhkun . . .
Eṅgad bagteri bahante .	Mrāuskāni bāhāṭākā .	Miyāhknāl . . .
Ort ēṛu maleh . . .	Ro nēgi lōku . . .	Bhalō māṛsāl . . .
Ort ēṛu maleki . .	Ro nēgi lōkuri . .	Bhalō māṛsānā . .
Ort ēṛu mal bahak . .	Ro nēgi lōkuki . . .	Bhalō māṛsān . . .
Ort ēṛu mal bahante .	Ro nēgi lōku bāhā-ṭākā .	Bhalō māṛsānāl . .
Iwr ēṛu maler . .	Ri nēgi lōku . . .	Raṇḍ bhalō māṛsālk . .
Ēṛu maler . . .	Gulē nēgi lōku . .	Bhalō māṛsālk .
Ēṛu malerki . . .	Gulē nēgi lōkurdi . .	Bhalō māṛsālknā . .
Ēṛu maleri bahak . .	Gulē nēgi lōkurki . .	Bhalō māṛsālkun . .
Ēṛu maleri bahante . .	Gulē nēgi lōku bāhā-ṭākā .	Bhalō māṛsālknāl . .
Ort ēṛu peliṭh . .	Ro nēgi āsāmāĭ . .	Bhalō ār . . .
Ort bāna maqeh . .	Ro ṛoi mnēhē-miḍā . .	Burō pēṛgāl . . .
Ēṛu peler . . .	Nēgi āsāmāĭskā . .	Bhalō āsk . . .
Ort bāna maqiṭh . .	Ro ṛoi āsā-miḍā . .	Burō pēṛgī . . .
Ēṛu	Nēgi; nēgāñju; nēgāri .	Bēs, bhalō . . .
Aṭhente ēruṭh . .	.....	Nakkā bēs . . .

NATIONAL ARCHIVES OF INDIA

Telugu.	Brāhūī (Kalat).	English.
Taṇḍru-la . . .	Bāvaghātā . . .	107. Of fathers.
Taṇḍru-la-ku . . .	Bāvaghāte . . .	108. To fathers.
Taṇḍru-la-daggiri-nuñchi .	Bāvaghātiān . . .	109. From fathers.
Kumārte . . .	Masiṛ-as	110. A daughter.
Kumārte . . .	Masiṛ-nā	111. Of a daughter.
Kumārte-ku . . .	Masiṛ-e	112. To a daughter.
Kumārte-daggiri-nuñchi .	Masiṛ-ān . . .	113. From a daughter.
Iddaru kumārte-lu . .	Irā masiṛ . . .	114. Two daughters.
Kumārte-lu . . .	Masink	115. Daughters.
Kumārte-la . . .	Masintā	116. Of daughters.
Kumārte-la-ku . .	Masinte	117. To daughters.
Kumārte-la-daggiri-nuñchi	Masintiān . . .	118. From daughters.
Mañchivāḍu . . .	Jomānō bandagh-as . .	119. A good man.
Mañchivāni . . .	Jomānaṅgā bandagh-nā .	120. Of a good man.
Mañchivāni-ki . . .	Jomānaṅgā bandaghe .	121. To a good man.
Mañchivāni-daggiri-nuñchi	Jomānaṅgā bandaghān .	122. From a good man.
Iddaru mañchivāru . .	Irā jomānō bandagh .	123. Two good men.
Mañchivāru . . .	Jomānaṅga bandaghāk .	124. Good men.
Mañchivāri . . .	Jomānaṅgā bandaghātā .	125. Of good men.
Mañchivāri-ki . . .	Jomānaṅgā bandaghāte .	126. To good men.
Mañchivāri-daggiri-nuñchi	Jomānaṅgā bandaghātiān .	127. From good men.
Mañchidi . . .	Jomānō ẓa'īfa-as . .	128. A good woman.
Cheḍḍa chinnavāḍu . .	Gandaō mār-as . .	129. A bad boy.
Mañchi strilu . . .	Jomānaṅgā ẓa'īfaghāk .	130. Good women.
Cheḍḍa āḍapilla . .	Gandaō masiṛ-as . .	131. A bad girl.
Mañchidi . . .	Jomān, sharr . . .	132. Good.
Dāni kaṇṭe mañchidi .	Jomāntir, shartir . .	133. Better.

NATIONAL ARCHIVES OF INDIA

English.	Tamil (Poona).	Korvī (Belgaum).	Kaikāḍī (Sholapur).
134. Best	Avargaḷilum nalla	Ellā kitā chhalū	.....
135. High	Uyarnda	Etr	Vāsk
136. Higher	Avanukku uyarnda	Kitā etr	.....
137. Highest	Avargaḷilum uyarnda	Ellā kitā etr	.....
138. A horse	Kudirei	Oṇḍē kudri	Ghaṇḍ khudrī
139. A mare	Peṇ kudirei	Oṇḍē paṭ-kudri	Phaṭṭad khudrī
140. Horses	Kudireigaḷ	Kudryāṅg	Khudryāṅg
141. Mares	Peṇ kudireigaḷ	Paṭ kudryāṅg	Phaṭ khudryāṅg
142. A bull	Māḍu	Oṇḍē māḍ	Māṭ
143. A cow	Paśu	Oṇḍē ākḷ	kaḷ
144. Bulls	Māḍugaḷ	Māḍāṅg	Māṭgā
145. Cows	Paśukkaḷ	Ākḷāṅg	Ākaḷgā
146. A dog	Nāy	Oṇḍē khavāl	Nāi
147. A bitch	Peṇ nāy	Oṇḍē paṭ-khavāl	Nāi
148. Dogs	Nāygaḷ	Khavālaṅg	Nāyaṅg
149. Bitches	Peṇ nāygaḷ	Paṭ khavālaṅg	Nāyaṅg
150. A he goat	Oru āḍu	Oṇḍē hõta	Āṭ
151. A female goat	Oru peṇ āḍu	Oṇḍē paṭ-āḍa	Āṭ
152. Goats	Āḍugaḷ	Āḍāṅg	Āṭgā
153. A male deer	Oru āṇ māṉ	Oṇḍē yaḷḷi chigari	Gaṇḍāḷ
154. A female deer	Oru peṇ mān	Oṇḍē paṭ-chigari	Phaṭ-māre
155. Deer	Mān	Chigaryāṅg	Marrī
156. I am	Nāṉ irukkiṟēṉ	Nā igarē	Nā igarī
157. Thou art	Nī irukkiṟāy	Nī igarā	Nīu igarā
158. He is	Avaṉ irukkiṟāṉ	Ava igarū	Au igarū
159. We are	Nāṅgaḷ irukkiṟōm	Nāga igarō	Nāṅg igar
160. You are	Nīṅgaḷ irukkiṟīrgaḷ	Nīga igarāga	Nīṅg igrāṅg

NATIONAL ARCHIVES OF INDIA

Malayāḷam.	Kanarese (Belgaum).	Kurukh (Palamau).
Eṟṟavum nalladu . .	Ellakkū *mēlu* . . .	Hurmintī bēs . . .
Uyara	Ettara	Mechhā . . . .
Adhikam uyara . .	Hechchu ettara . .	Ādintī mechhā . . .
Eṟṟavum uyara . .	Ellakkū ettara . .	Hurmintī mechhā . .
Āṇ kudira . . .	Ondu kudure . . .	Oṇṭā ghōṛō . . .
Peṇ kudira . . .	Ondu heṇṇu kudure . .	Oṇṭā ghuṛī . . .
Āṇ kudiragaḷ . . .	Kuduregaḷu . . .	Ghōṛō guṭhī . . .
Peṇ kudiragaḷ . . .	Heṇṇu kuduregaḷu . .	Ghuṛī guṭhī . . .
Kāḷa	Ondu hōri (*or* ettu) . .	Oṇṭā sāṇḍh . . .
Paśu	Ondu ākaḷu . . .	Oṇṭā gāy . . .
Kāḷagaḷ	Hōrigaḷu	Sāṇḍh guṭhī . . .
Paśukkaḷ . . .	Ākaḷugaḷu . . .	Gāy guṭhī . . .
Nāy	Ondu nāyi . . .	Oṇṭā allā . . .
Paṭṭi	Ondu heṇṇu nāyi . .	Oṇṭā kuṭi allā . . .
Nāykkaḷ . . .	Nāyigaḷu . . .	Allā guṭhī . . .
Paṭṭigaḷ	Heṇṇu nāyigaḷu . .	Kuṭi allā guṭhī . .
Veḷḷāḍa	Ondu hōlū . . .	Oṇṭā bokā (bokrā ēṛā) .
Peṇ veḷḷāḍa . . .	Ondu āḍu *or* mēke . .	Oṇṭā (buṛhi) ēṛā . .
Āḍugaḷ	Āḍugaḷu *or* mēkegaḷu .	Ēṛā-guṭhī . . .
Āṇ mān	Ondu gaṇḍu chigari . .	Oṇṭā māk . . .
Peṇ mān . . .	Ondu heṇṇu chigari . .	Oṇṭā madī māk . .
Māngaḷ . . .	Chigarigaḷu . . .	Māk guṭhī . . .
Ñān āgunnu . . .	Nānu iddēne . . .	Ēn ra'dan . . .
Nī āgunnu . . .	Nīnu iddī . . .	Nīn ra'dai . . .
Avan āgunnu . . .	Avanu iddāne . . .	Ās ra'das . . . .
Ñaṅṅaḷ āgunnu . .	Nāvu iddēve . . .	Ēm ra'dam . . .
Niṅṅaḷ āgunnu . .	Nīvu iddīri . . .	Nīm ra'dar . . .

NATIONAL ARCHIVES OF INDIA

Malto.	Kui (Khondmals).	Gōṇḍī (Mandla).
Goṭente ēṛuth . .	Ḍēhā nēgi . . .	Sabtāl bēs . . .
Mechge	Ḍēṅgā	Ũñchō . . . .
Ado mechge . . .	.....	Nakkā ũñchō . . .
Goṭente mechge . .	Ḍēhā ḍēṅgā . . .	Sabtāl ũñchō . . .
Maqond goṛoth . .	Ro poṛā gōṛā . . .	Kōṛā . . . .
Maqond ḍaḍi goṛoth . .	Ro tāli gōṛā . . .	Ghuriyā . . .
Goṛo gahṇḍith . .	Poṛā gōṛāṅgā . . .	Kōṛāṅ . . . .
Ḍaḍi goṛo gahṇḍith .	Tāli gōṛāṅgā . . .	Ghuriyāṅ . . .
Saṇḍeth . . .	Ro soṇḍo koḍi . . .	Kondā . . . .
Maqond ōyuth . .	Ro tāli koḍi . . .	Ṭālī . . . .
Saṇḍe gahṇḍith . .	Gulē soṇḍo koḍiṅgā . .	Kondāṅ . . . .
Ōyu gahṇḍith . .	Gulē tāli koḍiṅgā . .	Ṭāliṅ . . . .
Maqond aleth . . .	Ro poṛā nākuṛi . .	Nai . . . .
Maqond ḍaḍi aleth . .	Ro tāli nākuṛi . . .	Siṭṭī . . . .
Al gahṇḍith . . .	Gulē poṛā nākuṛiskā . .	Naik . . . .
Al ḍaḍi gahṇḍith . .	Gulē tāli nākuṛiskā . .	Siṭṭiṅg . . . .
Maqond bokṛa ēṛeth .	Ro poṛā oḍā . . .	Bukrāl . . .
Ēṛ ḍaḍith . . .	Ro tāli oḍā . . .	Yēṭī . . . .
Ēṛ gahṇḍith . . .	Gulē oḍāṅgā . . .	Yēṭiṅg . . . .
Bokṛa chañjuth . .	Ro poṛā sitāli . . .	Harnā . . . .
Ḍaḍi chañjuth . .	Ro tāli sitāli . . .	Harnī . . .
Chañjuth . . .	Sitāli . . .	Harank . . . .
Ēn ḍōkin	Ānu māĩ . . .	Nannā āndōṇā . .
Nīn ḍōkne . . .	Inu māñji . . .	Immā āndōnı . . .
Āh ḍōkih . . .	Ēbāñju mānēñju . .	Ōr āndōr . . .
Nām ḍōkit, ēm ḍōkim .	Amu mānāmu . .	Mamınaṭ āndōm . .
Nīm ḍōkner . . .	Iru māñjēru . . .	Immāṛ āndiṛ . . .

NATIONAL ARCHIVES OF INDIA

Telugu.	Brāhūī (Kalat).	English.
Anniṭi-mīda mañchidi .	Kull-ān jomān . . .	134. Best.
Yettu	Burz	135. High.
Dāni kaṇṭe yettu . .	Burztir	136. Higher.
Anniṭi-mīda yettu . .	Kullān burz . . .	137. Highest.
Oka moga gurramu . .	Nariān	138. A horse.
Oka āḍa gurramu . .	Mādiān	139. A mare.
Moga gurramu-lu . .	Nariānk	140. Horses.
Āḍa gurramu-lu . .	Mādiānk	141. Mares.
Oka yeddu . . .	Kharās	142. A bull.
Oka āvu	Ḍagī	143. A cow.
Yeḍlu	Kharāsk . . .	144. Bulls.
Āvulu	Ḍagīk	145. Cows.
Oka moga kukka . .	Kuchak	146. A dog.
Oka āḍa kukka . .	Miṇḍ	147. A bitch.
Moga kukka-lu . .	Kuchakāk . . .	148. Dogs.
Āḍa kukka-lu . .	Miṇḍāk	149. Bitches.
Oka moga mēka . .	Mat	150. A he goat.
Oka āḍa mēka . .	Hēṭ	151. A female goat.
Mēka-lu . . .	Hēṭk	152. Goats.
Jiṅka	Nar-āsk	153. A male deer.
Irri	Mādah-āsk . . .	154. A female deer.
Jiṅka-lu . . .	Khazm . . .	155. Deer.
Nēnu unnānu . . .	Ī arēṭ, *or* uṭ . . .	156. I am.
Nīvu unnāvu . . .	Nī arēs, *or* us . . .	157. Thou art.
Vāḍu unnāḍu . . .	Ō arē, *or* ē . . .	158. He is.
Mēmu unnāmu . .	Nan arēn, *or* un . .	159. We are.
Mīru unnāru . . .	Num arērē .	160. You are.

NATIONAL ARCHIVES OF INDIA

English.	Tamil (Poona).	Korvī (Belgaum).	Kaikāḍī (Sholapur).
161. They are	Avargaḷ irukkirārgaḷ	Avga igarāga	Āuṅg igrāṅg
162. I was	Nāṉ irundēṉ	Nā indē	Nā indī
163. Thou wast	Nī irundāy	Nī indā	Nī indā
164. He was	Avaṉ irundāṉ	Ava indū	Āu indū
165. We were	Nāṅgaḷ irundōm	Nāga indō	Nāṅg indū
166. You were	Niṅgaḷ irundīrgaḷ	Nīga indāga	Nīṅg indāṅg
167. They were	Avargaḷ irundārgaḷ	Avga indāga	Āuṅg indāṅg
168. Be	Iru	Āga	Āga
169. To be	Irukka	Āgark	Āgrād
170. Being	Irukkiṟa	Āgat	.....
171. Having been	Irundu	Āgi	Āgi
172. I may be	Nāṉ irukkalām	Nā āgaba	.....
173. I shall be	Nāṉ iruppēṉ	Nā āgare	Nā ikarī
174. I should be	Nāṉ irukka-vēṇḍum	Nā āgarda	.....
175. Beat	Aḍi	Aḍi	Iḍḍ
176. To beat	Aḍikka	Aḍikīka	Iḍrād
177. Beating	Aḍikkiṟa	Aḍs-kōt	Iḍḍi
178. Having beaten	Aḍittu	Aḍasa	Iḍḍi
179. I beat	Nāṉ aḍikkiṟēṉ	Nā aḍikēri	Nā iḍḍākī
180. Thou beatest	Nī aḍikkiṟāy	Nī aḍikērā	Nī iḍḍākā
181. He beats	Avaṉ aḍikkiṟāṉ	Ava aḍikērū	Āu iḍḍākū
182. We beat	Nāṅgaḷ aḍikkiṟōm	Nāga aḍikērō	Nāṅg iḍḍākū
183. You beat	Niṅgaḷ aḍikkiṟīrgaḷ	Nīga aḍikērā(ga)	Nīṅg iḍḍākāṅg
184. They beat	Avargaḷ aḍikkiṟārgaḷ	Avga aḍikērā(ga)	Āuṅg iḍḍākāṅg
185. I beat (*Past Tense*)	Nāṉ aḍittēṉ	Nā aḍise	Nā iḍnō
186. Thou beatest (*Past Tense*).	Nī aḍittāy	Nī aḍasā	Nī iḍnā
187. He beat (*Past Tense*)	Avaṉ aḍittāṉ	Ava aḍasū	Āu iḍnū

NATIONAL ARCHIVES OF INDIA

Malayāḷam.	Kanarese (Belgaum).	Kurukh (Palamau).
Avar āgunnu . . .	Avaru iddāre . . .	Ār ra'nar . . .
Ñān āyi, *or* āy-irunnu (*and so throughout*).	Nānu iddenu . . .	Ēn ra'achkan . . .
Nī āyi	Nīnu iddi . . .	Nīn ra'achkai . . .
Avan āyi . . .	Avanu iddanu . . .	Ās ra'achas . . .
Ñaṅṅaḷ āyi . . .	Nāvu iddevu . . .	Ēm ra'achkam . .
Niṅṅaḷ āyi . . .	Nīvu iddiri . . .	Nīm ra'achkar . . .
Avar āyi	Avaru iddaru . . .	Ār ra'achar . . .
Āguga	Āgu *or* iru . . .	Ra'ā . . . .
Āguga	Āguvadu *or* iruvadu . .	Ra'nā . . . .
Āgunna	Āgutta	Ra'ar-kī . . . .
Āyi	Āgi	Ra'ar-kī . . . .
.....	Nānu āga bahudu . .	Ēn ra'ā oṅdan . . .
Ñān āgum . . .	Nānu āguvenu . .	Ēn ra'on . . .
.....	Nānu āgatakkaddu . .	Eṅgā ra'nā chāhī . .
Aḍikkuga . . .	Hoḍe	Lau'ā . . . .
Aḍikkuga, aḍippān . .	Hoḍeyalikke . . .	Lau'nā . . .
Aḍikkunna . . .	Hoḍeyutta . . .	Lau'num . . .
Aḍichchu . . .	Hoḍedu	Lau'ar-kī . . .
Ñān aḍikkunnu . .	Nānu hoḍeyuttēne . .	Ēn laudan . . .
Nī aḍikkunnu . . .	Nīnu hoḍeyuttī . .	Nīn laudai . . .
Avan aḍikkunnu . .	Avanu hoḍeyuttāne . .	Ās laudas . . .
Ñaṅṅaḷ aḍikkunnu . .	Nāvu hoḍeyuttēve . .	Ēm laudam . .
Niṅṅaḷ aḍikkunnu . .	Nīvu hoḍeyuttīri . .	Nīm laudar . . .
Avar aḍikkunnu . .	Avaru hoḍeyuttāre . .	Ār launar . .
Ñān aḍichchu . . .	Nānu hoḍedenu . .	Ēn lauchkan . . .
Nī aḍichchu . . .	Nīnu hoḍedi . . .	Nīn lauchkai . . .
Avan aḍichchu . . .	Avanu hoḍedanu . .	Ās lauchas . . .

NATIONAL ARCHIVES OF INDIA

Malto.	Kui (Khondmals).	Gōṇḍī (Mandla).
Āwer ḍōkner . . .	Ēbāru mānēru . . .	Ōrk āndurk . . .
Ēn ḍokken . . .	Ānu māsē . . .	Nannā mattōnā . .
Nīn ḍokke . . .	Inu māsi . . .	Immā mattōnī . . .
Āh ḍokyah . . .	Ēbāñju māsēñju . .	Ōr mattōr . . .
Nām ḍokket, ēm ḍokkem .	Āmu māsēmu . . .	Mammāṭ mattōram . .
Nīm ḍokker . . .	Iru māsēru . . .	Immāṛ mattōriṭ . .
Āwer ḍokyar . . .	Ēbāru māsēru . . .	Ōrk mattōrk . . .
Mena	Mānmu	Ām . . . .
Ḍokno	Mānbātāṅgi . . .	Āyānā . . . .
Ḍokne	Māuāri	Āsī . . . .
Ḍokke	Ājā mānāri . . .	Āsī-kun . . . .
Ēn ḍokin bano . . .	Ānu ābā-muĭ . . .	Nannā āyākā . . .
Ēn ḍoker . . .	Ānu āĭ	Nannā āyikā . . .
Ēn ḍokner . . .	Ānu ājā duĭ . . .	Nannā āsī mattōnā . .
Baja	Sāhāmu, uhumu, kosmu .	Jīm . . . .
Bajoti	Sāhāppāṭiṅgā . . .	Jiyānā . . . .
Bajeth	Sāhāppā . . .	Jītāl . . . .
Bajke	Sāhāppā mānāri . .	Jīsī-kun . . . .
Ēn bajin . . .	Ānu sāhĭ . . .	Nannā jiyēnā . .
Nīn bajne . . .	Inu sāhādi . . .	Immā jiyēnī . . .
Āh bajih . . .	Ēbāñju sāhānēñju . .	Ōr jiyēr . . . .
Nām bajit, ēm bajim .	Āmu sāhānāmu . .	Mammāṭ jiyēram . .
Nīm bajner . . .	Iru sāhādēru . . .	Immāṛ jiyēriṭ . . .
Ār bajner . . .	Ēbāru sāhānēru . .	Ōrk jiyērk . . .
Ēn bajken . . .	Ānu uhā-(mā)sē . .	(Nannā jītān) . . .
Nīn bajke . . .	Inu uhā-māsi . .	(Immā jīti) . . .
Āh bajyah . . .	Ēbāñju uhā-māsēñju .	(Ōr jitur) . . .

NATIONAL ARCHIVES OF INDIA

Telugu.	Brāhūī (Kalat).	English.
Vāru unnāru, avi unnavi .	Ōfk arēr . . .	161. They are.
Nēnu uṇṭini . . .	Ī assuṭ	162. I was.
Nīvu uṇṭivi . . .	Nī assus	163. Thou wast.
Vāḍu uṇḍenu . . .	Ō as	164. He was.
Mēmu uṇṭimi . . .	Nan assun . . .	165. We were.
Mīru uṇṭiri . . .	Num assurē . . .	166. You were.
Vāru uṇḍiri, *or* uṇḍenu .	Ōfk assur . . .	167. They were.
Uṇḍu	Marak	168. Be.
Uṇḍuṭa	Maniŋg	169. To be.
Uṇṭu	Marisa-aṭ . . .	170. Being.
Uṇḍi	Maıōk	171. Having been.
Nēnu uṇḍavatstsunu . .	Ī marēv	172. I may be.
Nēnu uṇṭānu . . .	Ī marōṭ	173. I shall be.
Nēnu uṇḍa-valenu . .	Ī masuṭa . . .	174. I should be.
Koṭṭu	Khalṭh	175. Beat.
Koṭṭuṭa	Khalliŋg	176. To beat.
Koṭṭutu	Khalisa-aṭ . . .	177. Beating.
Koṭṭi	.....	178. Having beaten.
Nēnu koṭṭutānu . .	Ī khaliva	179. I beat.
Nīvu koṭṭutāvu . .	Nī khalesa . . .	180. Thou beatest.
Vāḍu koṭṭutāḍu . .	Ō khalek . . .	181. He beats.
Mēmu koṭṭutāmu . .	Nan khalena . . .	182. We beat.
Mīru koṭṭutāru . .	Num khalerē . . .	183. You beat.
Vāru koṭṭutāru . .	Ōfk khalera . . .	184. They beat.
Nēnu koṭṭinānu, *or* koṭṭitini	Ī khalkuṭ . . .	185. I beat (*Past Tense*).
Nīvu koṭṭināvu, *or* koṭṭitivi	Nī khalkus . . .	186. Thou beatest (*Past Tense*).
Vāḍu koṭṭināḍu, *or* koṭṭenu	Ō khalk	187. He beat (*Past Tense*).

NATIONAL ARCHIVES OF INDIA

English.	Tamil (Poona).	Korvī (Belgaum).	Kaikāḍī (Sholapur).
188. We beat (*Past Tense*)	Nāṅgaḷ aḍittōm	Nāga aḍasō	Nāṅg iḍnū
189. You beat (*Past Tense*)	Nīṅgaḷ aḍittīrgaḷ	Nīga aḍasāga	Nīṅg iḍnāṅg
190. They beat (*Past Tense*)	Avargaḷ aḍittārgaḷ	Avga aḍasāga	Āuṅg iḍnāṅg
191. I am beating	Nāṉ aḍittu-koṇḍirukkiṟēṉ	Nā aḍisikoṇḍ igarē	Nā iḍḍātiri
192. I was beating	Nāṉ aḍittu-koṇḍ-irundēṉ	Nā aḍisīkoṇḍ indō	Nā iḍḍāndi
193. I had beaten	Nāṉ aḍittu irundēṉ	Nā aḍisindi	Nā iḍḍindi
194. I may beat	Nāṉ aḍikkalām	Nā aḍiba	.....
195. I shall beat	Nāṉ aḍippēṉ	Nā aḍikirō	Nā iḍrī (*or* aḍa-kiri, etc.)
196. Thou wilt beat	Nī aḍippāy	Nī aḍikirā	Nī iḍrā
197. He will beat	Avaṉ aḍippāṉ	Ãva aḍikirū	Āu iḍrō
198. We shall beat	Nāṅgaḷ aḍippōm	Nāga aḍikirō	Nāṅg iḍrō
199. You will beat	Nīṅgaḷ aḍippīrgaḷ	Nīga aḍikirāga	Nīṅg iḍrāṅg
200. They will beat	Avargaḷ aḍippārgaḷ	Avga aḍikirāga	Āuṅg iḍrāṅg
201. I should beat	Nāṉ aḍikka-vēṇḍum	Nā aḍikirda	.....
202. I am beaten	Aḍikkappaḍugiṟēṉ	Nā aḍapis-koṇḍa igarē	.....
203. I was beaten	Aḍikkappaṭṭēṉ	Nā aḍapis-koṇḍa indō	.....
204. I shall be beaten	Aḍikkappaḍuvēṉ	Nā aḍapisaṅgārē	.....
205. I go	Nāṉ pōgiṟēṉ	Nā hōgārō	Nā hōgāki
206. Thou goest	Nī pōgiṟāy	Nī hōgārī	Nī hōgākā
207. He goest	Avaṉ pōgiṟāṉ	Ãva hōgārū	Āu hōgākū
208. We go	Nāṅgaḷ pōgiṟōm	Nāga hōgārō	Nāṅg hōgākū
209. You go	Nīṅgaḷ pōgiṟīrgaḷ	Nīga hōgārā(ga)	Nīṅg hōgākāṅg
210. They go	Avargaḷ pōgiṟārgaḷ	Avga hōgārā(ga)	Āuṅg hōgākāṅg
11. I went	Nāṉ pōṉēṉ	Nā hōnē	Nā hōni
212. Thou wentest	Nī pōṉāy	Nī hōnā	Nī hōnā
213. He went	Avaṉ pōṉāṉ	Ãva hōnū	Āu hōnū
214. We went	Nāṅgaḷ pōṉōm	Nāga hōnō	Nāṅg hōnū

NATIONAL ARCHIVES OF INDIA

Malayāḷam.	Kanarese (Belgaum).	Kurukh (Palamau).
Ñaṅṅaḷ aḍichchu	Nāvu hoḍedevu	Ēm lauchkam
Niṅṅaḷ aḍichchu	Nīvu hoḍediri	Nīm lauchkar
Avar aḍichchu	Avaru hoḍedaru	Ār lauchar
Ñān aḍikkunnuṇḍu	Nānu hoḍeyuttidēne	Ēn lau'ā-lagdan
Ñān aḍikkug-āy-irunnu	Nānu hoḍeyuttiddenu	Ēn lau'ā-lakkan
Ñān aḍichchirunnu	Nānu hoḍediddenu	Ēn lauchkan (bē'edan)
.....	Nānu hoḍeya bahudu	Ēn lau'ā oṅdan
Ñān aḍikkum	Nānu hoḍeyuvenu	Ēn lau'on
Nī aḍikkum	Nīnu hoḍeyuvi	Nīm lau'oe
Avan aḍikkum	Avanu hoḍeyuvanu	Ās lau'ōs
Ñaṅṅaḷ aḍikkum	Nāvu hoḍeyuvevu	Ēm lau'om
Niṅṅaḷ aḍikkum	Nīvu hoḍeyuviri	Nīm lau'or
Avar aḍikkum	Avaru hoḍeyuvaru	Ār lau'ōr
.....	Nānu hoḍeyatakkaddu	Ēṅgā lau'nā chāhī
Ñān aḍikkappeḍunnu	Nānu hoḍesikoṇḍiddēne	Ēn laurdan
Ñān aḍikka-ppeṭṭu	Nānu hoḍesikoṇḍenu	Ēn laurkan ra'achkan
Ñān aḍikkappeḍum	Nānu hoḍesikoḷḷuvenu	Ēn lauro'on
Ñān pōgunnu	Nānu hōguttēne	Ēn kādan
Nī pōgunnu	Nīnu hōguttī	Nīn kādai
Avan pōgunnu	Avanu hōguttāne	Ās kādas
Ñaṅṅaḷ pōgunnu	Nāvu hōguttēve	Ēm kādam
Niṅṅaḷ pōgunnu	Nīvu hōguttīri	Nīm kādar
Avar pōgunnu	Avaru hōguttāre	Ār kānar
Ñān pōyi	Nānu hōdenu	Ēn kērkan
Nī pōyi	Nīnu hōdi	Nīn kērkai
Avan pōyi	Avanu hōdanu	Ās kēras
Ñaṅṅaḷ pōyi	Nāvu hōdevu	Ēm kērkam

NATIONAL ARCHIVES OF INDIA

Malto.	Kui (Khondmals).	Gōṇḍī (Mandla).
Nām bajket, ōm bajkem .	Āmu uhā-(mā)sāmu .	(Mammāṭ jītōm) . .
Nīm bajker . . .	Iru uhā-māsēru . .	(Immāṭ jītiṛ) . . .
Āwer bajyar . . .	Ēbāru uhā-māsēru . .	(Ōrk jītuṛk) . . .
Ēn bajin . . .	Ānu sāhāpi-māĩ . .	Nannā jiyātōnā . .
Ēn baje ḍokken . .	Ānu sahāpi-māsē . .	Nannā jīndān . . .
Ēn bajē qachrken . .	Ānu sāhā-māsē . .	Nannā jīsī mattōnā . .
Ēn bajenko . . .	Ānu sāhāpā-muĩ . .	Nannā jiyākā . . .
Ēn bajeu	} *As the present tense* .	{ Nannā jiyākā . . .
Nīn bajene . . .		(Immā jiyākī) . .
Āh bajeh . . .		(Ōr jiyānur) . . .
Nām bajet, ōm bajem .		(Mammāṭ jiyākōm) . .
Nīm bajer . . .		(Immāṭ jiyākīṭ) . .
Āwer bajer . . .		(Ōrk jiyānurk) . .
Ēn bajen	Ānu sāhā-duĩ . . .	Nannā jitān āyēnā . .
Ēn bajurin . . .	Ānu sāhāpā-āi māĩ . .	Nannā jīsī hattān . .
Ēn bajurken . . .	Ānu sāhāpā-āi māsē . .	Nannā jīsī haññī mattōnā .
Ēn bajuren . . .	Ānu sāhāpā-āi duĩ . .	Nannā jīsī handākā .
Ēn ēkin	Ānu sāĩ	Nannā handātōnā . .
Nīn ēkne . . .	Inu sāji	Immā handātōnī . .
Āh ēkih	Ēbāñju sānēñju . .	Ōr handātōr . . .
Nām ēkit, ōm ēkim . .	Āmu sānāmu . . .	(Mammāṭ handātōram) .
Nīm ēkner . . .	Iru sāju, (*or* sānēru) .	(Immāṭ handātōrīṭ) . .
Āwer ēkner . . .	Ēbāru sānēru . . .	(Ōrk handātōrk) . .
Ēn ekken . . .	Ānu sāsē . . .	Nannā hattān . . .
Nīn ekke . . .	Inu sāsi	Immā hatti . . .
Āh ekyah . . .	Ēbāñju sāsēñju . .	Ōr hattur . . .
Nām ekket, ōm ekkem .	Āmu sāsāmu . . .	(Mammāṭ hattōm) . .

NATIONAL ARCHIVES OF INDIA

Telugu.	Brāhūī (Kalat).	English.
Mēmu koṭṭināmu, *or* koṭṭitimi.	Nan khalkun . . .	188. We beat (*Past Tense*).
Mīru koṭṭināru, *or* koṭṭitiri	Num khalkurē . .	189. You beat (*Past Tense*).
Vāru koṭṭināru, *or* koṭṭiri .	Ōfk khalkur . . .	190. They beat (*Past Tense*).
Nēnu koṭṭutunnānu . .	Ī khalliṅg-ṭī uṭ . .	191. I am beating.
Nēnu koṭṭutū uṇṭini .	Ī khalliṅg-ṭi assut . .	192. I was beating.
Nēnu koṭṭi uṇṭini . .	Ī khalkasuṭ . . .	193. I had beaten.
Nēnu koṭṭavatstsunu .	Ī khalev . . .	194. I may beat.
Nēnu koṭṭuṭānu . .	Ī khalōṭ	195. I shall beat.
Nīvu koṭṭutāvu . .	Nī khalōs . . .	196. Thou wilt beat.
Vāḍu koṭṭutāḍu . .	Ō khalōe	197. He will beat.
Mēmu koṭṭutāmu . .	Nan khalōn . . .	198. We shall beat.
Mīru koṭṭutāru . .	Num khalōrē . . .	199. You will beat.
Vāru koṭṭutāru . .	Ōfk khalōr . . .	200. They will beat.
Nēnu koṭṭa-valasinadi .	Ī khalkuṭa . . .	201. I should beat.
Nēnu koṭṭa-baḍutunu .	Ī khalliṅgiva . . .	202. I am beaten.
Nēnu koṭṭa-baḍinānu .	Ī khalliṅgāṭ . . .	203. I was beaten.
Nēnu koṭṭa-baḍutānu .	Ī khalliṅgōṭ . . .	204. I shall be beaten.
Nēnu pōtānu . . .	Ī kāva	205. I go.
Nīvu pōtāvu . . .	Nī kāsa	206. Thou goest.
Vāḍu pōtāḍu . . .	Ō kāek	207. He goes.
Mēmu pōtāmu . . .	Nan kāna . . .	208. We go.
Mīru pōtāru . . .	Num kārē . . .	209. You go.
Vāru pōtāru . . .	Ōfk kāra . . .	210. They go.
Nēnu pōyinānu, *or* pōtini .	Ī hināṭ	211. I went.
Nīvu pōyināvu *or* pōtivi .	Nī hinās	212. Thou wentest.
Vāḍu pōyināḍu, *or* pōyenu .	Ō hinâ	213. He went.
Mēmū pōyināmu, *or* pōtimi	Nan hinān . . .	214. We went.

NATIONAL ARCHIVES OF INDIA

English.	Tamil (Poona).	Korvī (Belgaum).	Kaikāḍī (Sholapur).
215. You went . . .	Niṅgaḷ pōṉirgaḷ . .	Nīga hōnā(ga) . .	Niṅg hōnāṅg . . .
216. They went . .	Avargaḷ pōṉārgaḷ . .	Avga hōnā(ga) . .	Āuṅg hōnāṅg . . .
217. Go	Pō	Hō	Hō . . . .
218. Going . . .	Pōgiṟa	Hōgāne	.....
219. Gone . . .	Pōṉadu	Hōna	.....
220. What is your name? .	Uṉ peyar enṉa? . .	Nina pēr yānda? . .	Ninnād per mida? . .
221. How old is this horse?	Inda kudireikku vayad-enṉa?	Ī kudirki eddan vāṭkāla? .	I khudryād vaï yaddan? .
222. How far is it from here to Kashmir?	Ividattilirundu Kashmirukku evaḷavu dūram?	Iñjyuṇḍe Kāsmīr eddan dūrā?	Iṅg-uṇḍā Kāśmīr yaddan?
223. How many sons are there in your father's house?	Uṉ tagappaṉār vīṭṭil ettaṉei kumārargaḷ irukkiṟārgaḷ?	Ninnāvun ūḍuḷḷi eddan āmḷ-makka igarāga?	Nina gāun ūṭaḷi yaddan gōgā igadgā?
224. I have walked a long way to-day.	Iṉṟeiyadiṉam nāṉ mettadūram naḍandēṉ.	Nā imān lāva dūr egi naḍadavandire.	Nā iṇḍrū dhūr ēgi naḍdiri .
225. The son of my uncle is married to his sister.	Eṉ māmaṉuḍeiya piḷḷei avaṉ śagōdarikku kaliyāṇam śeydirukkiṟārgaḷ.	Ãvan taṅgasin nan kākāna maunk kuḍatida.	Nān kākan gōvank āun tāngśi puḷi śendū.
226. In the house is the saddle of the white horse.	Vīṭṭil veḷḷei-kkudireiyiṉuḍeiya jīni irukkiṟadu.	Ā ūḍuḷḷi vaḷḷ kudrī paṇṇa igada.	Ā ūṭaḷi vāḷa khudryād khōgir igada.
227. Put the saddle upon his back.	Kudireiyiṉ mudugil jīni pōḍu.	Atar benu mēnk paṇṇ hōḍa .	Ā khuḍri-mini khōgir hōḍu
228. I have beaten his son with many stripes.	Avaṉ kumāraṉei nāṉ metta aḍi-aḍittēṉ.	Nā ãvan maunk lāva aḍisire	Āun gāunk nā labāv tsābūk iḍnē.
229. He is grazing cattle on the top of the hill.	Anda kuṉṟiṉ uchchiyil ādumāḍugaḷei avaṉ mēyttukkoṇḍirukkiṟāṉ.	Ãva ā maḍḍī mēni māḍāṅg mēskoṇḍ-igarū.	Āu ṭekḍi-mini māḍgaḷ kākākū.
230. He is sitting on a horse under that tree.	Anda marattaḍiyil oru kudireiyiṉ-mēl avaṉ ūṭkārundukkoṇḍirukkiṟāṉ.	Ā śēḍī dīka ãva kudrī mēnī ukḳoṇḍ-igarū.	Āu śēḍ-digē khudri-mini khvānkyākū.
231. His brother is taller than his sister.	Avaṉ śagōdiraṉ taṉ śagōdariyei-pārkkilum vuyaram.	Ãvan tembi ãvan taṅgsikita etra igarū.	Āun tembi tān tāṅgśi kitā vāsk igarū.
232. The price of that is two rupees and a half.	Adaṉ vilei iraṇḍarei rūpāy .	Atar kimmat raṇḍū ardi rupāyi.	Atan kimmat aḍitsa chippī .
233. My father lives in that small house.	Eṉ tagappaṉār anda śiṟu vīṭṭil vasikkiṟār.	Nãṅgāvu ā saṇa ūḍuḷḷi ikyāru.	Nān gāv ā chiṭ ūṭaḷi nikyākū.
234. Give this rupee to him	Inda rūpāyei avaṉukkukkoḍu.	Ãvank ī rupāyi kuḍã .	Ā chippi āunk kuḍ . .
235. Take those rupees from him.	Anda rūpāygaḷei avaṉ iḍattil-irundu vāṅgikkoḷ.	Ãvantaṭuṇḍa ā rupāyi vākyō.	Ā chippi āun kiṭṭuṇḍād adkyō.
236. Beat him well and bind him with ropes.	Avaṉei naṉṟāy aḍittu kayiṟugaḷāl kaṭṭu.	Ãvan chhalū hanaga aḍasa kharagaṭ khaṭṭ.	Āunk nallā iḍḍ ān kharguṭā kaṭṭa.
237. Draw water from the well.	Kiṇaṟṟil-irundu taṇṇir iṟu .	Bãyivuḷḷuṇḍ tennī jyagg .	Bhāḷ tenni śendis . .
238. Walk before me .	Eṉakku muṉṉē naḍa .	Naun munni naḍā . .	Nān munni naḍā . .
239. Whose boy comes behind you?	Uṉ piṉṉāl yār piḷḷei varugiṟāṉ?	Nina paraguṇḍ yār gunṭi varrāda?	Yatnād gōv nin phārgi varāk?
240. From whom did you buy that?	Yār-iḍattil-irundu adei vāṅgiṉāy?	Nī yār-taṭuṇḍa atan aḍtkuṇḍā?	Nī ā yattan-kiṭṭuṇḍā koṇḍyā-tuṇḍā?
241. From a shopkeeper of the village.	Anda kirāmattiṉuḍeiya kaḍeikkāraniḍamirundu.	Ā paḷḷi aṅgḍikār-taṭuṇḍa .	Ā kheḍyānkī dukānvāḷā-kiṭṭuṇḍā.

NATIONAL ARCHIVES OF INDIA

Malayāḷam.	Kanarese (Belgaum).	Kurukh (Palamau).
Niṅṅaḷ pōyi . . .	Nīvu hōdiri . . .	Nīm kērkar . . .
Avar pōyi . . .	Avaru hōdaru . . .	Ār kērar . . . .
Pō	Hōgu	Kalā . . . . .
Pōgunna	Hōgutta	Kalar-kī . . . . .
Pōyi	Hōd	Kēras . . . . .
Niṉṟe pēr yendu ? . .	Ninna hesar ēnu ? . .	Niṅhai ender nāme ? . .
Ī kudirekka etra vayassāyi ?	Ī kudurege eshṭu varusha ?	Idī ghōṛō ēkā kōhā ?
Iviḍeninna Kashmīrilekku etra dūram ?	Illinda Kāshmīra eshṭu dūra ?	Iyyantī Kaśmir ēkā gechhā ?
Niṉṟe achchhaṉṟe viṭṭil yetraāṇ kuṭṭigaḷ uṇḍu ?	Nimma tandeya maneyalli eshṭu ganḍu makkaḷu ?	Nimbas-gahi eṛpā-nū ēōdā khaddar ra'nar ?
Ñān inna adhigam vaṛi naḍann-irikkunnu.	Nānu īhottu dūra dārī naḍediddēne.	Innā ēn dhēr gechhā ikkan
Enṟe ammāmaṉṟe magan avaṉṟe uḍappirannavaḷe kalyāṇam kaṛichch-irikkunnu.	Ātana taṅgiyannu nanna kakkan maganige koṭṭade.	Eṅ-kakas-gahi taṅdas taṅḍir saṅgē beñja-mañjas.
Veḷḷa kudirayuḍe jīni viṭṭil uṇḍu.	Maneyalli biḷē kudureya jīnu ade.	Eṛpā-nū pandrū ghōṛō-gahi khugir ra'ī.
Jīniye adiṉṟe puṛatta iḍuga.	Adara benna mēle jīnu hāku	Khugiran ādigahi med-nū niyyā.
Ñān avaṉṟe magane vaḷare aḍichch-irikkunnu.	Nānu avana maganige bahaḷa peṭṭu hākiddēne.	Ēn ās-gahi taṅdasin soṭṭā-tūlē khub lauchkan.
Kunniṉṟe mugaḷil āḍumāḍu gaḷe avan mēyikkunnuṇḍu.	Avanu guḍḍada tudī mēle danagaḷannu mēyisuttiddāne.	Ās partā maĭyā mavesi khāpā-lagdas.
Ā maarattiṉṟe chumaṭṭil avan oru kudira puṛatta irikkunnu.	Avanu ā giḍada keḷage kudureya mēle kūtiddāne.	Ās adi mann ki'iyā ghōṛō-nū ukkas ra'das.
Avaṉṟe sahōdaran avaṉṟe peṇṇaḷekkāḷ uyaramuḷḷavan āgunnu.	Avaṇa tammanu avana tangiginta uppera iddāne.	Ās-gahi taṅḍis taṅḍintī mechhā ra'das.
Adiṉṟe vila raṇḍara ūruppiga	Adara bele eraḍūvare rūpāyi.	Adi-gahi dām du rupiya āṭh anā ra'ī.
Enṟe achchhan ā cheṛiya viṭṭil pārkkunnu.	Ā saṇṇa maneyalli nanna tandeyu iruttāne.	Embas adi sannī eṛpā-nū ra'das.
Ī ūruppiga avannu koḍukka	Avanige ī rūpāyi koḍu .	Idi rupiyan ās-gē chi'ā .
Ā uruppiyagaḷe avaṉṟe aḍukkal-ninna eḍukka.	Ā rupāyigaḷannu avana kadeyinda isukoḷḷiri.	Abṛā rupiyan ās-gustē hō'ā.
Avane nallavaṇṇam aḍichchu kayaṛugaḷ koṇḍu keṭṭuga.	Avanannu channāgi baḍidu haggadinda kaṭṭu.	Âsin khub tari lau'ā darā ep-tūlē hē'ā.
Kiṇaṟṟil-ninna veḷḷam kora.	Bāviyoḷagina nīru śēdu .	Kūbintī amm natgā . .
Enṟe munbil naḍakka .	Nanna munde naḍi . .	Eṅhai mundbhārē guchā .
Niṉṟe pinbil varunnadu āruḍe chekkan āgunnu ?	Ninna hinde yāra huḍuganu baruttāne ?	Nākhai kukos niṅhai khōkhā-nū barā-lagdas ?
Adine nī aruḍe aḍukkal-ninna vilakkavāṅṅi ?	Adannu nīnu yāra kaḍinda koṇḍukoṇḍi ?	Nāk gustē nīn adin khindkai ?
Grāmattil oru vidigakāranil-ninna.	Ā ūra aṅgaḍikārana kaḍeyinda.	Paddantā orot dokāndarasgustē.

NATIONAL ARCHIVES OF INDIA

Malto.	Kui (Khondmals).	Gōṇḍī (Mandla).
Nīm ekker . . .	Iru sāsēru . . .	(Immāṭ hattīṛ) . .
Āwer ekyar . . .	Ēbāru sāsēru . . .	(Ōrk hatturk) . .
Kāla	Sālmu	Han . . . .
Ēketh	Sānāri	Hañjī . . . .
Ēk qachra, *or* ekyah . .	Sājā-mānāri . . .	Hattur . . . .
Niṅg namith indruth ? .	Mi pādā inārī ? . .	Ṇīvā battī parōl ānd ? .
Ī goṛoth ēna dinekith ? .	Iri gōṛā ēsē bāsāritāri ? .	Id kōṛā bachālē barsātā ānd ?
Īṭinte Kashmireth ēna chūḍiṭh ?	Imbā-ṭākā Kāśmīr-tiṅgi ēsē durā ānē ?	Iggāhaṛā Kaśmīr bachchōr lakk mandāl ?
Nin abbo aḍano ēna jen maqer ḍokner ?	Ni ābār-to ēsē mrikā mānēru ?	Nīvōr dādānā rōte bachchōr mark mandānurk ?
Ine ēn gaṛhi geche paurk qatken.	Ānu nēñju dēhā pāhēri trējā-māī.	Nēṇḍ nannā vallē lakk tāktān.
Eṅgki dada taṅgadeh ahiki bāyin mañchah.	Nāi koku mriēñju tāna āṅginī bihā ājā mānēñju.	Nāvōr kākānōr marrīnā marmī ōnā selārnā saṅg ātā.
Aḍano jinpro goṛoki palaṅgeth behith.	Sukāli gōrātāri jini iḍulāiṭi mānē.	Rōte paṇḍrī kōṛātā khōgur mandāl.
Āthiki qōqeno palaṅgen kīda.	Tānā kuiṭi jinu itāmu .	Khōgur tānā murchul parrō irrā.
Ēn ahiki taṅgaden gaṛen bajken.	Ānu tānā mriēni dēhā māḍā siā-māī.	Nannā ōnōr marrīn vallē mār jītān.
Ṭōk meche āh ōyen charyih	Soru sēṇḍo ēbāñju koḍi kopāi-mānēñju.	Ōr kuṛōtā chōṭi parrō ḍhōr mē.
Āh man qolgorno goṛo mecha okih.	O mrāhnu-lāiṭi ēbāñju ro gōṛā kuiṭi koksā-mānēñju.	Ōr ad marā sirī kōṛā parrō targītōr.
Ahiki taṅgbāyo ahiki taṅgbāyinte mechge.	Tānā dādā tānā āṅgi-bāhā-ṭākā ikē ḍēngā-gāṭāñju.	Ōnōr bhāī ōnā selārtāl ḍhāṅgāl mandānur.
Athiki dameth aṛai ṭakath.	Tānā krēu ri ṭākā odoli āimānē.	Tānā mōl raṇḍ rupyāṅ ani āṭh ānā mandānuṅ.
Eṅg abbath ā joka aḍano ḍōkih.	Nāi ābā o kogāri iḍutā rāhi ānēñju (*or* lohonēñju).	Nāvōr dādāl ad chuḍur rōte mandātōr.
Ahik ī ṭakan chiya . .	Irā ṭākā ēbāniki simu .	Id rupyā ōnk sīm . .
Ahi bahante ā ṭakan ōya .	Tānā bāhā-ṭākā ārā ṭākā gulē omu.	Au rupyānuṅ ōn-sē yēnā .
Ahin khūb baja ante gaṭat eya.	Tānāki nēgi bāṅgā māḍā simu, oṭē ḍoro-ḍāi tohmu.	Tān khūb jīm ani nōnēta dōhā.
Kuinte ame mulga . .	Kubā-ṭākā kākēri bēlmu .	Kŭvāta yēr nihā . .
En agdu kāla . . .	Nāī muhutā tākāmu .	Nāvā munne tākā . .
Nekki taṅgadeh niṅg qōqen barih ?	Ni bētoṭi umbēri mriēñju bāi-mānēñju.	Bōnā chhavvā nīvā pijjā vāyātā ?
Nīn athe nēk bahano qeqqe ?	Umbēri bāhā-ṭākā inu irā koḍiti ?	Immā tān bōn-sē astī ? .
Ort qepki dokani aweh bahano.	Nāju-tāri ro dōkāni lōku bāhā-ṭākā.	Nāṭēnōr banyāta . .

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Telugu.	Brāhūī (Kalat).	English.
Mīru pōyinārū, *or* pōtūri .	Num hinārō . . .	215. You went.
Vāru pōyinārū, *or* pōyiri .	Ōfk hinār . . .	216. They went.
Pō	Hin, hin-ak . . .	217. Go.
Pōtu	Hinesa-aṭ . . .	218. Going.
Pōyina	Hinōk	219. Gone.
Mī pēr-ēmi? . . .	Nā pin dēr ō? . . .	220. What is your name?
Ī gurramu yenta vaisu? .	Dā hullī aṭ sāl ō? . .	221. How old is this horse?
Ikkaḍiki Kāśmīradēśamu yenta dūramu?	Kashmīr dākā akhkha murr-ō?	222. How far is it from here to Kashmir?
Mī taṇḍri iṇṭlō yendaru kumāḷlu?	Nā bāvah-nā urā-ṭī aṭ mār ō?	223. How many sons are there in your father's house?
Nēnu ippaṭi dinamu bahu dūramu naḍichi vachchinānu.	Ī ēnō bhallō pand-as karenuṭ.	224. I have walked a long way to-day.
Mā mēnamāma koḍuku vāni akkanu vivāhamu chēsukoni-unnāḍu.	Kanā illa-nā mār-nā barām ō-nā iṛ-tō massunē.	225. The son of my uncle is married to his sister.
Iṇṭlō ā tella gurramuyokka jīnu unnadi.	Pīhunā hulli-nā zēn urā-ṭī ō	226. In the house is the saddle of the white horse.
Dāni bennu-miḍa jīnu kaṭṭu	Zēn kata	227. Put the saddle upon his back.
Nēnu vāni koḍuku-nu tsālā koṭṭi-unnānu.	Ī ē-nā mār-e bhāz laṭ khalkunuṭ.	228. I have beaten his son with many stripes.
Vāḍu ā koṇḍa-pai-miḍa āvu-la-nu mēputunnāḍu.	Ē māl-e masha-nā kāṭumāe khavāfik.	229. He is grazing cattle on the top of the hill.
Vāḍu ā cheṭṭu-kinda gurramu-miḍa kūrustunnāḍu.	Hamō darakhtanā kēraghān ō hullīāe sovārō.	230. He is sitting on a horse under that tree.
Vāni tammuḍu vāni akkakaṇṭe yettugā-y-unnāḍu.	Ē-nā ilum īṛān-ta burz-ō .	231. His brother is taller than his sister.
Dāni vela reṇḍunnara rūpāyi.	Ham-ē giṛā-nā bhā dō-nēm rūpaī ō.	232. The price of that is two rupees and a half.
Nā taṇḍri ā chinna iṇṭlō uṇṭunnāḍu.	Kanā bāvah hamē chuna urā-ṭī tūlik.	233. My father lives in that small house.
Ī rūpāyi ataniki immu .	Dā rūpaī-e ōde ēte . .	234. Give this rupee to him.
Ā rūpāyilu atani daggirinuñchi tīsukoṇḍi.	Ē rūpaīt-e ōṛān halṭh .	235. Take those rupees from him.
Bāgā koṭṭi atani tāḷla-tō kaṭṭumu.	Ōde sakht khalṭh ō rēz-aṭ taft.	236. Beat him well and bind him with ropes.
Nūti-nuñchi nīḷlu tīyu .	Dūn-ān dīr kashshah .	237. Draw water from the well.
Nā muṇḍaṭa naḍumu .	Kanā mōn-aṭ rai marak .	238. Walk before me.
Yevari pillavāḍu mī venuka vastunnāḍu?	Dā dinnā mār ē ki nā rand-aṭ barek?	239. Whose boy comes behind you?
Adi yevari daggiri-nuñchi koṇṭiri?	Nī dāde dēr-ān halkus? .	240. From whom did you buy that?
Ī ūḷlō vartakuni daggiri-nuñchi.	Shahr-nā bakhālaseān .	241. From a shopkeeper of the village.

G. I. C. P. O.—No. 310 H. D.—5-11-06.—H. R.

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MUṆḌĀ AND DRAVIDIAN LANGUAGES.